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EXERCITATIONS
ON THE
EPISTLE
TO THE
HEBREWS.

Alſo concerning the

MESSIAH.

WHEREIN

The Promiſes concerning him to be a Spiritual Redeemer of Mankind, are Explained and Vindicated.

His Coming, and Accompliſhment of his Work according to the Promiſes, is proved and confirmed.

The Perſon, or who he is, is declared.

The whole Oeconomy of the Moſaical Law, Rites, Worſhip, and Sacrifices, is explained.

AND IN ALL,

The Doctrine of the Perſon, Office, and Work of the Meſſiah, is opened; The nature and demerit of the firſt ſin is unfolded; The Opinions and Traditions of the Antient and Modern Jews are examined; Their Objections againſt the Lord Chriſt and the Goſpel are anſwered: The time of the coming of the Meſſiah is ſtated: And the great fundamental Truths of the Goſpel vindicated.

With an Expoſition and Diſcourſes on the Two Firſt Chapters of the ſaid Epiſtle to the HEBREWS.

By *J. Owen* D. D.

LONDON,
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TO THE

RIGHT HONOURABLE

Sr William Morrice Kt,

One of His Majesties Most Honourable Privy Council, and Principal Secretary of State, &c.

SIR,



THE Dedication of Books unto Persons of Worth and Honour hath secured it self from the Impeachment of Censure, by taking Sanctuary in the Usage of all Times and Ages. Herein therefore, as none is needed, so I shall make use of no Apology. But the consideration of some Circumstances (needless to be repeated) seem to render an account of the reason of my particular address unto You in this manner, necessary. This therefore I shall give, but briefly;

Ne longo sermone morer tua tempora ——

That which principally in this matter I reſolved my thoughts into, was a deſign to anſwer my own inclination and deſire, in Teſtifying a reſpectful Honor to a Perſon who in a place of Eminency, hath given ſo fair an example of a ſingular conjunction in himſelf, of Civil Prudence, and all manner of uſeful Literature, with their mutual Subſerviency unto each other; an endeavour whereof, the Wiſdom of all Ages hath eſteemed needfull, though few individuals have attained unto it. For whereas a defect in Learning, hath tempted ſome, otherwiſe Prudent and Wiſe in the Management of Affairs, unto a contempt of it; and skill therein, hath given unto others a miſtaken confidence, that it alone is ſufficient for all the ends of Humane Life, an Induſtrious Attempt, for a furniſhment of the Mind with a due mixture of them both, hath been greatly Neglected, to the no ſmall diſadvantage of Humane Affairs. It cannot therefore ſeem ſtrange, nor ought any to be offended, that one who dares profeſs a great Honour unto, and Admiration of both theſe Endowments of the mind of Man, ſhould expreſs them with that reſpect, which alone he is capable to give, unto Him, who in a Place of Eminent Truſt and Employment, hath given a ſingular inſtance of their happy conjunction, and readineſs to Coaleſce in the ſame mind, to enable it unto a regular and ſteady purſuit of their common ends. Whether I ſhall by this addreſs attain that end, or no, I know not; but this is that which principally I aimed at therein: And to the Reaſon whereof I leave the Judgement of my undertakings. But yet I may not omit, that your favour hath alſo given

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me particular grounds for this confidence; and ſuch as have been prevalent againſt thoſe impreſsions of diſcouragements, which I am naturally very liable to admit of, and receive. Your Candid Eſteem of ſome former Endeavours in this kind (and which when carried without the Verge of thoſe Lines of Communication, within whoſe compaſs Men and their Writings are Judged by Party and ſcarce otherwiſe, have received a fair acceptance in the world) were no ſmall encouragement unto me, not to deſert thoſe weariſome Labours, which have no other Reward or End, but the furtherance of Publick Good; eſpecially having this only way left me to ſerve the Will of God, and the Intereſt of the Church, in my Generation. It was alſo through the countenance of your Favour, that this and ſome other Treatiſes have received Warrant to paſs freely into the world; which though I am uncertain of what advantage they may be unto any, by reaſon of their own defects, and the prejudices of others; yet I want not the higheſt Security, that there is nothing in them tending to the leaſt diſadvantage unto thoſe, whoſe concernment lyes in Peace and Truth in theſe Nations.

For the Treatiſes themſelves, which I deſire herewith to repreſent to ſome of your Leiſure hours, I ſhall not offend againſt the Publick Service, in detaining you with an account of them. Their Subject Matter, as to its Weight, Worth and Neceſsity, will ſpeak for it ſelf; the main objects of our preſent Faith, and principal Foundations of our future expectations, our Pleas and Evidences for a bleſſed Eternity, are here inſiſted on. And whether the

Temptations, Opinions, and bold Preſumptions of many in theſe dayes, do not call for a renewed conſideration and confirmation of them, is left to the Judgement of Perſons indifferent, and unprejudiced; the manner of their handling is ſubmitted unto yours, which is highly and ſingularly eſtemed, by

SIR,

March 20.
1667.

Your moſt humble and obliged Servant,

JOHN OWEN.

Chriſtian

Chriſtian Reader.

IF thou intendeſt to engage any part of thy time in the peruſal of the enſuing Diſcourſes and Expoſition, it may not be amiſs to take along with thee the conſideration of ſome things concerning the deſign and aim of their Author, in the Writing and preſent publiſhing of them, which are here propoſed unto thee. It is now ſundry years ſince I purpoſed in my ſelf, if God gave life and opportunity, to endeavour, according to the meaſure of the Gift received, an Expoſition of the Epiſtle to the Hebrews. A Subject this was, I then knew, and now acknowledge, much laboured in by many eminent and learned men, both of old and of late. In particular, ſome entire Commentaries, compoſed with good judgment, and to very good purpoſe, have been publiſhed in our own Language. Yea, from him who firſt began a ſerious Expoſition of this Epiſtle, and whom none in all things have to this day exceeded, there have paſſed few ages wherein ſome or other have not endeavoured the Explication of it. And this alſo hath been done by men of all ſorts and parties, of all perſwaſions and Opinions in Chriſtian Religion; an account of whoſe ſeveral endeavours ſhall elſe-where be given. Somewhat there was of encouragement unto me in my deſigned undertaking, and ſomewhat of quite another tendency in this conſideration. The help which I might receive from the ſedulous labours of ſo many learned men, and thoſe in Times, Places, Principles, diſtant and diſtinguiſhed from each other; as alſo managing their common deſign with great variety as to particular intentions; I looked on as a matter of no ſmall advantage unto me. Some I found had critically examined many of the Words, Phraſes and Expreſſions of the Writer; ſome compared his Quotations with the places in the Old Teſtament from whence they are taken. Some had endeavoured an Analyſis of the ſeveral Diſcourſes of the Author, with the nature and force of the Arguments inſiſted on by him. The labours of ſome were to improve the Truths contained in the Epiſtle unto Practice; others have collected the difficulties which they obſerved therein, and

ſcanned them in a Scholaſtical way, with Objections and Solutions after their manner. Others had an eſpecial deſign unto the Places, whoſe ſenſe is controverted amongſt the ſeveral Parties at variance in Chriſtian Religion; all in their way and manner endeavouring to give light to the intentions of the Holy Ghoſt, either in particular paſſages, or in the whole Epiſtle. The helps and advantages in the inveſtigation of the mind of God, which by their labours might be obtained, I looked on as a great encouragement to undertake the ſame work with them, and to promote the light of truth thereby. But on the other ſide, no ſmall objection unto the whole work and deſign did hence alſo ariſe. For it might ſeem to ſome altogether needleſs to ingage in that, which ſo many had already gone through with, to the great profit and edification of the Church. And nothing can or ought more juſtly to weaken and take off the reſolution of any in this kind of endeavours, than that they are needleſs. For what ever is ſo, will alſo thereby be uſeleſs, and becauſe uſeleſs, burthenſome. This conſideration, I confeſs, did for a long time deter me from executing my purpoſe, of caſting my Mite into this Sanctuary. But yet after I had made a through peruſal of all the Comments, Expoſitions, Annotations, or Obſervations on the Epiſtle, which by any means I could obtain, I returned again upon ſundry conſiderations unto my former thoughts and reſolutions. For, firſt, I found the excellency of the Writing to be ſuch, the depths of the Myſteries contained in it to be ſo great, the compaſs of the truth aſſerted unfolded and explained ſo extenſive and diffuſed through the whole body of Chriſtian Religion, the uſefulneſs of the things delivered in it ſo important, and indiſpenſibly neceſſary, as that I was quickly ſatisfied, that the Wiſdom, Grace and Truth treaſured in this ſacred Store-houſe, are ſo far from being exhauſted and fully drawn forth by the endeavours of any, or all that are gone before us, or from being all perfectly brought forth to light by them, as that I was aſſured that there was left a ſufficient ground and foundation, not only for renewed inveſtigation after rich Branches in this Mine for the preſent Generation, but for all them that ſhall ſucceed unto the conſummation of all things. For if we find it thus in Humane Sciences, that no Ability, no Induſtry, no Combination of the moſt happy Wits for their improvement in former Ages, hath precluded the way unto perſons of Ingenuity and Learning, to adde conſiderably in ſeveral kinds unto their reſpective advancement; nor ſhall the ſedulity of this preſent Age in the furtherance and adorning of them, be ever able to bring them unto any ſuch perfection, as to condemn ſucceeding Generations unto the ſlothful and ſervile drudgery of the meer peruſal of their Dictates and Preſcriptions, and ſo by the uſe of their Inventions leave unto others only that of their memory? how much more muſt we grant the ſame in things Divine, and the ſpiritual knowledge of them, whoſe ſtores in this life are abſolutely inexhauſtible, and whoſe depths are not fully to be fathomed. Again it is evident, that the principal things aſſerted and taught in this Epiſtle, ſuch as is the Doctrine of the Perſon and the Prieſthood of Jeſus Chriſt, have received a more eager and ſubtil oppoſition, ſince the labours and endeavours of the moſt in the Expoſition of it, than they had done before. And as this renders the vindication of the places wherein they are taught and aſſerted, neceſſary, ſo it is not unknown unto thoſe who are converſant in theſe kinds of ſtudies, what advantage may be obtained in the inveſtigation of truth by the oppoſition that is made unto it; eſpecially when that Oppoſition is managed with a curious ſearch into every word and ſyllable which may ſeem to give countenance unto it, as alſo in the ſifting of every tittle

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and particle that ſtands in its way; which courſe of procedure, the enemies of the Truths mentioned, have with much art and induſtry engaged themſelves into. But that which moſt of all took off the weight of the diſcouragement that aroſe from the multiplied endeavours of learned Men in this kind, was an Obſervation, that all of them being intent on the ſenſe of the words, as abſolutely conſidered, and the uſe of them to the preſent Church, had much over-looked the direct reſpect and regard that the Author had in the writing of this Epiſtle to the then paſt, preſent, and future condition of the Hebrews, *or Church of the Jews. Looking at theſe things as dead and buried, of no uſe in the preſent ſtate of the Church, they did either wholly neglect them, or paſs them over in a light and perfunctory manner. Nor indeed had many of them, though otherwiſe excellently well qualified, a competency of skill for the due conſideration of things of that nature. But yet thoſe that ſhall ſeriouſly and with judgment conſider the deſign of the Writer of this Epiſtle, the time wherein he wrote it, the proper end for which it was compoſed, the ſubject matter treated of in it, the principles he proceeds upon, and his manner of arguing, will eaſily perceive, that without a ſerious conſideration of them, it is not poſſible to come to a right comprehenſion (in many things) of the mind of the Holy Ghoſt therein. Many Principles of Truth he takes for granted, as acknowledged amongſt the* Hebrews *during their former Church ſtate, and makes them a foundation for his own Superſtructure; many Cuſtoms, Uſages, Ordinances, Inſtitutions, received ſenſe of places of Scripture amongſt the Jews, he either produceth or reflects upon, and one way or other makes uſe of the whole* Moſaical Oeconomy *or* Syſtem *of Divine Worſhip under the Law, unto his own purpoſe. The common neglect of theſe things, or ſlight tranſaction of them in moſt* Expoſitors, *was that which principally relieved me from the fore-mentioned diſcouragement. And this alſo was that which at length gave riſe unto thoſe* Exercitations, *which take up the greateſt part of the enſuing Book. Some of them are indeed indiſpenſibly due to the work it ſelf. Such are thoſe which concern the* Canonical Authority *of the Epiſtle, the* Writer *of it, the* Time *of its writing, the* Phraſeology *of the Author, with the way he proceeds in the* Quotations *of Teſtimonies out of the Old Teſtament, and ſome other of the ſame tendency; the reſidue of them were occaſioned meerly by the conſideration before inſiſted on. Some great Principles I obſerved, that the Apoſtle ſuppoſed, which he built all his arguings and exhortations upon, not directly proving or confirming the Principles themſelves, but as taking them for granted; partly from the faith of the* Judaical Church, *and partly from the* New Revelation *of the Goſpel, which thoſe to whom he wrote did as yet admit of, and avow. Such were theſe,* That there was a Meſſiah promiſed from the foundation of the world, to be a Spiritual Redeemer of Mankind. That this Meſſiah was come, and had performed and accompliſhed the work aſſigned unto him for the end of their Redemption. That Jeſus of Nazareth was this Meſſiah. *Not one line in the whole Epiſtle, but is in an eſpecial manner reſolved into theſe Principles, and deduced from them. Theſe therefore I found it neceſſary to examine and confirm, to unfold, vindicate, and declare, that their influence unto the Apoſtles diſcourſe might be manifeſt, and his arguing from them be underſtood. It is true, I have ſo handled them, as all along to repreſent the Opinions of the incredulous* Apoſtate Jews *about them, and to vindicate them from the exceptions of their greateſt Maſters, of old and of late. But he that ſhall look on theſe Conſiderations and Diſcourſes as a matter only of* Controverſie with the Jews, *will but evidence his own weakneſs*

and Ignorance in things of this Nature. Who knows not that they are the very fundamental Principles of our Christian Profession; and which because of that opposition that is made unto them, ought to be frequently inculcated and strongly confirmed. And if Learned Men find it in this day Necessary for them to dispute for, to prove and vindicate the very Principles of Natural Theology, the Being and Attributes of God, the truth whereof hath left indelible characters of it self upon the minds of all the Children of Men; how much more Necessary must it needs be, to endeavour the confirmation and re-inforcement of these grand Principles of Supernatural Revelation, which have no contribution of evidence from the inbred inexpugnable light of Nature, and yet are no less indispensibly Necessary unto the future condition of the souls of Men, than those others are. I am not therefore without hope, that the handling of them, as it was necessary unto my design, so it will not be unacceptable unto the Candid Reader. For what is mixed in our Discourses of them concerning Judaical Customs, Opinions, Practices, Expositions, Interpretations of Promises, Traditions and the like, will not I hope give distaste unto any, unless it be such as being Ignorant of them, and unacquainted with them, will choose so to continue, rather than be instructed by them, whom they would by no means have supposed to be in any thing more knowing than themselves. I doubt not therefore, but our endeavours on that subject, will be able to secure their own station, as to their usefulness, both by the importance of the Matter treated of in them, as also from the Necessity of laying them as a sure Foundation unto the ensuing Exposition of the Epistle it self.

Besides these general principles, there are also sundry other things belonging to the Mosaical order and frame of Divine Worship, which the Apostle either directly treateth of, or one way or other improves unto his own peculiar design. This also he doth sometimes directly and intentionally, and sometimes in transitu, reflecting on them, and as it were only calling them to mind, leaving the Hebrews to the Consideration of what concerning them, they had been formerly instructed in. Such is the whole Matter of the Priesthood and Sacrifices of the Law, of the Tabernacle, and Utensils of it, of the Old Covenant, of the giving of the Law, the Commands, Precepts, and Sanctions of it in its Promises and Threatnings, Rewards and Punishments. Hereunto also he adds a remembrance of the Call of Abraham, with the state and condition of the people from thence unto the giving of the Law, with sundry things of the like nature. Without a competent comprehension of, and acquaintance with these things, and their relation to the Will and Worship of God, it is altogether in vain for any one to imagine, that they may arrive unto any clear understanding of the mind of the Holy Ghost in this portion of Scripture.

Now as I had observed, that the Consideration and Explanation of them had been too much neglected by the generality of Expositors, so I quickly found, that to insist at large upon them, and according as their weight doth deserve, in the particular places, wherein the Mention of them doth occurr, would too often, and too much divert me from the pursuit of the especial design of the Apostle in those places and disenable the Reader from carrying on the tendency of the whole in the perusal of it. To prevent both which inconveniencies, I fixed upon the course the Reader will find insisted on; namely, to handle them all severally, and apart, in previous Exercitations.

Having given this general Account of my design and purpose in the ensuing Discourses; some few requests unto the Reader shall absolve him from farther attendance in this entrance. First, I must beg his Candid Intepretation of the reporting of some of those Jewish Fables and Traditions which he

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will meet withall in some of the Exercitations. I could plead Necessity, and Use; and those such as will evince themselves in the several places and passages of the Discourses where they are reported. For they are none of them nakedly produced, to satisfie the Curiosity of any; but either the investigation of some truth hidden under them, and involved in them, or the discovery of their rise and occasion, or the laying open of the folly of the pretences of the present Jews in their unbelief, doth still accompany their recital. However, I will not rigidly justifie the production of all and every of them, but put it amongst those things, wherein the Candour of the Reader may have an opportunity to exercise it self. I must beg also of the Learned Reader a consideration of the state and condition, wherein through the good Providence of God I have been, during the greatest part of the time wherein these Exercitations were written and Printed; and I shall pray in requital of his kindness, that he may never know by Experience, what Impressions of failings, mistakes, and several defects in exactness, uncertainties, streights and exclusion from the use of Books will bring and leave upon endeavours of this kind. And what ever defects they may meet withal, or complain of in these Discourses, my design was through the blessing of God, that they should have no cause to complain of want of diligence and industry in me. But yet I am sensible in the issue that many things may seem to represent that carelesness of mind, or precipitancy in writing, which is altogether unmeet to be imposed on Men in this knowing age. But what ever other reflections I may be obnoxious unto, for the want of Ability and Judgement, which in me are very small in reference to so great an undertaking, I must crave of the Reader, to believe, that I would not willingly be guilty of so much importune confidence, as to impose upon him things trite, crude, and undigested, which either ordinary prudence might have concealed, or ordinary diligence have amended. What ever therefore of that kind may appear unto him, I would crave, that it may be laid upon the account of the condition which I have intimated before.

For the Exposition of the Epistle it self, whereof I have given here a Specimen in the two first Chapters, I confess, as was said before, that I have had thoughts for many years to attempt something in it, and in the whole course of my Studies have not been without some regard thereunto. But yet I must now say, that after all Searching and Reading, Prayer and Assiduous Meditation on the Text, have been my only reserve, and far most useful means of Light and Assistance. By these have my thoughts been freed from many and many an entanglement, which the Writings of others on the same subject, had either cast me into, or could not deliver me from. Careful I have been, as of my life and soul, to bring no prejudicate sense unto the words, to impose no meaning of my own, or other Mens upon them, nor to be imposed on by the reasonings, pretences, or Curiosities of any; but alwayes went nakedly to the word it self, to learn humbly the mind of God in it, and to express it as he should enable me. To this end, I alwayes in the first place considered the sense, meaning, and importance of the words of the Text, and the consideration of their Original Derivation, use in other Authors, especially in the LXX. of the Old Testament, in the Books of the New, particularly, the Writings of the same Author, was constantly made use of, to that purpose. Oft times the words expressed out of the Hebrew, or the things alluded unto amongst that people, I found to give much light into the words of the Apostle themselves. Unto the general rule of attending unto the design and scope of the place, subject treated of, mediums fixed on for Arguments, Methods of Ratiocination, I still kept in my eye the Time and Season of Writing this Epistle, the state and condition

dition of them to whom it was wrote, their Perſwaſions, Prejudices, Cuſtoms, Light and Traditions, the Covenant and Worſhip of the Church of old, the Tranſlation of Covenant Priviledges and Worſhip over unto the Gentiles upon a new account, the courſe of Providential Diſpenſations that the people were under, the near expiration of their Church and State, with the ſpeedy approaching of their utter abolition and deſtruction, with the Temptations that befell them on all theſe various accounts; Without which, it is impoſſible for any one Juſtly to follow the Apoſtle, *ſo as to keep cloſe to his deſign, or fully to underſtand his mind and meaning. If any ſhall think, that I have referred too many things unto the Cuſtoms and Uſages of the* Jews, *and looked too much after ſome guidance in ſundry Expreſſions and Diſcourſes of the Apoſtle from them; I only Anſwer, that as when I am convinced by particular inſtances of miſtakes therein, I ſhall willingly acknowledge them: ſo for the preſent I am ſatisfied, that other Expoſitors have had much too little regard thereunto. The Expoſition of the Text is attended with an improvement of* Practical Obſervations, *anſwering the great end for which the Epiſtle was committed over to all Generations for the uſe of the Church. If in ſome of them I ſhall ſeem to any to have been too Prolix, I muſt only Anſwer, that having no other way to ſerve the Edification of the Generality of Chriſtians, I thought not ſo. Yet to prevent their farther Objections on that account, I intend, that if ever any addition in the ſame work be prepared for publick view, to regulate my proceedings therein, according as I ſhall have account from Perſons of Learning and Godlineſs, concerning that courſe of procedure, which they eſteem to tend moſt to the good and edification of the Church of God, to whoſe Judgement I heartily ſubmit theſe and all other endeavours of the like kind, whereunto I have been, or yet may be called.*

JOHN OWEN.

ERRATA

ERRATA in the Exercitations.

PAge 5. lin. 2 *Macrobius* read *Arnobius*: p. 29. l. 10. *à fine*, ἐπέροχην, r. ὑπεροχὴν: p. 35. l. 1. הנבחים, r. הנרחים: p. 48 l. 9. *great*, r. *Greek*: p. 55. l. 31. *Heirs*, r. *Heir*: p. 58. l. 36. *coining*, r. *counting*: p. 72. l. 21. r. חושאים, r. חושאים: p. 73. l. 31, 32. נחש, r. נוש: l. 45. מנחא, r. מנחא: p. 81. l. 21. r. *from contriving*: p. 97. l. 11. *Onfelos*, r. *Onbalos*. p. 98. l. 41. השורים, r. הטורים: p. 99. l. 14. נמוני, r. נמוני: p. 101. l. 4. מחנות, r. מחנות: p. 103. l. 23, *plabit*, r. *filiabit*: l. 34. *Pſal*. 8. r. 80. p. 106. l. 9. *à fine, diſtino. Cholec*. r. *diſtinc. Chelec*. p. 123. l. 5. *à fine, mere*, r. *more*. p. 124. l. 11. *Anillus*, r. *Armillus*: p. 126. l. 25. *Abriba*, r. *Akiba*: p. 134. l. 30. *Cæſars of*, r. *Cæſar. Of*: p. 142. l. 15. עדכי, r. עדכי: p. 144. l. 4. *à fine*, חן, r. חצ: p. 146. l. 6. *à fine*, *Pericus*, r. *Pevcius*: p. 147. l. 34. *Aruth*. r. *Arach*. p. 151. l. 14. *à fine*, *Druſius*. *Amama*: p. 153. l. 15. *Ketanna*: l. 39. ומי, r. ימי: p. 154. l. 23. נשא, r. נשא: p. 156. l. 12, 20, 27. *Hyſtiages*, r. *Hyſtaſpes*: p. 160. l. 16. *time of*, r. *true*: p. 166. l. 13. *à fine*, *Rambam*: p. 168. l. 6. *à fine*, *context*, r. *conteſt*: p. 185. l. 25. r. ברבר, and for דוהב, r. והבן: p. 192. l. 9. r. *Darianes*: p. 193. l. *ult*. *ſubſtance*, r. *ſubſiſtence*: p. 197. l. 29, 36. *leſt*, r *loſt*: p. 200. l. 3. *commiſerant*: p. 202. l. 9. *Vel*, r. *namely*: l. 42. *Jehuda*: p. 207. l. 12. *Jews*: l. 31. *Alſhech*: p. 211. l. 14. *à fine*, *reſtitution*, r. *reſtriction*: p. 214. l. 6 *à fine*, מבני: p. 218. l. 4. *with*, r. *which*: p. 220. l. 41. *ſpiritual*: p. 221. l. 14. *à fine*, *Mahei*. l. 4. *à fine*, *more*, r. *meer*: p. 223. l. 5. הנטר: p. 226. l. 12. r. *left hid*: p. 228. *clearly expreſſed*: p. 229. l. 13. 67. r. 17. p. 231. l. 15. בנע: p. 232. l. 13. *Rocheb*. r. *Rochel*: p. 238. l. 19. *the Meſſiah*: p. 239. l. 47. *advice*, r. *adjure*: p. 250. l. 29. שנאמר: p. 251. l. 9. *now*, r. *never*: p. 252. l. 14. *Kings*, r. *King*: p. 255. l. 18. *ſo proved*, r. *reproved*: l. 30. בן, r. בו: p. 256. l. 31. *large Diſcourſes*: p. 260. l. 16. *alſo*, r. *after*: l. 10. *à fine*, *commiſſion*, r. *omiſſion*: p. 275. l. 2. r. *Judicial*: p. 276. l. 16. *Sanction*, r. *Section*: p. 290. l. 17. הזקנים: p. 308. l. 5. *who thought*: l. 26. *and other*: p. 311. l. 17. *laying*, r. *ſlaying*; p. 315. l. 4. *ferebrito*, r. *feretrio*.

There are ſundry other miſtakes, in pointings, changes and tranſpoſitions of letters, in the Hebrew and Engliſh; which a diligent and Candid Reader will eaſily obſerve and amend. And it is not worth the while to collect them for thoſe who are otherwiſe.

Exercitatio

Exercitatio I.

The Canonical authority of the Epiſtle to the Hebrews. Notation of the word. קנה *Kaneh, a meaſuring reed: The beam of a ballance. Thence* Κανὼν *of the ſame ſignification. Metaphorically a moral rule. Rectum and Canon, how far the ſame. The Scripture a rule. Canonical. The Antiquity of that Appellation. The Canon of the Scripture. What required to render a book Canonical. All books of the holy Scripture equall as to their divine Original. Jews diſtinction of the books of the old Teſtament, as to the manner of their writing, diſproved. All equally Canonical. No book Canonical of a ſecond ſort, or degree. The Epiſtle to the Hebrews Canonical. Oppoſed by Hereticks of old. Not received into the Latin Church untill the dayes of* Hierome. *Proved againſt* Baronius. *Not rejected by any of that Church: only not publiquely approved. The Church of* Rome *not the ſole propoſer of books Canonical. Occaſion of its non-admittance at* Rome. *Boldneſs of ſome in rejecting and corrupting the Scripture. By whom this Epiſtle oppoſed of late. The objection of the uncertainty of the Penman Anſwered. Citations out of the old Teſtament not found therein. Anſwer. Citations not to his purpoſe. Anſwer. Countenance to old Hereſies. Anſwer. General heads of Arguments to prove its Canonical Authority. Characters to diſcover between books of divine inſpiration and others.* γνώμη. Φράσεως χαρακτὴρ. προοίμιον. *The General Arguments of books truly Canonical. Subject, Matter, Deſign, Style. Of the ſtyle of the Sacred writings. Miſtakes of many about it. The nature of Eloquence. Excellency of Scripture Style, Energie, Efficacy. Tradition concerning the Authority of this Epiſtle; not juſtly lyable to any exceptions, from the Author, Circumſtances, Subject, Matter, Style. Teſtimonyes. Concluſion.*

THe *Canonical Authority* of the Epiſtle unto the *Hebrews* having been by ſome called into Queſtion, we muſt in our entrance declare both *what* it is which we intend thereby, as alſo the clear intereſt of this *Epiſtle* therein; for this is the foundation of all thoſe enſuing diſcourſes from it, and that expoſition of it, which we intend. §. 1.

The *Greek* word *κανὼν*, which gives riſe unto that term *Canonical*, ſeems to be derived from the *Hebrew* קנה *Kaneh*; and this as it ſometimes denotes an *Aromatical cane* that contained ſpices in it, uſed in the worſhip of God, as *Iſai.* 43. v. 24. לא קנית קנה *thou haſt bought me no ſweet Cane with ſilver* (for this קנה הטוב *precious Cane*, growing not in their own Countrey, was *bought* from a far off, *Jer.* 6. 20.) ſo in general it ſignifies any *reed* whatever, 1 *Kings* 14. 15. *Iſai.* 42. 3. whence a multitude of fierce and wicked men compared to the *devouring Crocodile* whoſe lurking place is in the *canes* or *reeds*, are termed חית קנה *the beaſt of the reed*, *Pſal.* 68. 30. Particularly it ſignifies a *reed* made into an inſtrument, wherewith they *meaſured* their buildings, containing *ſix Cubits* in length, *Ezek.* 40. 7. *Chap.* 42. 16. And hence indefinitely it is taken for a *Rule* or a *Meaſure*. §. 2. Beſides it ſignifies the *jugum*, or *ſcapus*, or *beam* with the tongue of a ballance keeping the poyſe of the ſcales equal, and diſcovering the rectitude or declenſions thereof, *Iſai.* 46. 6. כסף בקנה ישקלו *they weighed ſilver on the Cane*; that is, ſaith the *Targum* במאזנא *in the ballance*; the ſupporter and *director* of the ſcales, being put for the whole. The *Rabbins* call it, קנה של מאזנים the *reed of the ſcales*; that which tryes and weighs and gives every thing its juſt moment.

§. 3. And this also is the first and proper signification of the *Greek* word κανὼν, *Canon*. So the *Scholiast* on that of *Aristophanes*,

Καὶ κανόνας ἐξοίσουσι, καὶ πάχεις ἴσας.

tells us, that κανὼν is κυρίως τὸ ἐπάνω τῆς τρυλίνης ὃν καὶ εἰς ἰσότητα τιθέντες ἄγον : *properly that which is over the scales bringing them* (and the things weighed in them) *to equality*. The very same with the *Hebrew* קנה from which it is derived. So *Varinus* tells us that it is properly the *tongue in the ballance*, and in use μέτρον ἀδιάφθορον. Thus *Aristotle* sayes, τῷ ὀρθῷ καὶ αὐτὸ καὶ τοῦ καμπύλου γινώσκεται, εἰσὶν γὰρ ἀμφοῖν ὁ κανών, *by that which is right, we know its self, and that which is crooked, for the Canon is judge of both*: where he useth the word for any kind of *rule* or *measure* answering unto the other signification of *Kaneh* in the *Hebrew*. *Rectum* and *Canon*, that which is *right*, and the *rule*, are one and the same; the one expression denoting the nature of any thing, the other its use and Application.

Aristoph. in Ran. Ac. 3. Sc. 1.
Aristot. de Anim. lib. 1. cap. ult.

§. 4. From this original *proper* importance of the word, is its *metaphorical* use deduced, which is most Common; and therein it signifies a *moral Rule*, or a measure, for direction, tryall and judgement. Hence the *Philosopher* calls the Law κανόνα τῆς πολιτείας, *the rule of the administration*, or government of the *Common-wealth*; that whereby all the parts of it are disposed into their *proper* places, whereby they are *regulated*, and all things done in it are tryed and judged. And in this sense it is applyed by S^t. *Paul* unto divine Revelation, *Gal.* 6. 16. ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, *as many as proceed orderly*, that is, in a direct way, (for so στοιχεῖν denotes) *according to this rule or Canon*. And to the same purpose he useth again the same expression, *Phil.* 3. 16. For as the words of the Scripture are in themselves דברי אמת *words of Truth*, so the writing it self is כתוב ישר a *right writing*; or as the LXX. γεγραμμένον εὐθύτητος; *that which is written in uprightness*, to be a rule, and Judge unto all. εὐθύτητος is *Genitivus adjuncti*, not *materiæ*, declaring the *property* of the writing not the subject *matter*; that is, it is *Canonical*; for τὸ εὐθὲς and κανὼν that which is *right*, and a *rule*, we have shewed to be the same. And from hence it is, that the Scripture, or written Word of God, being in it self every way absolutely *right* and perfect, and appointed by him to be the *Rule* or *Canon* of the Churches faith and obedience, requiring, trying, regulating, judging wholly and absolutely of them, is become κατ' ἐξοχὴν by way of *eminency* to be called *Canonical*, or regular; as the Book wherein it is contained is called *the Bible*, though in it self that be the *Common* name of all Books.

Aristot. pol. lib. 2. cap. 8.

§. 5. And this Appellation is of ancient use in the Church. The *Synod* of *Laodicea*, supposed to have præceded the *Council of Nice*, makes mention of it, as a thing generally admitted; for the *Fathers* of it decree, ὅτι οὐ δεῖ ἰδιωτικοὺς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ, οὐδὲ ἀκανόνιστα βιβλία, ἀλλὰ μόνα τὰ κανονικὰ τῆς καινῆς καὶ παλαιᾶς διαθήκης. *That no private Psalmes ought to be said or read in the Church, nor any uncanonical Books, but only the Canonical books of the new and old Testament*, whose names they subjoin in their order. And some while before, the *Bishops* who joyned with the Church of *Antioch* in the deposition of *Paulus Samosatenus* charge him as ὁ ἀποστὰς τοῦ κανόνος one that in the introduction of his *heresie* departed from the *Canon* or rule of the Scripture. Before them also, it was called by *Irenæus* κανὼν τῆς ἀληθείας ἀκλινής. And *Chrysostome* calls it τοῦ θεοῦ νόμων ἀπόφασιν, the *sentence of the divine Laws*, ἀκριβῆ ζύγον ἁπάντων καὶ γνώμονα καὶ κανόνα, *the exact ballance square or rule and Canon of all truths and duties*; wherein he hath evidently respect unto the *original* use and importance of the word before explained; and thereupon calls on his hearers, that omitting the consideration of what this or that man sayes or thinks, they should seek and require ταῦτα ἅπαντα παρὰ τῶν γεγραφῶν *all these things of or from the Scriptures*, which are the *Canon* of our faith and obedience. And *Austin*, *demonstrent ecclesiam suam non in rumoribus Africorum, sed in præscripto legis, in Prophetarum prædictis, in Psalmorum cantibus, hoc est in omnibus canonicis Sanctorum librorum authoritatibus. Let them demonstrate their Church, not by the rumors of the Africans, but by the præscription of the Law, the prædictions of the Prophets, the Songs of the Psalms, that is by the Canonical Authority of the holy books of the Scriptures*. And he pursues the Metaphor of a *scale* and a *measure* in many words elsewhere. And thus *Aquinas* himself confesseth the Scripture is called *Canonical*, because it is the *Rule* of our understanding in the things of God; And such a *Rule* it is, as hath Authority over the Consciences of men, to bind them unto faith and obedience, because of its being given of God by inspiration for that purpose.

Concil. Laod. Can. 59.
Euseb. Eccles. Hist. lib. 7. cap. 30.
Iren. lib. 4. cap. 69.
Chrysost. in 2 ad Cor. cap. 6. ad finem.
August. de unitat. Eccles. cap. 16.
Lib. 2. de Bap. ad Donat. cap. 6.
Aquin. in 1 Tim. 6. lec. 1.

Moreover

Moreover as the Scripture upon the accounts mentioned, is by way of eminency ſaid to be *Canonical*, ſo there is alſo a *Canon* or *rule* determining what books in *particular* do belong unto the Holy Scripture, and to be on that account *Canonical*. So *Athanaſius* tells us that by the Holy Scripture he intends, *Libros certo canone comprehenſos*, the *books contained in the aſſured Canon of it*. And *Ruffinus* having reckoned up thoſe books, concludes, *hi ſunt quos patres intra Canonem concluſerunt*, *Theſe are they which the Fathers have concluded to be in the Canon*; that is, to belong unto the *Canonical* books of Scripture. And *Auſtin* to the ſame purpoſe: *Non ſine cauſa, tam ſalubri vigilantia Canon Eccleſiaſticus conſtitutus eſt, ad quem certi Prophetarum & Apoſtolorum libri pertinerent*; *not without good reaſon is the Eccleſiaſtical Canon determined by wholſome diligence, unto which, certain books of the Prophets and Apoſtles ſhould belong*. About the Aſſignation of this *Canon* of the Scripture, or what books belonged unto the *Canonical* Scripture, there have been ſome differences in the Church, ſince the time of the *Synod of Carthage*, confirmed by that in *Trulla* at *Conſtantinople*. The firſt Church having agreed well enough about them, excepting the *hæſitation* of ſome few perſons in reference unto one or two of them of the New Teſtament. §. 6.

Athanaſ. in Synopſ. *Ruffin Expoſit. ſymb. Apoſtol.* *Auguſt. ad Creſcon.* lib. 1. cap. 31.

From this riſe and uſe of the word, it is evident, what is intended by the *Canonical* Authority of the Scripture, or of any particular book thereunto belonging. Two things are included in that expreſſion. Firſt, the *ſpring* and *Original* of any book, which gives it Authority; and Secondly the *deſign* and end of it which renders it *Canonical*. For the *firſt*, it is required that it be θεόπνευς, *given by immediate inſpiration from God*; without this, no book or writing can by any means, any acceptation, or approbation of the Church, any uſefulneſs, any ſimilitude of ſtyle, manner of writing unto the books that are ſo, any conformity in matter or doctrine to them, have an intereſt in that *Authority* that ſhould lay a foundation for its reception into the *Canon*. It is the impreſs of the *Authority* of God himſelf on any writing, or its proceeding *immediately* from him, that is ſufficient for this purpoſe. Neither yet will this *alone* ſuffice to render any *Revelation* or writing abſolutely *Canonical* in the ſenſe explained. There may be an eſpecial Revelation from God, or a writing by his inſpiration, like that ſent by *Elijah* unto *Jehoram* the King of *Judah*, 2 *Chron.* 21. 12, which being referred only unto ſome *particular occaſion*, and having thence Authority for ſome eſpecial end and purpoſe, yet being not deſigned for a *Rule* of faith and obedience unto the Church, may not belong unto the *Canon* of the Scripture. But when unto the *Original* of divine inſpiration, this end alſo is added, that it is *deſigned* by the Holy Ghoſt for the *Catholick* ſtanding uſe and inſtruction of the Church, Then any *writing* or *book* becomes abſolutely and compleatly *Canonical*. §. 7.

The *Jews* of latter Ages, aſſign ſome difference among the books of the *old Teſtament*, as to their ſpring and *Original*, or *manner*, of Revelation though they make none as to their being all *Canonicall*. The *Book* of the *Law*, they aſſign unto a peculiar manner of Revelation which they call פה אל פה or פנים אל פנים *mouth to mouth*, or *face to face*, which they gather from *Numbers* 12. 8. whereof afterwards. Others of them they affirm to proceed from נבואה or the *gift* of *Propheſie*, whereof as they make many kinds or *degrees*, taken from the *different means* uſed by God in the Application of himſelf unto them, belonging to the πολυτρόπια of divine Revelation mentioned by the *Apoſtle*, *Heb.* 1. 1. ſo they divide thoſe books into two parts, namely the נביאים ראשנים or *former Prophets* containing moſt of the *hiſtorical Books* after the end of the Law; and נביאים אחרונים the *latter prophets*, wherein they compriſe the moſt of them peculiarly ſo called. The Original of the remainder of them they aſcribe unto רוח הקדוש or *inſpiration by the holy Ghoſt*, calling them peculiarly כתובים *written*, by that inſpiration; as though the whole Canon and ſyſteme of the books were not כתובה the *Scripture*, or writing, and θεοπνευσία, or *divine inſpiration*, the only means of their writing. But they do herein as in many other things. The diſtribution of the books of the old Teſtament, into the *Law*, *Pſalms* and *Prophets*, was very antient in their Church. We have mention of it, *Luke* 24. 44. τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως, καὶ προφήταις, καὶ ψαλμοῖς, *that are written in the law of Moſes, and in the Prophets, and in the Pſalms*, that is, in the whole *Canonical* Scripture. And evident it is that this *diſtribution* is taken from the *ſubject matter* of thoſe principal parts of it. This reaſon of that diſtribution which they have by *Tradition*, they not knowing or neglecting, have feigned the riſe of it in a different manner of Revelation, and caſt the particular books arbitrarily under what heads they pleaſed; as is evident from ſundry of them which they reckon unto the כתובים *Cethubim*, §. 8.

Maimon. More nebuch. p. 2. c. 52. *Kimchi præf. ad Pſal.*

thubim, or *Hagiographa*, which are with them of leaſt eſteem. But we have a more ſure rule, both overthrowing that *feigned diſtinction*, and perfectly *equalizing* all parts of divine Scripture as to their *ſpring* and original, S^t. *Peter* calls the whole λόγον προφητικὸν, 2 *Pet.* 1. 19. *the word of Propheſie*; and προφητείαν, v. 20. *Propheſie*, and therefore it belongs not unto any peculiar part of it, to be given out by *Propheſie*; which is an *affection* of the whole. And S^t. *Paul* alſo, terms the whole Scripture γραφὰς προφητικὰς *Rom.* 16. 26. *prophetical Scriptures*, or writings of the Prophets. And when he demanded of *Agrippa* whether he *believed the Scriptures*, he doth it in the ſame manner, πιστεύεις τοῖς προφήταις *Acts* 28. 23. *believeſt thou the prophets?* that is, the Scriptures, written by the ſpirit of Propheſie, or by the inſpiration τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ 1 *Pet.* 1. 12. *of the ſpirit of Chriſt that was in them.* God of old ſpake, ἐν τοῖς προφήταις *Heb.* 1. 1. in his Revelation of himſelf unto them and in them, and *equally ſpake* διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν *Luke* 1. 70. unto them, *by the mouth of his holy Prophets from the beginning.* And thus, not this, or that part, but πᾶσα γραφὴ θεόπνευστος 2 *Tim.* 3. 16. *all Scripture was given by inſpiration.* And herein all the parts, or books of it are abſolutely equall. And in the giving out of the whole, ὑπὸ πνεύματος ἁγίου ἐλάλησαν οἱ ἅγιοι θεοῦ ἄνθρωποι 2 *Pet.* 1. 21. *holy men of God ſpake as they were moved by the holy Ghoſt.* So that whatever *different means* God at any time might make uſe of in the communication of his mind and will unto any of the *Prophets* or *penmen* of the Scripture, it was this θεοπνευστία, and being *acted* by the holy Ghoſt, both as to Things and Words, that rendred them infallible Revealers of him unto the Church. And thus the foundation of the *Canonical* authority of the books of the Scripture, is abſolutely the ſame in and unto them all, without the leaſt variety, either from any difference in *kind* or *degree*.

§. 9. The ſame is their condition as to their being *Canonical*; they are all ſo *equally*. Some of the *Antients* uſed that term *ambiguouſly*, and therefore ſometimes call books *Canonical* that abſolutely are not ſo, as not being written by *divine inſpiration*, nor given by the Holy Ghoſt to be any part of the *Rule* of the Churches faith and obedience. Thus the *Conſtantinopolitan Council in Trulla* confirms the *Canons* both of the *Synod* of *Laodicea*, and the third of *Carthage*, which agree not in the Catalogues they give us of books *Canonical*; which without a ſuppoſition of the ambiguity of the word, could not be done, unleſs they would give an aſſent unto a plain and open contradiction. And the Council of *Carthage* makes evident its ſenſe in their *Appendix* annexed to the one and fortieth *Canon*, wherein they reckon up the books of the holy Scripture. *Hoc etiam* (ſay they) *fratri & conſacerdoti noſtro Bonifacio, vel aliis earum partium Epiſcopis, pro confirmando iſto Canone, innoteſcat, quia a patribus iſta accepimus legenda; liceat etiam legi paſſiones Martyrum cùm Aniverſarii dies celebrantur.* They ſpeak dubiouſly concerning their own determination, and intimate that they called the books they enumerated *Canonical*, only as they might be read in the Church; which priviledge they grant alſo to the ſtories of the ſufferings of the *Martyrs* which yet none thought to be properly *canonical*. The ſame, *Epiphanius* teſtifies of the *Epiſtles* of *Clemens*. But as the books which that *Synod* added to the *Canon* of *Laodicea*, are rejected by *Melito*, *Origen*, *Athanaſius*, *Hilarius*, *Gregorius Nazianzen*, *Cyrillus Hieroſolimitanus*, *Epiphanius*, *Ruffinus*; *Hierome*, *Gregorius magnus*, and others; ſo their reading and Citation is generally declared by them to have been only for direction of *manners*, and not for the confirmation of the *faith*; even as S^t. *Paul* cited an *Iambick* out of *Menander*, or rather *Euripides* 1 *Cor.* 15. 33. an *hemiſtichium* out of *Aratus*, *Acts* 17. 28. and a whole *Hexameter* out of *Epimenides*, *Tit.* 1. 12. *non ſunt canonici ſed leguntur Catechumenis* (ſaith *Athanaſius*) *They are not Canonical, but are only read to the Catechumeni*: And *Hierome*, the Church reads them *ad ædificationem plebis, non ad Authoritatem Eccleſiaſticorum dogmatum confirmandam*; for the edification of the people, but not for the confirmation of any points of faith. But although ſome books truly *Canonical* were of old amongſt ſome ἐν ἀμφιλόγῳ as *Epiphanius* ſpeaks, doubted of; and ſome were commonly read, that are certainly ἀπόκρυφα and *rejectitious*, yet neither the miſtake of the former, nor later practice, can give any countenance to an Apprehenſion of a *ſecond*, or various ſort of books properly *canonical*. For the intereſt of any book or writing in the *canon* of the Scripture accrewing unto it, as hath been ſhewed, meerly from its *divine inſpiration*, and giving by the Holy Ghoſt for a *Rule*, meaſure, and ſtandard of faith and obedience unto the Church, whatever advantage or worth to commend it any writing may have, Yet if it have not the properties mentioned of Divine inſpiration and Confirmation, it differs in the *whole kind*, and

Concil. Conſtan. in Trul. can. 2.

Concil. Carthag. 3. cap. 47. Cod. can. 20.

Epiphan. Hær. 30. cap. 15. Euſeb. lib. 4. cap. 26. Lib. 6. cap. 25. Athanaſ. in ſynopſ. Hilar. præfat. in Pſal. Nazian. in Carmin. Cyril. Catech. 4 Epiphan. Hæ. 8. Ruff. Expoſit. ſymb. Hieron. præf. Galeat. ad Paulin. Hieron. præf. in lib. Solom. Epiphan. Hæ. 8.

and not in *degrees* only, from all thoſe that have them; ſo that it can be no part *regulæ regulantis*, but *regulatæ* at the beſt, not having ἀυτοπιστίαν or a *ſelf-credibility* on its own account, or ἀυθεντίαν a *ſelf-ſufficing Authority*; but is truth only *materially* by vertue of its *Analogie* unto that which is abſolutely, univerſally, and perfectly ſo. And this was well obſerved by *Lindanus*, *Impio* (ſaith he) *ſacrilegio ſe contaminant, qui in ſcripturarum chriſtianarum corpore, quoſdam quaſi gradus conantur locare, quod unam eandemque ſpiritus ſancti vocem, impio humanæ ſtultitiæ diſcriminculo audent in varias impares diſcerpere, & diſturbare Autoritatis claſſes: They defile themſelves with the impiety of Sacriledge, who endeavour to bring in as it were divers degrees into the body of the Scriptures; for by the impious diſcretion of humane folly, they would caſt the one voice of the Holy Ghoſt into various forms of unequal Authority.* As then whatever *difference* there may be as to the *ſubject matter*, manner of writing, and preſent uſefulneſs, between any of the books that being written by *divine inſpiration* are given out for the Churches rule, they are all *equall* as to their *canonical* authority, being equally intereſted in that which is the *formal reaſon* of it; ſo whatever uſefulneſs or reſpect in the Church any other writing may have, they can no way give them any intereſt in that, whoſe *formal reaſon* they are not concerned in. *Lindan. panopl. Evang. lib. 3. cap. 4.*

§. 10. In the ſenſe explained we affirm the *Epiſtle to the Hebrews* to be *Canonical*, that is properly and ſtrictly ſo, and of the number of them which the Antients called, γνήσια ἐνδιάθηκα, καθολικὰ, ἀναμφίλεκτα, and ὁμολογέμενα, every way genuine and *Catholick*; In the confirmation whereof, we ſhall firſt declare, by *whom* it hath been oppoſed or queſtioned; and then what *reaſons* they pretend for their ſo doing; which being removed out of our way, the arguments whereby the Truth of our aſſertion is evinced, ſhall be inſiſted on.

§. 11. We need not much inſiſt on their *madneſs* who of old with a ſacrilegious licentiouſneſs rejected what portion of Scripture they pleaſed. The *Ebionites* not only rejected all the Epiſtles of *Paul*, but alſo reviled his perſon as a *Greek* and an *Apoſtate*, as *Irenæus* and *Epiphanius* inform us. Their folly and blaſphemy was alſo imitated and followed by the *Helcheſcheitæ* in *Euſebius*. *Marcion* rejected in particular this Epiſtle to the *Hebrews*, and thoſe alſo to *Timothy* and *Titus*, as *Epiphanius*, and *Hierome* aſſure us, who adds unto him *Baſilides*. And *Theodoret* as to the Epiſtle unto the *Hebrews*, joyns unto them, ſome of the *Arians* alſo. Now though the folly of thoſe Sacrilegious perſons be eaſie to be repelled as it is done by *Petrus Cluniacenſis*, yet *Hierome* hath given us a ſufficient reaſon why we ſhould not ſpend time therein. *Si quidem* (ſaith he) *redderent cauſas cur eas Apoſtoli non putant, tentaremus aliquid reſpondere, & forſitan ſatisfaciere lectori; nunc vero cum hæretica autoritate pronunciant & dicunt, illa Epiſtola Pauli eſt, hæc non eſt, ea autoritate refelli ſe pro veritate intelligant, qua ipſi non erubeſcant falſa ſimulare.* They did not ſo much as plead, or pretend any *cauſe* or *reaſon* for the rejection of theſe *Epiſtles*, but did it upon their own head and Authority, ſo they deſerve neither anſwer nor conſideration. *Irenæus* lib. 1. cap. 2. *Epiphan. Hær.* 30. *cap.* 25. *Euſeb. lib.* 6. *cap.* 2. 1. *Epiphan. Hær.* 42. *cap.* 9. *Hierom. præf. in com. ad Titum. Theodor. præf. in Ep. ad Heb. Petrus Cluniac. Epiſt. ad Petrobruſia.*

§. 12. It is of more importance that this Epiſtle was a long time, though not *rejected* by, yet not *received* in the *Church* of *Rome*. *Euſebius* informs us, that *Caius* a *Presbyter* of that Church whom he much commends for his learning and piety, admitted but of *thirteen Epiſtles* of S^t. *Paul*, rejecting that unto the *Hebrews*; as *Photius* alſo affirms. And the ſame *Photius* acquaints us with the ſame Judgement of *Hippolitus* another eminent member of that Church: Λέγει (ſaith he) δὲ ἄλλα τέ τινα τὴν ἀκριβείας λοιπόμενα, ϗ ὅτι μὴ πρὸς Ἑβραίους ὁπηνοῦν ὲν ἔστι τῆς Ἀποστόλε Παύλε. *Among other things not exactly anſwering the truth, he ſaith alſo, that the Epiſtle to the Hebrews was not* Pauls. And *Euſebius* adds unto his information of the Judgement of *Caius*, that it was not generally received in the Church of *Rome* in his time. Neither is it any way acknowledged as S^t. *Pauls* by either *Tertullian*, *Cyprian*, *Lactantius*, or *Macrobius*. Yea the ſame *Euſebius* affirms that ſome excepted againſt it upon this account, becauſe it was oppoſed, as none of S^t. *Pauls* in the *Roman Church*. *Hierome* grants that, *Latinorum conſuetudo non recepit Epiſtolam ad Hebræos inter Canonicas Scripturas. The cuſtome of the Latines*, (that is the Roman Church) *did not receive this Epiſtle among the Canonical Scriptures*; And ſpeaking elſewhere of it, he adds the ſame words, *Licet eam latina conſuetudo inter Canonicas Scripturas non recipiat.* And elſewhere alſo he confirms the ſame Aſſertion. It cannot then be denied but that it was *four hundred* years at leaſt after the writing of this *Epiſtle* before it was publickly received and avowed as *Canonical* by the *Roman* Church. Nor will the quotation of it by *Hilary* and *Ambroſe* prove any general admiſſion of it as ſuch, it being their cuſtome not to reſtrain the Teſtimonies they made uſe of unto Books abſolutely *Canonical*. *Euſeb. lib.* 2. *cap.* 24. *Lib.* 6. *cap.* 14. *Photius Biblioth. Cod.* 48. *God.* 120. *Lib.* 3. *cap.* 3. *Epiſt.* 129. *ad Dardanum. Comment. in Iſa. cap.* 8. *in Cap.* 1. *ad Eccleſ. de Scriptor. Eccleſiaſt. in Caio. in Matth. cap.* 26. *in Zechar. cap.* 8. *Lib* 4. *de Trin. Lib.* 2. *de Cain.* *Baronius*

§. 13. *Baronius* ad *An.* 160, labours to take of this failure of the *Latine* Church. The testimony of *Eusebius* he rejects, because as he sayes, he was *Arianorum gregalis* of the *Annal. Eccles. An. 61. nu. 43.* *Arian faction*, and willing to call the authority of this Epistle into *Question* in complyance with them, who, some of them as we observed before, refused it : *n.* 42. The Judgement of *Caius* he resolves into the Testimony of *Eusebius*, which because of his partiality, as he pleads, is not to be admitted. And lastly oppoſeth the witness of *Hierome*, as a person who had suffered himself to be imposed on by *Eusebius*, whose words in his reports of *Caius*, he makes use of. *n.* 50. Concluding upon the whole matter, that it was a meer false calumny of *Eusebius* against the Church of *Rome*, which *Hierome*, by too much facillity gave credit unto. But I must acknowledge, that these Answers of his, which indeed are nothing but a rejection of as good witnesses in matters of fact, as any we have upon the Roll of Antiquity, are not unto me satisfactory, no more than the testimony of its acceptance which he produceth in the Epistle of *Innocentius* to *Exuperius*, which is justly suspected suppositious with the Council at *Rome* against *Apollinaris*, under *Damasus*, wherein no such thing appears. Though I will not deny but that about that time it came to be publickly owned by that Church, and was reckoned unto the *Canon* of the Scripture by *Ruffinus*. *Expos. symb. Apostol.*

§. 14. But wherein doth it in the least appear that *Eusebius* reports the Judgement of *Caius*, or the *Roman* Church, in complyance with the Arians; He himself evidently admits the *Epistle* to be *Canonical*, and confirms it by the testimonies of *Clemens*, *Origen*, and others. What would it advantage him or the cause which some pretend he *favoured*, by reporting the opposition of others to a part of *divine writt* which himself accepted ! Besides they were not the *Arians* of the first rank or edition, for an inclination unto whom *Eusebius* is suspected, but some of their off-spring which fell out into such Sacrilegious opinions and practices as the first leaders of them owned not that are accused in this matter; much less can he be thought to design the reproach of the *Roman Church*. Nay these answers are inconsistent, as any one may perceive. He could not at the same time design the rejecting of the *Epistle* in complyance with the *Arians*, and the *calumniating* of them by whom it was rejected, and on whose Authority his intentions must be founded. But indeed his words plainly manifest that he gives us a naked account of matter of fact, without either prejudice or design: It is yet more incredible, that *Hierome* in this matter should suffer himself to be imposed on by *Eusebius*. That he was the most eminently learned and knowing person of the *Roman* or *Latine Church* in those dayes, will, I suppose, not be greatly questioned. Now to suppose that he knew not the customes, opinions, and practice of that Church, but would suffer himself to be imposed on by a *stranger*, destitute of those advantages which he had to come unto an unquestionable certainty in it, is a very fond thing. Besides he doth not any where speak as one that reported the words and Judgement of another, but in *three* or *four* places expressly affirms it as of his own knowledge; when at the same time in opposition thereunto, he contends that it was received by all other Churches in the world, and all Writers from the dayes of the Apostles.

§. 15. Neither yet doth it appear from any thing delivered by *Caius*, *Hippolitus*, *Eusebius* *Eccles. Hist. lib. 3. cap. 32.* or *Hierome*, that the *Latine Church* did ever *reject* this Epistle. Yea, we shall find that many amongst them, even in those dayes, reckoned it unto the *Canon* of the Scripture, and owned S^t. *Paul* as the Penman of it. *Eusebius* himself acknowledges that *Clemens* useth sundry Testimonies out of it, in his Epistle *ad Corinthios*. And others also there were concurring with his judgement therein. But these two things I allow, on the testimonies insisted on. (1.) That sundry particular persons of note and esteem in the *Roman Church* owned not the *Canonical* authority of this Epistle, as not esteeming it written by S^t. *Paul:* (2.) The *Church* it self had not before the dayes of *Hierome* made any *publick Judgement* about the Author or Authority of this Epistle, nor given any Testimony unto them. For it seems utterly impossible, that if any such *Judgement* had passed, or testimony been given, that *Hierome* living in the midst of that Church, should know nothing of it, but so often affirm the contrary without hæsitation. And this undenyably evinceth the injustice of some mens pretensions, that the *Roman Church* is the only proposer of *Canonical* Scripture, and that upon the *Authority* of her proposal alone it is to be received. *Four hundred years* were passed before she her self publickly received this *Epistle*, or read it in her Assemblies; so far was she from having proposed it unto others. And yet all this while was it admitted and received by all other Churches in the world,

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as *Hierom* teſtifies, and that from the dayes of the Apoſtles, whoſe judgement the *Roman Church* it ſelf at length ſubmitted unto.

No impeachment then of the *Authority* of this *Epiſtle*, can be taken from this defect and inadvertency of the *Roman Church*, it being convinced to be ſo by the concurrent *ſuffrage* and Teſtimony of all other Churches in the world, from the dayes of the *Apoſtle*, as we ſhall afterwards more fully declare. Neither are the occaſions of this hæſitation of the *Weſtern Church* obſcure; The *Epiſtle* was written it may be in *Rome*, at leaſt it was in ſome part of *Italy*, *Chap.* 13. 24. There no doubt it was *ſeen*, and it may be *Copied* out before its ſending, by ſome who uſed to accompany the Apoſtle, as *Clemens*, who as we have ſhewed not long after mentioned divers things contained in it. The *Originall* was without queſtion ſpeedily ſent into *Judea*, unto the *Hebrews* to whom it was written and directed, as were all others of the *Epiſtles* of the ſame Apoſtle unto thoſe Churches that were immediately intended and concerned in them. That *Copies* of it were by them alſo communicated unto their *Brethren* in the *Eaſt*, equally concerned in it with themſelves, cannot be doubted, unleſs we will ſuppoſe them groſly negligent in their duty towards God and man, which we have no reaſon to do. But the *Churches* of the *Hebrews* living at that time, and for ſome while after, if not in a *ſeperation*, yet in a *diſtinction* by reaſon of ſome peculiar obſervances from the Churches of the *Gentiles*, eſpecially thoſe of the *Weſt*, they were not it may be very forward in communicating this *Epiſtle* unto them, being written, as they ſuppoſed, about an eſpecial concernment of their own. By this means this *Epiſtle* ſeems to have been kept much within the Compaſs of the Churches of the *Jews*, untill after the deſtruction of the *Temple*; when by their diſperſion, and *coaleſcency* with other Churches in the *Eaſt*, it came to be generally received amongſt them; and *non ſolum ab Eccleſiis orientis, ſed ab omnibus retro Eccleſiis & Græci ſermonis Scriptoribus*, as *Hierom* ſpeaks. But the *Latin Church* having loſt that advantage of receiving it upon its firſt writing, it may be alſo upon the conſideration of the removall of its peculiar Argument, upon the finall deſtruction of the whole *Judaical* Church, and Worſhip, was ſomewhat *ſlow* in their inquiry after it. Thoſe that ſucceeded in that Church, it is not unlikely, had their *ſcruples* increaſed, becauſe they found it not in *common* uſe amongſt their Predeceſſors, like to the reſt of S^t. *Pauls Epiſtles*; not conſidering the occaſion thereof. Add hereunto that by that time it had *gradually* made its progreſs in its return into the *Weſt*, where it was firſt written, and attended with the Suffrage of all the *Eaſtern Churches* began to evince its own Authority, ſundry perſons who were wrangling about peculiar opinions and practices of their own, began to ſeek advantages from ſome *expreſſions* in it. So did in particular the *Novatians* and the *Donatiſts*. This might poſſibly increaſe the *ſcruple* amongſt the *Orthodox*, and make them wary in their admiſſion of that Authority which they found pleaded againſt them. And well was it for them, that their opinions about which they diſagreed with their Adverſaries, were according unto truth, ſeeing it may juſtly be feared, that ſome then would have made them their *Rule* and Standard in their reception or rejection of this Epiſtle: for it was no new thing for the *Orthodox* themſelves to make bold ſometime with the Scripture, if they ſuppoſed it to run croſs unto their conceptions. So *Epiphanius* informs us, in *Ancorat.* ἀλλὰ καὶ ἔκλαυσε, κεῖται ἐν τῷ κατὰ λουκᾶν εὐαγγελίῳ ἐν τοῖς ἀκριβεστάτοις ἀντιγράφοις, καὶ κέχρηται τῇ μαρτυρίᾳ ὁ ἅγιος Εἰρηναῖος ἐν τῷ κατὰ αἱρέσεων, πρὸς τοὺς δοκήσει τὸ χριστὸν πεφηνέναι λέγοντας. ὀρθόδοξοι δὲ ἀφήλοντο τὸ ῥητὸν, φοβηθέντες, καὶ μὴ νοήσαντες αὐτῷ τὸ τέλος, καὶ τὸ ἰσχυρότατον. *And alſo he wept; for ſo it is read in the uncorrected Copies of the Goſpell according to* Luke: and S^t. Irenæus *uſeth this Teſtimony in his Book againſt Hereſies, for their confutation, who affirmed that Chriſt took fleſh only in appearance; but the Orthodox,* (or Catholicks) *being afraid* (of the importance of that expreſſion) *took away that word out of the Copies, not underſtanding its uſe and ſenſe.* So alſo *Sixtus Sinenſis* after he hath informed us, out of *Hilary*, that many *Orthodox* perſons denyed the ſtory of our *Saviours Agony*, and bloody Sweat, adds of his own, *Suſpicor à Catholicis ſublatam eſſe, pio ſed ſimplici zelo, quod favere videbatur Arianis. I ſuſpect that the Story was taken out of the Copies, by ſome Catholicks, out of a godly, but ſimple zeal, becauſe it ſeemed to favour the* Arians. So great is the power of prejudice, and ſo little occaſions have men taken, whom others have eſteemed *Orthodox* and *pious*, to make bold with that word, whereby both we and all our opinions muſt be judged. But it being manifeſt at length, that no *colour* was given unto the unjuſt ſeverities of the *Novatians* by any thing in this *Epiſtle*, it was generally embraced; And by the conqueſt of this oppoſition eſtabliſhed its Authority for the future. *Bellarmin*

Epiſt. ad Dardan.

§. 17. *Bellarmin* chargeth *Luther*, *Brentius*, *Chemnitius* and the *Centuriators* with the rejection of this Epiſtle. But becauſe I know that *ſome* of them are falſly accuſed by him, I am apt to ſuſpect the ſame of the reſt, which I have not the opportunity to conſult; And ſo I ſhall not reckon them amongſt the *oppoſers* of this Epiſtle. The matter is more certain concerning *Cajetan* and *Eraſmus*: the former in his *Preface* unto, the other in his laſt *Annotation* on this Epiſtle, denying it to be S^t. *Pauls*, and queſtioning, yea, indeed rejecting its *Canonicall* Authority. To them we may add *Eniedinus*, proceeding upon the ſame principles, and making uſe of their Arguments to the ſame purpoſe. Theſe are the *chief*, if not abſolutely all, who have at any time made any *ſcruple* at the *Authority* of this Epiſtle. The reaſons they make uſe of to juſtifie themſelves in their conjectures, are amaſſed together by *Eraſmus* in his Note on the 24. Verſe of the *laſt Chapter* of it: But becauſe he mixeth together the Arguments that he inſiſts on to prove S^t. *Paul* not to have been the Penman of it, and the exceptions he puts in unto its *Canonicall Authority*, which are things of a diverſe conſideration, I ſhall ſeparate them, and firſt take out thoſe that ſeem *abſolutely* to impeach its *Authority*; leaving them that oppoſe its *Penman*, to our enſuing Diſcourſe on that queſtion in particular.

De Verb. Dei lib. 1. cap. 11.

§. 18. The firſt thing generally pleaded, is the *uncertainty* of its Author or Penman. *Sola omnium Pauli nomen non præfert*, ſaith *Eraſmus*. How unjuſt and groundleſs this pretence is, we ſhall afterwards fully manifeſt. At preſent I ſhall only ſhew, that it is in *generall* of no importance in this cauſe. The *Author* of a Writing being certainly known, may indeed give ſome light unto the nature and Authority of it; When it is confeſſed, that the *Penman* of any Book was θεόπνευς or *divinely inſpired*, and that by him it was written for the uſe of the Church, there can be no queſtion of its Authority. But this laſt of his deſign directed by the Holy Ghoſt, muſt be no leſs known than the former. For a man may write *one* Book by inſpiration, and *others* by a fallible humane Judgement; as *Solomon* ſeems to have done his *Philoſophicall* Diſcourſes that are loſt. Again, when the Penman of any Writing pretending unto Divine Authority is not eſteemed, nor doth manifeſt himſelf in any thing to have been ὑπὸ πνεύματος ἁγίου φερόμενος *immediately acted by the Holy Ghoſt*, the writing it ſelf muſt needs be lyable unto juſt Exception. Wherefore it is confeſſed, that when the Author of any Writing is *certainly known*, much light into its Authority and Relation unto the *Canon* of the Scripture may be thence received. But when this is *doubtfull*, nothing can thence ſatisfactory on either ſide be concluded. And therefore it hath pleaſed the Holy Ghoſt to keep the names of the *Penmen* of many parts of the Scripture, in everlaſting obſcurity; for he borrows no Countenance or Authority unto any thing that proceeds by *Inſpiration* from himſelf, from the names of men. There is not then the leaſt ſtrength in this exception; for be it granted, that we are altogether uncertain who was the *Penman* of this Epiſtle, yet no impeachment of its Authority can thence be taken, unleſs it can be proved, that he was not *Divinely inſpired*. But yet to ſhew the inſufficiency every way of this Objection, we ſhall abundantly evince, that indeed the very *ground* and foundation of it is feeble and falſe; The Penman of this *Epiſtle* being as well and certainly known, as thoſe of any portion of Scripture whatever that are ἀνενίγραφα, ſome whereof were never doubted, nor called into queſtion: And at leaſt we ſhall ſo far evince S^t. *Paul* to have been the Author of it; as although we ſhall not from thence take any Argument to prove its *Canonicall* Authority, becauſe it hath it ſelf been called into queſtion; yet as to render an Objection from the uncertainty of its *Author* altogether unreaſonable.

§. 19. The remaining Objections are more *particular*, and direct to their purpoſe, by whom they are pleaded. As *Firſt*, that the *Author* of this *Epiſtle* cites ſundry things out of the *Old Teſtament* which are not therein contained. Such are many of the *Stories* related unto in the 11. *Chapter*, and that in particular in *Chap.* 12. *verſe* 21. where he affirms, that *Moſes* upon the Terror of the ſight that appeared unto him, ſaid, *I exceedingly quake and tremble*. This place *Eraſmus* ſuppoſeth *Hierom* to have intended, when he ſayes that ſome things are mentioned in this *Epiſtle* that are not recorded in the *Old* Teſtament. And *Aquinas* perplexeth himſelf in ſeeking for a Solution unto this difficulty. For *Firſt*, he would refer the place to *Moſes* ſight of the *Angell* in the *Buſh*, and not the giving of the Law, contrary to the expreſs Diſcourſe of the Context. And then, he adds, *dixit ſaltem facto*; though he *ſaid* not ſo, yet he *did* ſo. And laſtly, worſt of all *vel fortè Apoſtolus aliâ utitur literâ quam nos non habemus: or it may be the Apoſtle uſed another Text that we have not*: But there is no need of any of theſe evaſions. The *Author* quotes no *Book*, nor *Teſtimony* of the Old Teſtament, but only relates

relates a matter of fact, and one circumſtance of it, which doubtleſs he had by Divine *Revelation*, whereof there is no expreſs mention in the place where the whole matter is *Originally* recorded. Thus in the beginning of the *Chronicles*, ſundry particular Stories, (as that about the *Children of Ephraim*, Chap. 7. 21.) no where before written, are reported from the ſame infallible directions that others of the ſame time were written withall, when they were omitted. And it is an uncouth way of proving an *Author* not to write by *Divine inſpiration*, becauſe he writeth Truths that he could no otherwiſe be acquainted withall. Neither is it unmeet for him that writes by *Divine inſpiration*, to mention things recorded in other Stories, whoſe *Truth* is unqueſtionable, as thoſe are related unto *Chap.* 11.

It ſeems to be of more importance, that if the *Objectors* may be believed, the Writer of this *Epiſtle* citeth Teſtimonies out of the Old Teſtament, *that are no wayes to his purpoſe*, nor at all prove the matter that he produceth them for; diſcovering at leaſt, that he wrote with a *fallible ſpirit*, if not alſo that he dealt ſcarcely *bona fide*, in handling the cauſe which he undertook. *Cajetan* inſiſts on that of the *firſt Chapter*, *verſe* 5. *I will be unto him a Father, and he ſhall be unto me a Son*, taken from the 2 *Sam.* 7. 14. or 1 *Chron.* 17. 13. which words, as he ſuppoſeth no way belong unto that, in whoſe confirmation they are produced by the *Author* of this *Epiſtle*. *Eraſmus*, upon his Teſtimony in *Chap.* 2. produced out of *Pſalm* 8. 4, 5. which as he ſaith, is urged to the direct *contrary* of the intention of the *Pſalmiſt*, and ſcope of the words. *Eniedinus* inſiſts on the ſame places and others. §. 20.

Now two things muſt be ſuppoſed to give countenance unto this Objection. Firſt, That *thoſe who make it*, do better underſtand the meaning and the importance of the Teſtimonies ſo produced out of the Old Teſtament; than he did by whom they are here alledged. This is the foundation of this Exception; which if once admitted, it may be eaſily imagined, how *able* ſome men will quickly think themſelves to queſtion other *allegations* in the New Teſtament, and thereby render the Authority of the whole dubious. They muſt, I ſay, take upon themſelves to know the *true meaning* of them, and that in the uttermoſt extent of ſignification and intention, as given out by the *Holy Ghoſt*, before they can charge their *miſapplication* on this Author. How vain, unjuſt, arrogant, and preſumptious this ſuppoſition is, needs little labour to demonſtrate. The underſtandings of men, are a very ſorry meaſure of the Truth, with the whole ſenſe and intendment of the Holy Ghoſt in every place of Scripture. Nay, it may much more *rationally* be ſuppoſed, that though we all know *enough* of the mind and will of God in the whole Scripture, to guide and regulate our faith and obedience, yet that we are rather ignorant of his *utmoſt* intention in *every* place, than that we know it in *all*. There is a *depth* and breadth in every word of God, becauſe his; which we are not able to fathom and compaſs to the utmoſt: It being enough for us that we may infallibly apprehend ſo much of his mind and will, as is *indiſpenſably* neceſſary for us to the obedience that he requires at our hands. An humble reverential Conſideration of all, indeed almoſt any, of the Teſtimonies alledged in the *New* Teſtament out of the old, is ſufficient to evince the truth of this Conſideration, We *know but in part*, and we *propheſie* in part, 1 Cor. 13. 9. *Quantum eſt quod neſcimus?* how much is it, that we know not? or as *Job* ſpeaks, מה שמע דבר *how ſmall is the word that* we underſtand of God? *Chap.* 26. 24. One ſayes well; *eſt Sacra Scriptura veluti fons quidam, in bono terræ loco ſcaturiens, quem quo altius foderis, eo magis exuberantem invenies; ita quo diligentius Sacram Scripturam interpretaris, eo abundantiores aquæ vivæ venas reperies. Brent. Hom.* 36. *in* 1 *Sam.* 11. That Objection then, muſt needs be very *weak*, whoſe fundamental ſtrength conſiſts in ſo vain a preſumption. Again, they muſt take it for granted, that they are aforehand fully acquainted with the particular intention of the *Author* in the Aſſertions which he produceth theſe *Teſtimonies* in the Confirmation of; and with all the wayes of arguing and preſſing Principles of faith, uſed by men writing by Divine inſpiration.

Neither is this *ſuppoſition* leſs raſh, or preſumptious than the former. Men, who bring their own *Hypotheſis*, and *preconceived* ſenſes unto the Scripture, with a deſire to have them confirmed, are apt to make ſuch concluſions. Thoſe that come with humility and reverence of his Majeſty with whom they have to do, to learn from him his mind and will therein, whatever he ſhall thereby reveal ſo to be, will have other thoughts and apprehenſions. Let men but ſuffer the *Teſtimonies* and *Aſſertions*, whoſe unſuitableneſs is pretended, to explain one another, and the agreement will quickly appear. And the worſt that will enſue, will be only the *emergence* of a ſenſe from them which

perhaps they underſtood not in either of them ſingly, or *ſeparately* conſidered. Thus infirm on all accounts is this Objection. For the *inſtances* themſelves; ſome light will be given unto them from what we ſhall afterwards diſcourſe of the *Authors* wayes and *Principles*, that he proceeds upon in his Citations of Teſtimonies out of the Old Teſtament. And in particular in our Expoſition of the places themſelves, we ſhall manifeſt that his Application of them, is every way ſuitable to the very letter of the *Text*, and manifeſt intention of the Holy Ghoſt: So falſe and unjuſt, as well as raſh and preſumptious, is this Objection.

§. 21. Neither is there any more *reall weight*, in that which *Eraſmus* in the next place objects; namely that ſome things in it ſeem to give Countenance unto ſome exploded Opinions of *Antient Hereticks*; whereof he gives us a double inſtance. Firſt, *Quod velum ſeperans ſanctium ſanctiorum interpretatur cælum: that he interprets the Vail ſeparating the Moſt Holy Place to be Heaven:* which indeed he neither doth, but only affirms that the *Moſt Holy Place* in the Tabernacle, was a Type or Figure of Heaven it ſelf, nor if he ſhould have ſo done, had he given the leaſt countenance unto the fondneſs of the *Manichees*, whom I ſuppoſe he intendeth; His whole Diſcourſe perfectly exploding their abominations. His other Inſtance is in that *vexed place*, *chap. 6. 6.* favouring as he pretends the *Novatians*, denying *recovery by repentance* unto them who had fallen into ſin after *Baptiſm*. But the incompetency of this Objection, riſing meerly from their ignorance of the true meaning of the Holy Ghoſt that made it, as for the end for which it was uſed, hath been demonſtrated by many of *old* and late. And the Lord aſſiſting in our Expoſition of that place, we ſhall ſhew, that it is ſo far from giving Countenance unto any *error* or miſtake which any man may fall into, contrary to the Goſpel, that a more plain, familiar and wholeſome *commination* is hardly to be found in the whole Book of God. And this is the *ſumm* of what I can meet withall, that is objected againſt the *Canonical Authority* of this Epiſtle; which how little it amounts unto, beyond an evidence of mens willingneſs to lay hold on ſlight occaſions to vent their *Curioſities* and Conceptions, the *Reader* that is godly and wiſe will quickly perceive.

§. 22. Having removed theſe *Objections* out of our way, we ſhall now proceed to demonſtrate the *Canonical Authority* of this *Epiſtle*, in the ſtrict and proper ſenſe, at large before declared. Now the ſumm of what we ſhall plead in this cauſe amounts to this, that whereas there are many τεκμήρια or *infallible evidences* of any Writings being given by *Divine inſpiration*, and ſundry Arguments, whereby Books or Writings ungroundedly pretending to that *Original* may be diſproved, that of the former, there is *no one* that is not Applicable unto this *Epiſtle*; nor is it obnoxious unto *any one* of the latter ſort. Of what nature in *general* that *evidence* is, which is given unto the Divine *Original* of the Scripture by the *Characters* thereof implanted in it, or other Teſtimony given unto it, or what is the *aſſurance* of mind concerning it which thereupon we are furniſhed withall, belongs not unto our preſent enquiry. That which we undertake, is only to manifeſt that the intereſt in them of this *Epiſtle*, and its immunity from *Rational* exceptions, is equall unto, and no leſs conſpicuous, than that of any other portion of Holy Writ whatever: So that it ſtands upon the ſame *baſis* with the *whole*, which at preſent we ſuppoſe firm and unmoveable.

Euſebius, who after *Melito*, *Caius*, *Clemens*, and *Origen*, made a very accurate enquiry after the Books unqueſtionably *Canonical*, gives us three notes of diſtinction between them that are ſo and others; namely, φράσεως χαρακτὴρ, the *character* or manner of phraſe or ſpeech. (2.) γνώμη the *ſentence* or ſubject matter treated of; and (3.) προαίρεσις the *purpoſe* and deſign of the Writer; and they are all of great importance, and to be conſidered by us in this matter. But becauſe *others* of like moment may be added unto them, and are uſed by others of the Antients to the ſame end, we ſhall inſiſt upon them all in that order which ſeems moſt natural unto them; yet ſo, as that they may be all referred unto thoſe *general* heads by him propoſed.

Euſeb. Hiſt. Eccleſ. lib. 3. c. 22.

§. 23. Two things there are that belong to the γνώμη or *ſentence* of this Epiſtle; Firſt, its *general Argument*; and Secondly, the *particular* Subject Matter treated of in it. Theſe ſeem to be deſigned thereby. Now the *general Argument* of this *Epiſtle*, is the ſame with that of the whole Scriptures beſides. That is, a *Revelation* of the will of God, as to the faith and obedience of the Church, and *this* holy, heavenly and divine anſwering the Wiſdom, Truth, and Soveraignty of him from whom it doth proceed. Hence they are called λόγια τοῦ θεοῦ, *the Oracles of God*, *Rom. 3. 2.* or the infallible Revelation of his will, and ῥήματα ζωῆς αἰωνίου *John 6. 68. the words of eternal life*; *for That*, in the name of God they treat about. And S. *Paul* tells us, that the *Argument* of the Goſpel is

Wiſdom,

Wiſdom; but not the wiſdom of this world, nor the Princes of it, who are deſtroyed, done away, and made uſeleſs by it; that is the chief Leaders of humane Wiſdom and Science, 1 *Cor.* 2. 6. but it is σοφια θεου εν μυστηριω, ἡ ἀπεκεκρυμμενη, &c. *the myſterious Wiſdom of God that was hidden from them*, *v.* 7. Things of his own *meer Revelation*, from his Soveraign will and pleaſure, with a ſtamp and *impreſs* of his Goodneſs and Wiſdom upon them; quite of another nature, than any thing that the choiceſt Wiſdom of the Princes of this world can reach or attain unto. And ſuch is the Argument of this Epiſtle; It treats of things which *eye hath not ſeen, nor ear heard*, nor have they by any natural means, ever entered into the heart of man; and that in abſolute Harmony with all other unqueſtionable Revelations of the Will of God. Now if the immediate *Original* hereof be not from God, that is by the *inſpiration* of the Holy Ghoſt; then it muſt be either the invention of ſome man, *ſpinning* the whole *Webb* and frame of it out of his own imagination, or from his *diligence* in framing and compoſing of it from a *ſyſteme* of Principles collected out of other Writings of Divine Revelation. The *Firſt* will not be pretended.

Two things abſolutely free it from ſuffering under any ſuch ſuſpicion. Firſt, The nature of its Argument, treating as was ſaid, of ſuch things as *eye hath not ſeen*, nor ear heard, nor have they entered into the heart of man. The Deity, Offices, Sacrifice, Mediation and Grace of Jeſus Chriſt, are not things that can have any foundation in the invention and imagination of man; Yea, being revealed by God, they lye in a direct contradiction unto all that naturally is eſteemed *wiſe* or perfect; 1 *Cor.* 1. 18, 19, 20, 21, 22, 23. They exceed the *ſphere* of natural comprehenſion, and are deſtructive of the principles which it frameth unto it ſelf for the compaſſing of thoſe ends whereunto they are deſigned. Nor is it lyable to be eſteemed of the other extract; or the *diligence and wiſdom* of man in collecting it from other Books of Divine Revelation, which alone with any colour of reaſon can be pretended. *Humane* diligence regulated by what is elſewhere revealed of God, is *humane* ſtill; and can never free it ſelf from thoſe inſeparable attendances which will manifeſt it ſo to be. For ſuppoſe a man may compoſe a writing, wherein every *Propoſition* in it ſelf ſhall be true, and the whole in its contexture *materially* every way anſwerable unto the truth, (which yet muſt be *accidental* as to the principle of *his* wiſdom, underſtanding, ability, and diligence by whom it is compoſed, they being no way able to give that effect certainly and infallibly unto it) yet there will never be wanting *that* in it, whereby it may be diſcerned from an immediate effect and product of *Divine Wiſdom* and underſtanding. Take but the Writings of any Wiſe man, who from his own ability and invention hath declared any *Science* in them, and allow his diſcovery of it to be the abſolute compleat rule of that *Science*, ſo that nothing *beyond*, or *beſides* what he hath written about it is true or certain, nor any thing elſe, but as it hath conformity to, or coincidence with what he hath written, and it will be very difficult, if not impoſſible for any man ſo to treat of that ſubject from his Writings, as not to leave ſufficient *Characters* upon his own, to difference them from his *Original*, and pattern; For ſuppoſe him to have in all things attained the perfect ſenſe of his Guide, which yet it may be, untill all words are freed from their ambiguity will be impoſſible for any one to do, yet ſtill there will remain ſuch *an impreſſion* of the *Genius* and fancy wherein the Rule was firſt framed upon it, as the follower cannot expreſs. And how much more will there be ſo in that which both for *matter* and *words* alſo, proceeds from the Soveraign Will and Wiſdom of God. Can it be ſuppoſed, that any man ſhould collect by his own induſtry and diligence a Writing out of that which is given by Him, and regulated thereby, that ſhould abſolutely expreſs thoſe infinite Perfections of his nature which *ſhine* forth in that which is immediately from himſelf? For that any Writing ſhould be pretended to be undiſcernable from them given by Divine inſpiration, It is not enough that the matter of it be *univerſally* true, and that truth no other but what is contained in other parts of Scripture, but it muſt alſo have thoſe other τεκμηρια and *characters* of a Divine Original which we ſhall in our progreſs diſcover in this *Epiſtle*, as in other Books of the Holy Scripture: for it is not behind the very choiceſt of them.

And the truth of this conſideration, is demonſtrated in the inſtances of *every one* of thoſe Writings which may probably be concluded to have the neareſt affinity and ſimilitude unto thoſe of Divine inſpiration, from the greatneſs and urgency of their *plea* to be admitted unto that *ſeries* and order. Theſe are the Books commonly called *Apochrypha*; not one of them is there, wherein *humane* diligence doth not diſcover its ſelf

to be its fountain and ſpring. Did this *Epiſtle* proceed from the ſame root and principle, whence comes it to paſs, that it no where puts it ſelf forth unto a diſcovery and conviction? for that it doth not ſo, we ſhall afterwards fully declare. Beſides, to cloſe this conſideration, the deſign of the Writer of this *Epiſtle* manifeſts that he ſought the Glory of God in Chriſt, according unto his will. With this aim and purpoſe, an endeavour to impoſe *that* on the Church, as an *immediate Revelation* from God, which was the *product* of his own pains and diligence, is utterly inconſiſtent. For by no means could he more diſhonour God, whoſe glory in ſincerity he appears to have ſought, nor wrong the Church whoſe Good he deſired to promote, than by this impoſing on him, that whereof he was not the Author, ſo *adding unto his words*, and making himſelf ſubject to reproof as a *lyar*, *Prov.* 30. 6. and propoſing that unto the *Church* as a firm and ſtable *rule* and object of faith, which he knew not to be ſo, leading her thereby into error, uncertainty, and falſhood. For this whole *Epiſtle* is delivered as the Will and Word of God, as coming by *Revelation* from him, without the leaſt intimation of the intervention of the Will, Wiſdom or Diligence of man, any other, than is conſtantly aſcribed unto thoſe that declare the will of God by *inſpiration*. And if it were not ſo, the evils mentioned cannot be avoided. And how groundleſs this imputation would be, our following diſcourſes will manifeſt. And I doubt not but this whole conſideration will be, and is of weight and moment with them who have *their ſenſes exerciſed in the Scriptures*, and are enabled by the Spirit breathing in them, to diſcern between Good and Evil, *Wheat* and *Chaff*, *Jer.* 23. 28.

§. 24. Unto the *General Argument*, we may add the *Particular Subject Matter* of this *Epiſtle* as belonging unto the γνώμη of it, further confirming its *Divine Original*. This for the moſt part conſiſts in things of *pure Revelation*, and which have no other foundation *in rerum natura*. Some Books, even of the Scripture it ſelf, are but the narrations of *actions done amongſt men*, which for the ſubſtance of them, might be alſo recorded by humane diligence. But the things treated of in this *Epiſtle*, are purely divine, ſpiritual, and no wayes to be known but by Revelation. And not only ſo, but amongſt thoſe that are ſo, There are *four* things eminent in the *ſubject matter* of this Epiſtle. Firſt, that the principal things treated of in it, are matters of the *greateſt importance* in Chriſtian Religion, and ſuch as concern the very foundation of faith. Such are the Doctrines about the *Perſon*, *Offices* and Sacrifice of *Chriſt*, of the nature of Goſpel Worſhip, our Priviledge therein, and Communion with God thereby. In theſe things conſiſt the very *vitalls* of our Profeſſion; and they are all opened and declared in a moſt excellent and heavenly manner in this *Epiſtle*; and that, as we ſhall manifeſt, in an Abſolute *Conſonancy* unto what is taught concerning them in other places of Scripture. Secondly, In that ſome things of *great moment* unto the faith, obedience and conſolation of the Church, that are but *obſcurely* or ſparingly taught in any other places of *Holy Writt*, are here plainly, fully and excellently taught and improved. Such in particular is the Doctrine of the *Prieſthood* of Chriſt, with the nature and excellency of his *Sacrifice*, and the execution of the remaining parts and duty of that Office in Heaven; and how the whole of it was *typically* repreſented under the Old Teſtament. He that underſtands aright the importance of theſe things, their *uſe* in the faith and conſolation of the Church, their influence into our whole courſe of obedience, the ſpiritual priviledge that faith by them intereſts a believing ſoul in, the ſtrength and ſupportment, that they afford under Temptations and Trials, will be ready to conclude that the world may as well want the *Sun in the Firmament*, as the Church this Epiſtle. And this perſwaſion we hope through Gods aſſiſtance to further in our Expoſition of it. Thirdly, Gods way in teaching the Church of the *Old Teſtament* with the uſe and end of all the *operous pædogogie of Moſes*, manifeſting it to be full of Wiſdom, Grace and Love, is here fully revealed, and the whole *Aaronical* Prieſthood with all the duties and Offices of it *tranſlated* unto the uſe of Believers under the Goſpel. How dark *Moſaical* inſtitutions were in themſelves, is evident from the whole ſtate of the Church in the dayes of *Chriſt* and his Apoſtles, when they could not ſee unto the *end of the things that were to be done away*. In their nature they were *carnal*, in their number *many*, as to their reaſon, *hidden*; in their obſervation, *heavy* and burdenſome, in their outward ſhew, *Pompous* and glorious; by all which they ſo poſſeſſed the minds of the Church, that very few ſaw clearly into the uſe, intention, and end of them. But in this *Epiſtle* the *veyle* is taken of from *Moſes*, the myſterie of his inſtitutions laid open, a perfect *clew* given unto Believers to paſs ſafely through all the turnings and windings of them, unto Reſt and Truth in Jeſus Chriſt. Thoſe *hidden things* of the *Old Teſtament* appear

now

now unto us full of light, and inſtruction; but we are beholding for all our *inſight* into them, and benefit which we receive thereby, unto the *Expoſition* and Application of them made by the Holy Ghoſt in this Epiſtle. And how great a portion of Goſpel *Wiſdom* and knowledge conſiſts herein, all men know, who have any ſpiritual acquaintance with theſe things. *Fourthly*, the grounds, reaſons, cauſes, and manner, of that great *Alteration* which God wrought and cauſed in his *Worſhip*, by taking down the ancient glorious *Fabrick* of it, which had been ſet up by his own appointment, are here laid open and manifeſted, and the greateſt *controverſie* that ever the Church of God was exerciſed withall, is here fully determined.

There was nothing in the firſt Propagation of the Goſpel and plantation of Chriſtian Churches, that did *ſo divide* and perplex the profeſſors of the Truth, and retard the work of promulgating the knowledge of Chriſt and the worſhip of God in him, as the *difference* that was about the continuation and obſervation of *Moſaical* Rites and Ceremonies. To ſuch an *height* was this difference raiſed, ſo *zealouſly* were the parties at variance ingaged in the purſuit of their various apprehenſions of the mind of God in this matter, that the *Apoſtles* themſelves thought meet for a ſeaſon rather to *umpire* and compoſe the controverſie, by leaving the *Jews* free to their obſervation, and bringing the *Gentiles* unto a condeſcention in things of the greateſt exaſperation, than abſolutely and preciſely to determine the whole matter between them. And indeed, this being a *difference* wherein the Will, Authority, and Command of God were pleaded on the *miſtaken* ſide, they being all of them clear and full as to the matter by them pleaded for, nothing but an immediate Declaration of the mind of God himſelf, as to his removing and taking off the obligation of his own Law, could put ſuch an end unto it, as that the ſpirits of men might acquieſce therein. Now the Will of God to this purpoſe before the Writing of this *Epiſtle*, could only be *collected* from the nature and ſtate of things in the Church upon the coming of the *Meſſiah*, and concluſions from thence, which the believing *Jews* were very ſlow in the admittance of. Add hereunto that many *Propheſies* and promiſes of the *Old Teſtament* ſetting forth the *Glory* and beauty of Goſpel worſhip, under the names and condition of the *Worſhip* then in uſe, as of *Prieſts*, *Levites*, *Sacrifices*, *Offerings*, *Feaſt* of *Tabernacles*, and the like, lay directly in the letter againſt that ceſſation of *Moſaical* Rites, which the *Jews* oppoſed.

Now who was fit, who was able to determine upon theſe *different* and various Inſtitutions of God, but God himſelf? To declare *poſitively*, that all Obligation from his former commands was now ceaſed, that his inſtitutions were no more to be obſerved, that the *Time* allotted unto the Churches obedience unto him in their obſervance was expired, this was no otherwiſe to be effected but by an *immediate Revelation* from himſelf. And this is done in this Epiſtle, and that in this *only* as to the *Jews*, whereby it became the main *inſtrument* and means, of pulling up their old Church-ſtate, and tranſlating it anew into the appointments of our Lord Jeſus Chriſt. Neither is this done by a bare *declaration* of Gods *Authoritative interpoſition*, but in a way of Excellent and *ſingular Wiſdom* and condeſcention, (with a manifeſtation of Gods Love and care unto his Church, in the inſtitutions that were now to be removed; and the progreſs of his Wiſdom in their gradual inſtruction as they were able to bear,) the whole nature, deſign and intendment of them is evidenced to be *ſuch*, as that having received their full *End* and accompliſhment, they did of themſelves naturally expire and *diſappear*. And hereby in that great *Alteration* which God then wrought in the outward worſhip of his Church, there is diſcovered ſuch an *oneneſs* and unchangeableneſs in his love and care, ſuch a *ſuitableneſs* Harmony and Conſonancy in the effects of his Will, ſuch an Evidence of infinite Wiſdom in diſpoſing of them into a ſubſerviency one to another, that they ſhould no where in any thing croſs or *enterfere*, and all of them to his own glory in the promotion and furtherance of the light, faith, and obedience of his Church, as ſufficiently manifeſts the Original and fountain whence it doth proceed. For my part, I can truly ſay, that I know not any portion of *Holy Writt*, that will more effectually raiſe up the heart of an *underſtanding Reader*, to an holy Admiration of the Goodneſs, Love, and Wiſdom of God, than this *Epiſtle* doth. Such, I ſay, is the *ſubject matter* of this *Epiſtle*, ſo divine, ſo excellent, ſo ſingular. And in the handling hereof, have we not the leaſt *occaſional mixture*, of any Matter, Words, Sentences, Stories, Arguments or Doctrines ſo unſuited to the whole, as to argue the *interpoſure* of a fallible Spirit. Thus we know it hath fallen out in all the Writings of the Chriſtians of the *firſt Ages* after the ſealing of the *Canon* of the Scriptures. Many things in them appear to proceed from an holy and Heavenly Spirit breathing in their Authors, and moſt of

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what they contain to be *conſonant* unto the mind of God; yet have they *all of them*, evident footſteps that the Authors were ſubject unto *Errors* and miſtakes, even in and about the things written by them. And the continuance of their failings in their Writings capable of an eaſie *conviction*, is no ſmall fruit of the Holy Wiſe Providence of God, and his care over his Church, that it might not in after Ages be impoſed upon with the great and weighty pretence of *Antiquity*, to admit them into a competition with *thoſe* which himſelf gave out to be its *infallible*, and therefore *only* Rule. That nothing of this nature, nothing *humanitùs*, meerly after the manner of men, befell the Writer of this Epiſtle in his Work, we hope through the aſſiſtance of its principal *Author* to manifeſt in our Expoſition of the ſeveral parts of it. And this *ſubject matter* of this *Epiſtle*, thus handled, further ſecures us of its *original*.

§. 25. The *deſign*, aim and *end* of the *Epiſtle*, with the purpoſe and intention of its Writer, which belongs to the *περιεχομενα* which the *Ancients* made a *characteriſm* of Writings given by *divine inſpiration*, are conſonant unto the *General Argument*, and peculiar ſubject matter of it. That the whole Scripture hath an *eſpecial end*, which is peculiar unto it, and wherein *no other writing* hath any ſhare, but only ſo far as it is taken from thence, and compoſed in obedience thereunto, is evident unto all that do ſeriouſly conſider it.

This *end* ſupremely and abſolutely is the glory of that God who is the Author of it. This is the *center* where all the lines of it do meet, the *ſcope* and mark towards which all things in it are directed. It is the Revelation of himſelf that is intended, of his mind and Will, that he may be glorified; wherein alſo, becauſe he is the principal fountain, and laſt end of all, conſiſts the order and perfection of all other things. Particularly the demonſtration of this glory of God, in and by Jeſus Chriſt is aimed at. The works of Gods *Power and Providence* do all of them declare his *Glory*; the glory of his eternal Perfections and Excellencies, abſolutely and in themſelves. But the End of the Scripture, is the glory of God in Chriſt, as he hath revealed himſelf and *gathered all things to an head in him*, unto the manifeſtation of his glory. For *this is life eternal that we know him the only true God, and whom he hath ſent, Jeſus Chriſt.* The *means* whereby God is thus glorified in Chriſt, is by the Salvation of them that do *believe*, which is therefore alſo an *intermediate End* of the Scripture: *Theſe things are written, that we may believe, that Jeſus is the Son of God, and that believing, we may have life through his name*, *John* 20. 31. 1 *Tim.* 4. 16. Moreover whereas this *eternal life* unto the glory of God cannot be obtained without faith and obedience according to his will, the Scripture is given for this purpoſe alſo, that it may inſtruct us in the mind of God, and *make us wiſe unto ſalvation*: 2 *Tim.* 3. 15, 16. *Rom.* 1. 16. 2 *Pet.* 1. 3. Theſe in their mutual ſubſerviency and dependance, compleat the *characteriſtical* End of the Scripture. I confeſs *Plato* in his *Timæus*, makes it the End of *Philoſophy*, that we may thereby be *made like unto God*. But that *Philoſophy* of his, having its riſe and ſpring in *inbred notions* of nature, and the contemplation of the works of Gods Providence, could have no other end but conformity unto him, as his *perfections* were revealed *abſolutely*; whereunto the Scripture adds this *revelation in Chriſt Jeſus*, 1 *John* 1. 18. which gives them, as I ſaid, their *ſpecial* and peculiar end. It makes God known, *as all in all*, and man to be nothing as to goodneſs or bleſſedneſs, but what he is pleaſed to do for him, and communicate unto him; and Jeſus Chriſt to be the great and only *way* and means, whereby he will *communicate* of himſelf, and bring us unto himſelf. The more clearly any *portion* of Scripture diſcovers and makes conſpicuous this *End*, the more parts of the *ſeries* and order of things whereby the laſt and utmoſt End of the glory of God is produced, in their mutual connexion dependance and ſubſerviency it manifeſteth, the more fully doth it expreſs this *general End* of the whole, and thereby evince its own intereſt therein.

Now herein doth this *Epiſtle* come behind no other portion of Scripture whatever. For as the Exaltation of the glory of God, as he is the *firſt cauſe*, and laſt end of all things, is expreſly propoſed in it, ſo the relation of the glory of God, and of our obedience and bleſſedneſs whereby and wherein it is declared, unto the Perſon, Offices, and Mediation of Jeſus Chriſt is in an eminent manner inſiſted on and unfolded in it. And whereas ſome parts of Scripture do *exhibit* unto us, moſt *clearly* ſome *one part* of this *general End* of the whole, and other portions or Books of it, ſome *other parts*, this expreſſeth the whole, and all the parts of it diſtinctly, from the very foundation of *calling* men to the knowledge of God and obedience, unto the utmoſt end of his *glorifying* himſelf in their ſalvation by Jeſus Chriſt. Neither is there herewithall the leaſt *alloy* or mixture of any *by, particular*,

ticular, or proper end of the Writer; nothing of his Honour, Reputation, Advantage, Self-pleaſing in any thing; but all runs *evenly* and ſmoothly to the general End before propoſed. And this alſo hath deſervedly a place among the τεκμήρια of *Writings by Divine inſpiration.*

The *Style* alſo of the Sacred Scripture, or φράσεως χαρακτὴρ, as it is termed by *Euſebius* in this Argument, is of deſerved conſideration. By the *Style* of any Writing, we underſtand both the *Propriety* of the words, with their *Grammatical* conſtruction, and that *compoſition* of the whole which renders it fit, *decorous*, *elegant*, and every way meet to be uſed in the matter about which it is uſed, and for the effecting of the end, which is propoſed in it. I know ſome bold *Atheiſtical* Spirits have deſpiſed the *Style* of the Holy Writers, as *ſimple* and barbarous. Among theſe *Angelus Politianus*, is generally and deſervedly cenſured by all Learned men, who was imitated in his prophane contempt of it by *Domitius Calderinus*. And of the like temper was *Petrus Bembus* who would ſcarce touch the Scripture; when his own *Epiſtles* are not one of them free from *Solæciſms* in *Grammar*. *Auſtin* alſo confeſſeth that whilſt he was yet a *Manichee*, he had the ſame thoughts of it; *Viſa eſt mihi indigna quam Tullianæ dignitati compararem.* The Scripture ſeemed to be unworthy to be compared with the *excellency* of *Cicero*. But it muſt be acknowledged that theſe ſpake of the *Common Tranſlations of it*; though they uſed that pretence to reject the ſtudy of the Books themſelves. §. 26. *Confeſſ. lib.* 3. *cap.* 5.

I do confeſs that though ſome *Tranſlations* may, and do render the words of the *Original* more properly, and better repreſent and inſinuate the native *genius*, beauty, life, and power of the *Sacred Style* than ſome others do, yet none of them can, or do expreſs the whole Excellency, Elegancy, and marvellous Efficacy of it for the conveyance of its ſenſes to the underſtandings and minds of men. Neither is this any reflection upon the *Tranſlators*, their Abilities, diligence, or faithfulneſs, but that which the nature of the thing it ſelf produceth. There is in the *Sacred Scripture*, in the words wherein by the Holy Ghoſt it was given out, a proper peculiar *vertue*, and ſecret efficacy inflaming the minds of the *Readers* and *Hearers*, which no diligence or wiſdom of man can fully and abſolutely *transferr* into, and impreſs upon any other Language. And thoſe who have deſigned to do it, by ſubſtituting the *wordy Elegancies* of another tongue, to expreſs the quickning affecting *Idiotiſms* of them, (which was the deſign of *Caſtalio*) have of all others moſt failed in their intentions.

Neither doth this defect in *Tranſlations* ariſe from hence, that the *Original Tongues* may be more copious and *emphatical* than thoſe of the *Tranſlations*, which poſſibly may be the condition of the *Greek* and *Latin*, as *Hierom* often complains, but it is from the cauſes before named, and therefore is moſt evident in the *Tranſlations* of the Old Teſtament, when yet no man can imagine the *Hebrew* to be more *copious*, (though it be more comprehenſive) than the Languages whereinto it hath been tranſlated. But it is of the *Originals* themſelves, and the *Style* of the Sacred Penmen therein, concerning which we diſcourſe. And herein the boldneſs of *Hierom* cannot be excuſed, (though he be followed by ſome others of great name in latter Ages) who more than once chargeth S^t. *Paul* with *Solæciſms*, and *Barbariſms* in Expreſſion, and often urgeth, (upon a miſtake as we ſhall ſee) that he was *imperitus Sermone*, *unskilfull in ſpeech*. But as neither he, nor any elſe, are able to give any cogent inſtance to make good their charge, ſo it is certain that there is nothing expreſſed in the whole *Scripture*, but in the *manner* and way, and by the words wherewith it ought to be expreſſed, unto the ends for which it is uſed and deſigned, as might eaſily be manifeſted both from the intent of the Holy Ghoſt himſelf in ſuggeſting thoſe words unto his *Penmen*, and in the care of God over the very *Iota's* and *Tittles* of the words themſelves. And whereever there appears unto us an irregularity from the *Arbitrary Directions*, or Uſages of other men in thoſe Languages, it doth much more become us, to ſuſpect our own Apprehenſions and Judgement; yea, or to reject thoſe Directions and Uſages from the *Soveraignty* of an abſolute Rule; than to reflect the leaſt failure or miſtake on them who wrote nothing but by *Divine Inſpiration.* The cenſure of *Henſius* in this matter is *ſevere*, but true. *Prolegom. Ariſtarch. Sac. Vellicare aliquid in illis, aut deſiderare, non eſt eruditi ſed blaſphemi hominis, ac malè feriati, qui nunquam intelligit quæ humana ſit conditio, aut quanta debeatur reverentia ac cultus cuncta diſpenſanti Deo, qui non Judicem, ſed ſupplicem depoſcit.*

§. 27. Neither hath their Succeſs been much better, who have exerciſed their *Critical* Ability, in judging of the *Style* of the particular Writers of the Scripture, preferring one before, and above another; whereas the *Style* of every one of them is beſt ſuited to the

Subject

Præfat. in Isaiam & Amosum.

Subject Matter whereof he treats, and the *End* aimed at, and the *Persons* with whom he had to do. And herein *Hierom* hath lead the way to others, and drawn many into a common mistake. The Style of *Isaiah* he sayes is proper, *Urbane*, high and excellent; but that of *Hosea*, and especially of *Amos*, low, plain, *improper*, savouring of the *Country*, and his Profession, who was a *Shepherd*. But those that understand their *Style* and Language, will not easily give consent unto him, though the report be commonly admitted by the most. It is true, there appeareth in *Isaiah* an excellent πάθος in his Exhortations, Expostulations and Comminations; attended with Efficacious *Apostrophe's*, *Prosopopœias*, *Metaphors*, and *Allusions*; a compacted fulness in his Prophesies and Predictions, a sweet *Evangelical* Spiritualness in his Expression of Promises, with frequent *Paronomasia's*, and *Elleipses* which have a special *Elegancy* in that Language, whence he is usually instanced in by *Learned Men*, as an example of the Eloquence of the Divine Writings, and his ὑψηγορία preferred unto that of *Æschines*, *Demosthenes*, or *Cicero*. But the Reader must take heed that he look not for the peculiar *Excellencies* of that Prophet absolutely in the *words* used by him, but rather in the *things* that it pleased the Holy Ghost, to use him as his Instrument in the Revelation of. But the other part of *Hierom's* censure is utterly devoid of any good foundation. The Style of *Amos* considering the *Subject Matter* that he treateth of, and the persons with whom he had to do, in suiting of Words and Speech, *wherein* all true *solid Eloquence* consisteth, is every way as proper, as *Elegant*, as that of *Isaiah*. Neither will the *knowing Reader* find him wanting in any of the celebrated *Styles* of Writing, where occasion unto them is administred. Thus some affirm that S^t. *Paul* used sundry Expressions, (and they instance in 1 *Cor.* 4. 3. *Col.* 2. 18.) that were proper to the *Cilicians* his Country-men, and not so proper as to the purity of that Language wherein he wrote; but as the *first* of the Expressions they instance in, is an *Hebraism*, and the latter, purely *Greek*; so indeed they will discover a *Tarsian* defect in S^t. *Paul*, together with the *Patavinity* in *Livy* that *Pollio* noted in him.

Franciscus Picus exam. Doct. Gent. lib. 2. c. 2. Bibliander. de ratione discendi Hebræ. Mornæus de Veritat. Christ. Relig. cap. 26. Rivet. Isagog. ad Sac. Script. cap. 28. Glassius Philol. Sac. Præf. ad Rhetor. Origen. Tom. 4. in Evang. Johan. Hieron. Epist. 151. ad Algas. Cornelius à Lapide præfat. in Epist. Pauli.

§. 28. *Eloquence* and Propriety of Speech for the proper ends of them, are the gift of God, *Exod.* 4. 10, 11. And therefore unless *Pregnant Instances* may be given to the contrary, it may well be thought and expected that they should not be wanting in *Books* written by his own Inspiration: Nor indeed are they; only we are not able to give a right measure of what doth truly and *absolutely* belong unto them. He that shall look for a flourish of painted words, artificiall *Meretricious* Ornaments of Speech, Discourse suited to entice, inveigle, and work upon weak and carnal affections; or *Sophistical* captious wayes of reasoning to deceive; or that *Suada*, or πιθανολογία, that smooth and *harmonious* structure of *periods* wherein the great *Roman Orator* gloried, the *lenocinia verborum*, the ὕψος, and *grandiloquentia* of some of the *Heathens*, in the *Scripture*, will be mistaken in his aim. Such things become not the Authority, *Majesty*, Greatness and Holiness of him who speaks therein. An Earthly *Monarch* that should make use of them in his *Edicts*, Laws, or Proclamations, would but *prostitute* his Authority to contempt, and invite his Subjects to disobedience by so doing. How much more would they unbecome the Declaration of *his Mind* and Will given unto *poor worms*, who is the great Possessor of Heaven and Earth.

Besides, these things belong not indeed unto *real Eloquence* and Propriety of Speech, but are arbitrarily invented *crutches*, for the relief of our *lameness* and infirmity. Men despairing to affect the minds of others, with the things themselves which they had to propose unto them, and acquainted with the *baits* that are meet to take hold of their *brutish affections*, with the wayes of prepossessing their minds with *prejudice*, or casting a mist before their understandings, that they may not discern the nature, worth, and excellency of Truth, have invented such dispositions of words as might compass the ends they aimed at. And great effects by this means were produced; as by him, whom men admired,

——*pleni moderantem fræna Theatri.*

And therefore the *Apostle* tells us, that the rejecting of this kind of *Oratory* in his Preaching and Writing, was of indispensible necessity, that it might appear that the effects of them were not any way *influenced* thereby, but were the genuine productions of the things themselves which he delivered, 1 *Cor.* 2. 5, 6, 7. This kind of *Eloquence* then the Scripture maketh no use of, but rather condemneth its Application unto the great and holy things whereof it treateth, as unbecoming their Excellency and Majesty.

jeſty. So *Origen* to this purpoſe, ἴσως δ' οὐ κάλλος ἐν περιοχῇ φράσεως, ἀς τὰ παρ' Ἕλλησι θαυμαζόμενα, ἴσχυεν ἡ γραφή, ὑπενόησεν ἂν τις ὑ τὴν ἀλήθειαν κεκρατηκέναι τῶν ἀνθρώπων, ἀλλὰ τὴν ἐμφαινομένην ἀκολουθίαν ἐν τῷ τῆς φράσεως κάλλει ἐξυχανωκέναι τὸν ἀκροώμενον, ἐν ἐπτοημένῃ αὐτὸν προσηλῶσθαι, *Tom.* 4. in *Johan. If the Holy Scripture had uſed that Elegancy and choice of Speech, which are admired among the Greeks, one might have ſuſpected that it was not Truth it ſelf that conquered men, but that they had been circumvented and deceived by appearing or fallacious conſequences, and the Splendor or Elegancy of Speech.*

That the proper Excellency of *Speech*, or *Style*, conſiſteth in the τὸ πρέπον, or *meet Accommodation* of words unto things, with conſideration of the *Perſon* that uſeth them, and the *End* whereunto they are applied, all men that have any acquaintance with theſe things will confeſs. Βούλεται ἡ φύσις τοῖς νοήμασιν ὑπηρετεῖν τὴν λέξιν, ὑ τῇ λέξει τὰ νοήματα, ſaith *Dionyſius Halicarnaſſeus*; *Nature requireth that words ſhould follow, or be made to ſerve ſentences or things, and not things be ſubſervient to words*; whence the too curious Obſervation of Words, hath been cenſured as an Argument of an infirm and abject mind; however it may be pardoned in them who placed all their Excellency in περιβολογίᾳ, and diſpoſing perſwaſive alluring words; as *Iſocrates* ſpent ten years in his *Panegyricks*; and *Plato* ceaſed not unto the *eighteth year* of his Age to adorn his Diſcourſes; as *Dionyſius* teſtifies of them both. The *Style* of the Holy Scripture is every way anſwerable unto what may *rationally* be expected from it. For, §. 29. *Dyon. H. liear. Tractat. de Iſoc.* *Senec. Ep.* 115.

Firſt, It becometh the *Majeſty*, Authority, and Holineſs of Him, in whoſe name it ſpeaketh. And hence it is, that by its *Simplicity* without Corruption, *Gravity* without Affectation, *Plainneſs* without alluring Ornaments, it doth not ſo much entice, move, or perſwade, as *conſtrain*, preſs, and pierce into the mind and affections, *transforming* them into a likeneſs of the things which it delivers unto us. And therefore though St. *Paul* ſayes that he dealt not with the *Corinthians*, καθ' ὑπεροχὴν λόγου ἢ σοφίας, in *an Excellency* or *ſublimity of Speech*, *or Wiſdom* like that of the *Orators* before deſcribed; yet he did ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, in ſuch an *evidence* of Spiritual Power, as was far more effectual and prevalent. The whole of the *Sacred Style* is θεοπρεπὴς, if Truth, Gravity, Authority and Majeſty can render it ſo; nor can any inſtance be given to the contrary. *Picus Mirand. Ep. ad Homr. Barbar.*

And *Secondly* it every where *becometh the Subject Matter* it treateth of, which becauſe it is various, it is impoſſible that the *Style* wherein it is expreſſed ſhould be *Uniform*; when yet notwithſtanding all its variety, it every where keeps its own property, to be in Gravity and Authority ſtill *like* unto its ſelf, and *unlike* to, or diſtinct from all other Writings whatſoever. Whence *Auſtin* rightly of the *Holy Penmen*; *Audeo dicere omnes qui rectè intelligunt quod illi loquuntur, ſimul intelligere non eos aliter loqui debuiſſe. I dare ſay, that whoſoever underſtands what they ſpeak, will alſo underſtand that they ought not to have ſpoken otherwiſe.* And *Origen* of the Writings of St. *Paul* in particular; *If any one* ſaith he, *give himſelf to the diligent Reading of his Epiſtles*, ξυ οἶδ', ἢ θαυμάσεται τὰ νῦν τῷ ἀνδρὶ ἐν ἰδιωτικῇ λέξει μεγάλα περινοοῦντι, ἢ μὴ θαυμάσας, ἀυτὸς καταγέλαστος φανεῖται, *I know full well, that either he will admire his great Conceptions and Sentences under a plain and vulgar Style, or he will ſhew himſelf very ridiculous.* The *things treated* of in the Scripture, are for the moſt part *Heavenly*, Spiritual, Supernatural, Divine; and nothing can be more fond than to look for ſuch things to be expreſſed in a *Flouriſh of Words*, and with various Ornaments of Speech, fit to lead away the minds of men from that which they are deſigned wholly to be gathered unto the Admiration and Contemplation of. Bodies that have a native Beauty and Harmony in the Compoſition of their parts, are advantaged more by being clothed with *fit Garments*, than by the Ornaments of *gay Attire*. And the Spiritual *Native Beauty* of Heavenly Truths, is better conveyed unto the minds of men, by Words and Expreſſions *fitted* unto it, plainly, and ſimply, than by any Ornaments of *enticing Speech* whatever; and therefore we ſay with *Auſtin*, that there is not any thing delivered in the Scripture, but *juſt as it ought to be*, and as the Matter requires. *Auguſtin. de Doct. Chriſt. lib.* 4. *c.* 6.

Thirdly, The *Style* of the holy *Penmen* is in a gracious *condeſcenſion* ſuited unto them and their capacity, whereof far the greateſt part of them with whom they had to do, conſiſted. This *Origen* at large inſiſts upon in the beginning of his *Fifth Book againſt Celſus*. The *Philoſophy* and *Oratory* of the Heathen, was ſuited principally, if not ſolely to their capacity that were learned; this the *Authors*, and Profeſſors of it aimed at; namely, that they might approve their skill and ability unto thoſe who were able to judge of them. The Scripture was written for the good of *mankind* in general, and without the leaſt deſign of any contemporation of it ſelf, to the Learning and *Hilar. in Pſal.* 126.

Wiſdom of men. And this συγκαλάβασις, or *Condeſcenſion* unto the common Reaſon, Senſe, Uſage, and Experience of mankind in general, is very admirable in the holy Penmen, and *abſolutely peculiar* unto them. In this *univerſal ſuitableneſs* unto all the concernments of it, conſiſts that excellent *ſimplicity* of the Scripture Style, whereby it plainly and openly without fraudulent Ornaments, in common and uſual Speech, declares things Divine, Spiritual and Heavenly, with an holy *accommodation* of them to the underſtanding and capacities of men, in ſuch occaſional variety as yet never diverts from thoſe properties and *characters* wherein the *Uniformity* of the whole doth conſiſt.

§. 30. Beſides all theſe Excellencies of the *Style* of Holy Writ, with others that may be added unto them, there is in it a *ſecret Energy*, and efficacy for the ſubjecting of the minds of men unto its intention in all things. Whether this proceed *only*, and be imparted unto it, from the matters treated of, which are *holy* and *heavenly*; or whether it be communicated unto it immediately, by an *impreſſion of his Authority* upon it, by whom it is given out, or whether it ariſe from both of them, all that are *converſant* in it with faith and reverence do find the Truth of our Aſſertion by experience. And *Origen* amongſt others, ſpeaks *excellently* to this purpoſe, ουτι δ' ὁ θεῖος λόγος, ουκ ἀυλαμπες ἔχει τὸ λεγόμενον (καν καθ' ἑαυτὸ ἀληθὲς ᾖ πιθανώτατον) πρὸς τὸ καθικέσθαι ἀνθρωπίνης ψυχῆς, ἐαν μὴ ᾖ δύναμις τις θεόθεν δοθεῖσα τῷ λέγοντι, ᾖ χάρις ἐπανθοῦσα τοῖς λεγομένοις, ᾖ ἄυτη ὡς ἀθεὶ ἐγγινομένη τοῖς δυσίμως λέγουσι. *The holy Scripture teacheth us, that what is ſpoken, though in it ſelf it be true and fit to perſwade, is not able to conquer the minds of men, unleſs power from God be communicated to the Speaker, and Grace* (from him) *do flouriſh in the things ſpoken themſelves, and it is not without Divine influency, that they ſpeak with efficacy.* Hence ariſeth the Spiritual peculiar δεινοτης of the *Divine Writers*, termed by St. *Paul* ἀποδειξις πνεύματος ᾖ δυνάμεως, *the demonſtration of the Spirit and of power.* And herein, as on other accounts; the *Word of God is quick and powerfull and ſharper than any two edged ſword*, Heb. 4. 12. by which living Energy and Authority it evacuated and brought to nought all the *Wiſdom of this World*; that is, all *Philoſophical* Conceptions with all the Ornaments of Eloquence and *Oratory*. The excellent Diſcourſe of *Auſtin* on this Subject, *de Doctri. Chriſtianâ*, *lib.* 4. *cap.* 6. is very well worthy conſideration; whither I refer the *Reader*, that I may not too far divert from my preſent particular deſign.

§. 31. What ever hath been thus ſpoken concerning the *Style* of the *Sacred Scripture* in General, it is as applicable unto this *Epiſtle* unto the *Hebrews*, as to any one portion of Holy Writ what ever. That Simplicity, Gravity, *Unaffectedneſs*, ſuitableneſs to its Author, Matter, and End, which commends the whole unto us, are *eminent* in this part of it; that *Authority*, *Efficacy* and *Energy* which are implanted on the whole by him who ſupplied both ſenſe and words unto the *Penmen* of it, exert themſelves in this Epiſtle alſo.

No defect in any of theſe can be charged on it, that ſhould argue it of any other *extract* than the whole. Nothing ſo far *ſingular*, as to be inconſiſtent with that *harmony*, which in all their variety there is among the Books of the Holy Scripture, as to the *ſtyle and kind* of Speech, is any where to be found in it. If any where, as in the beginning of the *firſt Chapter*, the Style ſeems to *ſwell* in its current above the ordinary *banks* of the Writings of the *New Teſtament*, it is from the greatneſs and *ſublimity* of the Matter treated on, which was not capable of any other kind of Expreſſion. Doth the *Penman* of it, any where uſe Words or *Phraſes*, not commonly, or rarely, or perhaps *no where elſe uſed* in the ſenſe and way wherein they are by him applied? it is becauſe his *Matter is peculiar*, and not elſewhere handled; at leaſt, not on the *ſame Principles*, nor to the ſame purpoſe as by him: Doth he oftentimes ſpeak in an *Old Teſtament Dialect*, preſſing Words and Expreſſions to the ſervice and ſenſe they were imployed in under the *Tabernacle* and *Temple*, after they had been *manumitted* as it were, and made free from their *Typical* importance in the Service and Spiritual Senſe of the Goſpel? it is from the conſideration of their *ſtate* and condition, with whom in an eſpecial manner he had to do; and this in perfect *Harmony* with the Wiſdom of the Holy Ghoſt in other portions of Scripture. So that on this account alſo its *Station* in the Holy *Canon* is ſecured.

§. 32. Moreover, Beſides the *Peculiar Excellency* which is found in the *Style* of the holy Scripture, either evidencing its *Divine Original*, or at leaſt manifeſting that there is nothing in it, unworthy of ſuch an *extract*, the *Authority* of its principal *Author* exerts it ſelf in the whole of it unto the *conſciences* of men. And herein, is this *Epiſtle* an

eſpecial

eſpecial ſharer alſo. Now this *Authority* as it reſpects the minds of men, is in part an *exurgency* of the Holy Matter contained in it, and the Heavenly Manner wherein it is declared. They have in their Conjunction, *a peculiar Character* differencing their Writings from all Writing of an *humane Original*, and manifeſting it to be of God. Neither can it otherwiſe be, but that things of *Divine Revelation*, expreſſed in words of *Divine Suggeſtion* and determination, will appear to be of a *Divine Original*. And partly it conſiſts in an *Ineffable Emanation* of Divine Excellency, communicating unto his *own Word* a diſtinguiſhing property from its *Relation* unto him. We ſpeak not now of the *work* of the *Holy Ghoſt* in our *hearts* by his Grace, enabling us to believe, but of his *work* in the *Word*, rendring it credible and meet to be believed; not of the *Seal* and Teſtimony that he gives unto the *hearts* of individual Perſons of the Truth of the Scripture, or rather of the things contained in it, but of the *Seal* and Teſtimony which in the *Scripture* he gives unto it, and by it, to be his own Work, and Word. Such a *character* have the Works of other *Agents*, whereby they are known and diſcerned to be theirs. By ſuch *properties* are the Works of men diſcerned, and oftentimes of *Individuals* amongſt them. They bear the *likeneſs* of their Authors, and are thereby known to be theirs. Neither is it poſſible that there ſhould be any work of God, proceeding ſo *immediately* from him, as do *Writings by Divine Inſpiration*, but there will be ſuch a communication of his Spirit and likeneſs unto it, ſuch an impreſſion of his Greatneſs, Holineſs, Goodneſs, Truth and Majeſty upon it, as will manifeſt it to be from him. The *falſe Prophets* of old pretended their Dreams, Viſions, Predictions and Revelations to be from him. They prefixed נאם, *he ſaith*, unto all the Declarations of them, *Jer.* 23. 31. and therefore doubtleſs framed them to as great a likeneſs unto thoſe that were by *inſpiration* from him as they were able; And yet the *Lord declares* that all their imaginations were as diſcernable from his Word, as *Chaff from Wheat*; and this by that Authority and power wherewith his Word is accompanied, whereof they were utterly deſtitute; *verſ.* 28, 29. And this *Authority* do all they who have their ſenſes exerciſed in it, find and acknowledge in this Epiſtle, wherein their minds and conſciences do acquieſce. They hear and underſtand the *voice of God* in it, and by that Spirit which is promiſed unto them, diſcern it from the *voice of a Stranger*. And when their minds are prepared and fortified againſt Objections by the former conſiderations, this they *ultimately reſolve* their perſwaſion of its Divine Authority into. For,

From this *Authority*, they find a *Divine Efficacy* proceeding; a powerful operation upon their ſouls and conſciences unto all the Ends of the Scripture. A Reverence and awe of God from his Authority ſhining forth and exerting its ſelf in it being wrought in them, they find their minds effectually brought into *captivity* unto the obedience taught therein. §. 33.

This *Efficacy* and power is in the whole Word of God. *Is not my Word as a Fire, ſaith the Lord, and like an Hammer that breaketh the rocks in pieces*, *Jer.* 23. 29. that is, *living* and *powerful*, and *ſharper than any two-edged ſword, piercing even to the dividing aſunder of the ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart*, *Heb.* 4. 12. As it hath an ἐξουσία, or *Authority* over men, *Matth.* 7. 29. So it hath a δύναμις, or *powerfull Efficacy* in and towards them, *Acts* 20. 32. *James* 1. 21. yea, it is the *Power of God himſelf*, for its proper end, *Rom.* 1. 16. and therefore ſaid to be accompanied with the *demonſtration of the Spirit and power*, 1 *Cor.* 1. 4. a Demonſtration ἰσχὺν τὰς λογικὰς μεθόδους πολὺ ὑπερβαλλόμενον ἔλκουσα, as *Baſil*, drawing the Soul to conſent beyond the Efficacy of *Rational or Logical Arguments*, or *Geometrical Demonſtrations*, as he adds in the ſame place. And this Divine Power and *Efficacy* of the Word, as to all the ends of it, proceeding from the *Authority* of God in it, with his *deſignation* of it unto thoſe ends, (which is that which giveth *energie* unto all things, enabling them to produce their proper Effects, and ſetting limits and bounds to their operation) as it is teſtified unto in innumerable places of the Scripture its ſelf, ſo it hath and doth ſufficiently manifeſt and *evidence its ſelf*, both in the fruits and effects of it on the ſouls of particular perſons, and in that work which it hath wrought, and doth yet carry on *inviſibly* in the world, in deſpight of all the oppoſition that is made unto it by the power of Hell, in conjunction with the unbelief, darkneſs and luſts of the minds of men, as may elſewhere be more at large declared. *Baſil. in Pſal.* 115.

A Learned Man ſaid well; *Non monent, non perſuadent Sacræ literæ, ſed cogunt, agitant, vim inferunt; Legis rudia verba & agreſtia, Sed viva, ſed animata, flammea, acuta,* *Picus Mirand. Epiſt. ad Hermol. Barbar.*

leata, ad imum ſpiritum penetrantia, hominem totum poteſtate mirabili transformantia: expreſſing the ſumm of what we diſcourſe. From hence is all that *ſupernatural* Light and knowledge, that conviction and reſtraint, that Converſion, Faith, Conſolation and Obedience, that are found amongſt any of the Sons of men. πᾶσα γραφὴ ſaith *Baſil*, θεόπνευς & ὠφέλιμος, διὰ τοῦτο συγγραφεῖσα παρὰ τοῦ πνεύματος ἵν' ὥσπερ ἐν κοινῷ τῶν ψυχῶν ἰατρείῳ, πάντες ἄνθρωποι τὸ ἴαμα τῷ οἰκείῳ πάθει ἕκαστος ἐκλεγώμεθα. *The whole Scripture is divinely inſpired and profitable; being written by the Holy Ghoſt for this purpoſe, that in it, as a common healing Office for ſouls, all men may chuſe the Medicine ſuited to cure their own diſtempers.* Such is the Nature, Power, and Efficacy of this *Epiſtle* towards them that do believe; It *ſearches* their hearts, *diſcovers* their thoughts, *principles* their conſciences, *judges* their Acts inward and outward, *ſupports* their Spirits, *comforts* their ſouls, *enlightens* their minds, *guides* them in their hope, confidence, and love to God, *directs* them in all their communion with him, and obedience unto him, and leads them to an enjoyment of him. And this Work of the Holy Ghoſt in it, and by it, *ſeals* up its Divine Authority unto them, ſo that they find reſt, ſpiritual ſatisfaction, and great aſſurance therein. When once they have obtained this *Experience* of its Divine Power, it is in vain for Men or Devils to oppoſe its *Canonical Authority* with their frivolous Cavils and Objections. Neither is this *Experience* meerly ſatisfactory to *themſelves* alone, as is by ſome pretended: It is a thing *pleadable*, and that not only in their own defence to ſtrengthen their Faith againſt Temptations, but to others alſo; though not to *Atheiſtical Scoffers*, yet to *humble enquirers*, which ought to be the frame of all men in the Inveſtigation of Sacred Truths.

Baſil. in Pſalm. 1.

§. 34. Unto what hath been ſpoken, we may add, that the *Canonical Authority* of this Epiſtle is confirmed unto us by *Catholick Tradition*; By this *Tradition* I intend not the Teſtimony only of the *preſent Church* that is in the world, nor *Fancy* a truſt of a Power to declare what is ſo in any Church whatever; but a generall *uninterrupted Fame* conveyed and confirmed by particular Inſtances, Records, and Teſtimonies in all Ages. In any other ſenſe how little weight there is to be laid upon *Traditions*, we have a *pregnant inſtance* in him who firſt began to magnifie them. This was *Papias*, a contemporary of *Policarpus* in the very next Age after the Apoſtles. *Tradition* of what was *done*, or ſaid by Chriſt, or the Apoſtles, what Expoſitions they gave, he profeſſed himſelf to ſet an high value upon, equal to, if not above the Scripture. And *two things* are conſiderable in his ſearch after them.

Euſeb. Eccleſ. Hiſt. l. 3. *c. ult.*

Firſt, That he did not think that there was *any Church* appointed to be the Preſerver and Declarer of Apoſtolical Traditions, but made his enquiry of all the *individual ancient men* that he could meet withall, who had converſed with any of the *Apoſtles*.

Secondly, That by all his pains, he gathered together a *Rhapſody* of *incredible* Stories, Fables, Errors and uſeleſs Curioſities; Such iſſue will the endeavours of men have, who forſake the *ſtable Word* of Propheſie, to follow rumors and reports, under the ſpecious name of Traditions. But this *Catholick Fame* whereof we ſpeak, confirmed by particular Entrances and Records in all Ages, teſtifying unto a matter of Fact, is of great importance. And how clearly this may be pleaded in our preſent caſe, ſhall be manifeſted in our Inveſtigation of the *Penman* of this *Epiſtle*.

And thus I hope, we have made it evident, that this *Epiſtle* is not deſtitute of any one of thoſe τεκμήρια, or *infallible proofs* and Arguments whereby any particular Book of the Scripture evinceth its ſelf unto the Conſciences of men to be written by *Inſpiration* from God. It remaineth now to ſhew, that it is not liable unto any of thoſe Exceptions, or Arguments, whereby any Book, or Writing pretending a claim to a *Divine Original*, and *Canonical Authority* thereupon, may be convicted, and manifeſted to be of another Extract; whereby its juſt priviledge will be on both ſides ſecured.

§. 35. The firſt conſideration of this nature is taken from the *Author* or *Penman* of any ſuch Writing. The Books of the Old Teſtament were all of them written by *Prophets* or holy men inſpired of God. Hence St. *Peter* calls the whole of it, προφητεία *Propheſie*, 2 *Pet.* 1. 21. Propheſie delivered by men, *acted* or moved therein by the Holy Ghoſt. And though there be a diſtribution made of the ſeveral Books of it from the *Subject Matter*, into the *Law*, *Prophets* and *Pſalms*, *Luke* 24. 44. and often into the *Law* and *Prophets* on the ſame account, as *Acts* 26. 2. *Rom.* 3. 22. yet their *Penmen* being all *equally Prophets*, the whole in general is aſcribed unto them and called *Propheſie*,

Propheſie, *Rom.* 1. 8. *Chap.* 16. 26. *Luke* 24. 25. 2 *Pet.* 1. 19. So were the Books of the New Teſtament written by *Apoſtles*, or men endowed with an *Apoſtolical Spirit*, and in their work *equally inſpired* by the Holy Ghoſt; whence the Church is ſaid to be *built on the foundation of the Prophets and Apoſtles*, *Jeſus Chriſt himſelf being the chief corner ſtone*, *Epheſ.* 2. 20. If then the *Author* of any Writing acknowledgeth himſelf, or may otherwiſe be convinced, to have been neither *Prophet* nor *Apoſtle*, nor endued with the *ſame infallible* Spirit with them, his work how excellent ſoever other wayes it may appear, muſt needs be eſteemed a meer fruit of his own Skill, Diligence and Wiſdom, and not any way to belong unto the *Canon* of the Scripture. This is the condition, for inſtance, of the *ſecond Book of Maccabees*. In the cloſe of it, the *Author* being doubtful what acceptance his endeavours and manner of Writing would find amongſt his *Readers*, makes his excuſe; and affirms, that he did his utmoſt to pleaſe them in his *Style* and Compoſition of his words. So he tells us before, *Chap.* 2. *v.* 24. that he did but *Epitomize the Hiſtory of* Jaſon *the Cyrenean*, wherein he took great pains and labour. The truth is, he that had before commended *Judas Machabæus* for offering Sacrifices for the *dead* (which indeed he did not, but for the living) no where appointed in the Law; and affirmed, that *Jeremiah hid the holy Fire*, *Ark*, *Tabernacle and Altar of Incenſe in a Cave*; that the ſame perſon, *Antiochus*, was killed at *Nanea* in *Perſia*, *Chap.* 1. *v.* 16. and *dyed in the Mountains* of torments in his Bowels, as he was coming to *Judea*, *Chap.* 9. whom the firſt Book affirms to have dyed of ſorrow at *Babylon*, *Chap.* 6. *v.* 16. who affirms *Judas* to have written Letters to *Ariſtobulus* in the one hundred eighty eighth year of the *Seleucian Empire*, who was ſlain in the one hundred fifty ſecond year of it, *Lib.* 1. *Chap.* 1. 3. that is thirty ſix years after his *death*, with many other ſuch miſtakes and falſhoods, had no great need to inform us, that he had no ſpecial *Divine Aſſiſtance* in his Writing, but leaned unto his own Underſtanding; But yet this he doth, as we ſhewed, and that openly; For the Holy Ghoſt will not be an *Epitomator* of a *Profane Writing* as he profeſſeth himſelf to have been; nor make excuſes for his *weakneſs*, nor declare his pains and *Sweat* in his Work, as he doth. And yet to that paſs are things brought in the World by Cuſtome, Prejudice, love of Reputation, ſcorn to be eſteemed miſtaken in any thing, that many *earneſtly contend* for this Book to be written by *Divine Inſpiration*, when the Author of it himſelf openly profeſſeth it to have been of another Extract. For although this Book, be not only rejected out of the *Canon*, by the Council of *Laodicea*, *Hierom* and others of the Antients, but by *Gregory the Great Biſhop* of *Rome* himſelf; yet the Church of *Rome* would now by force thruſt it thereinto. But were the *Author* himſelf alive again, I am ſo well perſwaded of his Ingenuity and Honeſty, from the *Concluſion* of his Story, that they would never be able to make him ſay, that he wrote by *Divine Inſpiration*; and little reaſon then have we to believe it. Now this *Epiſtle* is free from this Exception. The *Penman* of it doth no where intimate, directly or indirectly, that he wrote in his *own ſtrength*, or by his own ability; which yet if he had done, in an *Argument* of that nature which he inſiſted on, had been incumbent on him to have declared, that he might not lead the *Church* into a pernicious error, in *embracing* that as given by Inſpiration from God, which was but a fruit of his Diligence and fallible Indeavours. But on the contrary, he ſpeaks as in the name of God, referring unto him, all that he delivers; nor can in any *Minute Inſtance*, be convicted to have wanted his Aſſiſtance.

Synod. Laod. cap. 59. *Hieron. Cat. Viror. illuſt. in Joſeph. Gregor. Mor. lib.* 19. *cap.* 16.

Circumſtances of the general Argument of a Book may alſo convince it, of an humane or fallible Original. This they do for inſtance, in the Book of *Judith*. For ſuch a *Nebuchadonoſor*, as ſhould raign in *Ninive*, *Chap.* 1. *v.* 1. and make War with *Arphaxad* King of *Ecbatane*, *ver.* 13. whoſe *Captains* and Officers ſhould know nothing at all of the *Nation of the Jews*, *Chap.* 5. *v.* 3. that waged War againſt them in the dayes of *Joakim*, or as other Copies *Eliakim* the High Prieſt, *Ch.* 4. 5. after whoſe Defeat, the *Jews* ſhould have peace *for eighty years* at the leaſt, *Ch.* 16. 28. 30. is an imagination of that which never had ſubſiſtence in *rerum natura*; or a repreſentation of what יהודית *a Jewiſh Woman* ought, as the *Author* of it conceived, undertake for the good of her Country. Setting aſide the conſideration of all other diſcoveries of the fallibility of the whole Diſcourſe: This alone is ſufficient to impeach its reputation. Our *Epiſtle* is no way obnoxious unto any exception of this nature. Yea, the *ſtate* of things in the Churches of God, and among the *Hebrews* in particular, did at that time adminiſter ſo juſt and full occaſion unto a Writing of this kind, as gives countenance

§. 36.

nance unto its aſcription unto the *Wiſdom and Care* of the Holy Ghoſt. For if the eruption of the poyſonous brood of Hereticks, queſtioning the *Deity* of the Son of God in *Cerinthus*, gave *occaſion* to the Writing of the Goſpel by St. *John*, and if the *Diſſentions* in the *Church* of *Corinth*, deſerved *two Epiſtles* for their compoſition, and the leſſer Differences between Believers of the Jews and Gentiles, in and about the things treated of in this Epiſtle had a remedy provided for them in the Epiſtles of St. *Paul* unto them, is it not at leaſt *probable* that the ſame Spirit who moved the *Penmen* of thoſe Books to Write, and directed them in their ſo doing, did alſo provide for the removal of the Prejudices, and healing of the Diſtempers of the *Hebrews*, which were ſo great, and of ſo great importance unto all the Churches of God. And that there is weight in this Conſideration, when we come to declare the *Time* when this *Epiſtle* was written, will evidently appear.

The moſt manifeſt *Eviction* of any Writing pretending unto the priviledge of *Divine Inſpiration*, may be taken from the *Subject Matter* of it, or the things taught and declared therein. God himſelf being the firſt and only *Eſſential Truth*, nothing
§. 37. can proceed from him, but what is abſolutely ſo; and Truth being but *one*, every way *Uniform* and Conſonant unto it ſelf, there can be no *diſcrepancy* in the branches of it, nor *contrariety* in the ſtreams that flow from that one Fountain. God is alſo *Holy*, *Glorious in Holineſs*, and nothing proceeds immediately from him, but it bears a ſtamp of his Holineſs, as alſo of his Greatneſs and Wiſdom. If then any thing in the *Subject Matter* of any Writing, be *Untrue*, *Impious*, *Light*, or any way contradictory to the *Aſcertained* Writings of Divine Inſpiration, all Pleas and pretences unto that *priviledge* muſt ceaſe for ever. We need no other Proof, Teſtimony or Argument to evince its *Original*, than what its ſelf tenders unto us. And by this means alſo do the Books commonly called *Apochryphal*, unto which the *Romaniſts* aſcribe *Canonical* Authority, deſtroy their own pretenſions. They have all of them, on this account, long ſince been caſt out of the limits of any tolerable defence. Now, that no one portion of Scripture, is leſs obnoxious to any exception of this kind, from the *Subject Matter* treated of, and Doctrines delivered in it, then this *Epiſtle*, we ſhall by Gods aſſiſtance manifeſt in our Expoſition of the whole, and each particular paſſage of it. Neither is it needful, that we ſhould here prolong our Diſcourſe by *anticipating* any thing that muſt neceſſarily afterwards in its proper place, be inſiſted on. The place ſtartled at by ſome *Chap. 6.* about the *impoſſibility of the recovery of Apoſtates*, was touched on before, and ſhall afterwards be fully cleared. Nor do I know any other uſe to be made of obſerving the ſcruple of ſome of Old, about the countenance given to the *Novatians* by that place, but only to make a Diſcovery how *partially* men in all *Ages* have been addicted unto their own apprehenſions in things wherein they differed from others; for whereas if the Opinions of the *Novatians* had been confirmed in the place, as it is not, it had been their duty to have relinquiſhed their own *Hypotheſis*, and gone over unto them, ſome of them diſcovered a mind rather to have broken in upon the *Authority* of God himſelf declared in his Word, than ſo to have done. And it is greatly to be feared that the ſame Spirit ſtill working in others, is as effectual in them to reject the *plain ſenſe of the Scripture* in ſundry places, as it was ready to have been in them, to reject the *words* of it in this.

The *Style* and *Method* of a Writing may be ſuch, as to lay a *juſt Prejudice* againſt its claim of *Canonical Authority*. For although the *Subject Matter* of a Writing, may be good and honeſt in the main of it, and generally ſuited unto the *Analogie* of faith,
§. 38. yet there may be in the *manner* of its compoſure and Writing, ſuch an *Oſtentation* of Wit, Fancy, Learning, or Eloquence, ſuch an *affectation* of Words, Phraſes, and Expreſſions, ſuch *Rhetorical* paintings of things ſmall and inconſiderable, as may ſufficiently demonſtrate *humane* Ambition, Ignorance, Pride, or Deſire of Applauſe, to
Hieron. Præ. in Prov. Solo. have been mixed in the forming and producing of it. Much of this *Hierom* obſerves in particular concerning the Book entituled the *Wiſdom of Solomon*; Written as it is ſuppoſed by *Philo* an Eloquent and Learned man; *redolet Græcam Eloquentiam.* This conſideration is of deſerved moment in the Judgement we are to make of the *ſpring* or fountain from whence any Book doth proceed. For whereas, great *variety of Style*, and in manner of Writings may be obſerved in the *Penmen* of *Canonical Scripture*, yet in no one of them do the leaſt footſteps of the failings and ſinful infirmities of corrupted nature before mentioned appear. When therefore they manifeſt themſelves,

ſelves, they caſt out the *Writings* wherein they are from that *Harmony* and conſent which in general appears amongſt all the Books of Divine Inſpiration. Of the *Style* of this Epiſtle we have ſpoken before. Its *Gravity*, Simplicity, Majeſty, and abſolute ſuitableneſs unto the High, Holy, and Heavenly Myſteries treated of in it, are as far as I can find, not only very *evident*; but alſo by all acknowledged, who are able to judge of them.

Want of *Catholick Tradition* in *all Ages* of the Church, from the firſt giving forth of any Writing teſtifying unto its Divine Original, is another impeachment of its pretence unto *Canonical Authority*. And this Argument ariſeth fatally againſt the *Apochryphal* Books before mentioned. Some of them are expreſly excluded from the *Canon* by many of the antient Churches, nor are any of them competently teſtified unto. §. 39.

The *Suffrage* of this kind given unto our Epiſtle, we have mentioned before. The Doubts and Scruples of ſome about it, have likewiſe been acknowledged. That they are of no weight to be laid in the ballance againſt the *Teſtimony* given unto it, might eaſily be demonſtrated. But becauſe they were levied all of them, principally againſt its *Author*, and but by conſequence againſt its *Authority*, I ſhall conſider them in a Diſquiſition about him, wherein we ſhall give a further confirmation of the *Divine Original* of the Epiſtle, by proving it undenyably to be Written by the *Apoſtle* St. *Paul*, that eminent *Penman* of the Holy Ghoſt.

Thus *clear* ſtands the *Canonical Authority* of this Epiſtle. It is *deſtitute* of no evidence needful for the manifeſtation of it; nor is it *obnoxious* unto any juſt exception againſt its claim of that priviledge. And hence it is come to paſs; that what ever have been the *fears* doubts and ſcruples of ſome, the *raſh*, temerarious Objections, Conjectures and Cenſures of others, the *Care* and Providence of God over it, as a parcel of his moſt holy Word, working with the prevailing evidence of its *Original* implanted in it, and its Spiritual Efficacy unto all the ends of holy Scripture, hath obtained an *abſolute Conqueſt* over the hearts and minds of all that believe, and ſetled it in a full poſſeſſion of *Canonical Authority* in all the Churches of Chriſt throughout the world. §. 40.

Exercitatio

Exercitatio II.

Of the Penman of the Epiſtle to the Hebrews.

Knowledge of the Penman of any part of Scripture not neceſſary. Some of them utterly concealed. The Word of God gives Authority unto them that deliver it, not the contrary. Prophets in things wherein they are not actually inſpired, ſubject to miſtake. St. Paul *the Writer of this Epiſtle. The haeſitation of* Origen. *Heads of Evidence. Uncertainty of them who aſſign any other Author. St.* Luke *not the Writer of it, Nor* Barnabas. *The Epiſtle under his name Counterfeit. His Writing of this Epiſtle by ſundry Reaſons diſproved. Not* Apollos. *Nor* Clemens. *Nor* Tertullian. *Objections againſt St.* Pauls *being the Penman. Diſſimilitude of Style. Admitted by the Antients. Anſwer of* Origen, *rejected. Of* Clemens, Hierom, *&c. rejected likewiſe. St.* Paul *in what ſenſe* ἰδιώτης τῷ λόγῳ. *His Eloquence and Skill. Cauſes of the difference in Style, between this and other Epiſtles. Coincidence of Expreſſions in it and them. The Epiſtle* ἀνεπίγραφος. *Anſwer of* Hierom, *Rejected. Of* Theodoret. *Of* Chryſoſtome. *Prejudice of the Jews againſt St.* Paul. *Not the Cauſe of the Forbearance of his Name. The true Reaſon thereof. The Hebrews Church State not Changed. Faith Evangelical educed from Old Teſtament Principles and Teſtimonies. Theſe preſſed on the* Hebrews, *not meer Apoſtolical Authority. Haeſitation of the Latin Church about this Epiſtle; anſwered. Other Exceptions from the Epiſtle it ſelf; removed. Arguments to prove St.* Paul *to be the Writer of it. Teſtimony of St.* Peter, 2 Epiſt. 3. v. 15, 16. *Conſiderations upon that Teſtimony. The ſecond Epiſtle of St.* Peter *Written to the ſame Perſons with the Firſt. The Firſt Written unto the* Hebrews *in their Diſperſion.* διασπορὰ *what. S.* Paul *wrote an Epiſtle unto the ſame Perſons to whom St.* Peter *wrote. That, this Epiſtle. Not that to the* Galathians. *Not one loſt. The Long-ſuffering of God, how declared to be ſalvation in this Epiſtle. The Wiſdom aſcribed unto St.* Paul *in the Writing of this Epiſtle wherein it appears. The* δυσνόητα *of it. Weight of this Teſtimony. The ſuitableneſs of this Epiſtle unto thoſe of the ſame Author. Who competent Judges hereof. What required thereunto. Teſtimony of the firſt Churches; or Catholick Tradition. Evidences from this Epiſtle its ſelf. The general Argument and Scope. Method. Way of Arguing. All the ſame with St.* Pauls *other Epiſtles. Skill in Judaical Learning, Traditions and Cuſtoms. Proper to St.* Paul. *His Bonds and Sufferings. His Companion* Timothy. *His Sign and Token ſubſcribed.*

SECOND DISSERTATION.

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§. 1. THE *Divine Authority* of the Epiſtle being vindicated, it is of no great Moment to enquire ſcrupulouſly after its *Penman*. Writings that proceed from *Divine Inſpiration*, receive no addition of Authority from the Reputation or Eſteem of *them* by whom they were written. And this the Holy Ghoſt hath ſufficiently manifeſted, by ſhutting up the *Names* of many of them from the knowledge of the Church in all Ages. The Cloſe of the *Pentateuch* hath an uncertain *Penman*, unleſs we ſhall ſuppoſe with ſome of the *Jews* that it was written by *Moſes* after his Death. Divers of the *Pſalms* have their *Penmen* concealed, as alſo have the whole Books of *Joſhua*, *Judges*, *Samuel*, *Kings*, *Ruth*, *Eſther*, *Job*; and the *Chronicles* are but gueſſed at. Had any prejudice unto their Authority enſued, this had not been. For thoſe whoſe *Authors* are known, they were not eſteemed to be given by *Propheſie*, becauſe they were *Prophets*; but they were known to be *Prophets* by the Word which they delivered. For if the Word Delivered or Written by any of the *Prophets*, was to be eſteemed Sacred, or Divine, becauſe delivered or Written by ſuch Perſons as were known to be *Prophets*, then it muſt be becauſe they were ſome other way known ſo to be, and Divinely Inſpired, as by *Working of Miracles*, or that they were in their dayes

dayes received, and teſtified unto as *ſuch* by the Church. But neither of theſe can be aſſerted. For as it is not known that any one *Penman* of the Old Teſtament, *Moſes* only excepted, ever wrought any *miracles*, ſo it is certain that the moſt and chiefeſt of them (as the *Prophets*) were rejected and condemned by the *Church* of the dayes wherein they lived. The only way therefore whereby they were proved to be *Prophets* was by the *Word* it ſelf which they delivered and wrote; and thereon depended the Evidence and Certainty of their being *Divinely* inſpired. See *Amos* 7. 14, 15, 16. *Jer.* 23. 25, 26, 27, 28, 29, 30, 31. And ſetting aſide that *actual Inſpiration* by the Holy Ghoſt, which they had for the Declaration and Writing of that Word of God which came unto them in particular, and the *Prophets* themſelves were ſubject to *miſtakes*. So was *Samuel* when he thought *Eliab* ſhould have been the *Lords Annointed*, 1 *Sam.* 16. 6. and *Nathan* when he approved the purpoſe of *David to build the Temple*, 1 *Chron.* 17. 2. and the great *Elijah*, when he ſuppoſed none left in *Iſrael* that worſhipped God aright but himſelf, 1 *Kings* 19. 14, 18. It was then, as we ſaid, the Word of *Propheſie*, that gave the *Writers* of it the Reputation and Authority of *Prophets*; and their being *Prophets* gave not Authority to the Word they declared or wrote as a Word of *Propheſie*. Hence an anxious enquiry after the *Penman* of any part of the Scripture is not neceſſary.

Clement. Origen. Euſebius. Hieronym. Theodoret. Chryſoſtom. Cajetan. Eraſmus. Camero. Grotius, & omnes fere Commentatores. Frider. Span. Fil. de Au. Epiſt. ad Heb.

But whereas there want not *Evidences* ſufficient to diſcover who was the *Writer* of this Epiſtle, whereby alſo the exceptions made unto its *Divine Original* may be finally obviated, they alſo ſhall be taken into Conſideration. A *Subject* this is, wherein many Learned Men of Old, and of Late, have exerciſed themſelves, until this *ſingle* Argument is grown up into entire and large Treatiſes, and I ſhall only take care that the *Truth* which hath been already ſtrenuouſly aſſerted and vindicated, may not again by this *review* be rendred dubious and queſtionable.

§. 2.

St. *Paul* it is by whom we affirm this Epiſtle to be written. It is acknowledged that this was ſo highly *queſtioned* of Old, that *Origen* after the examination of it concludes, τὸ μὲν ἀληθὲς θεὸς οἶδε; *What is the very Truth in this matter God only knows.* However he acknowledgeth that οἱ ἀρχαῖοι, the *Antients*, owned it to be written by *Paul*, and that he ſayes not without good Reaſon, whereas the *aſcription* of it unto any other, he aſſigns unto a bare report. It may not then be expected, that now after ſo long a ſeaſon, the Truth of our Aſſertion ſhould be ſo manifeſtly evinced, as to give *abſolute ſatisfaction* unto all; (which is a vain thing for any man to aim at in a Subject wherein men ſuppoſe that they have a liberty of thinking what they pleaſe) yet I doubt not but that it will appear not only highly probable, but ſo full of Evidence in compariſon of any other *Opinion* that is, or hath been promoted in competition with it, as that ſome kind of *blameable pertinacioufneſs* may be made to appear in its refuſal. Now the whole of what I ſhall offer in the proof of it may be reduced unto theſe ſix Heads. (1.) The manifeſt *failure* of all them who have endeavoured to aſſign it unto any *other Penman*. (2.) The *inſufficiency* of the Arguments inſiſted on to diſprove our Aſſertion. (3.) *Teſtimony* given unto it in other Scriptures. (4.) *Conſiderations* taken from the *Writing* it ſelf, compared with other acknowledged Writings of the ſame *Author*. (5.) The general ſuffrage of *Antiquity*, or Eccleſiaſtical Tradition. (6.) Reaſons taken from ſundry *Circumſtances* relating unto the *Epiſtle* its ſelf. Now as all theſe *Evidences* are not of the ſame nature, nor of equal force, ſo ſome of them will be found very *cogent*, and all of them together very ſufficient to free our Aſſertion from juſt Queſtion or Exception.

Euſeb. Eccleſ. Hiſt. lib. 6. cap. 24.

§. 3.

Firſt, The *Uncertainty* of them who queſtion whether *Paul* were the Writer of this *Epiſtle*, and their want of probable grounds in aſſigning it unto any other, hath ſome *inducement* in it to leave it unto him whoſe of Old it was eſteemed to be. For when once men began to take to themſelves a liberty of *Conjecture* in this matter, they could neither make an end themſelves, nor fix any bounds unto the imagination of others. Having once loſt its true *Author* no other could be aſſerted with any ſuch evidence, or indeed probability, but that inſtantly *twenty* more with as good Grounds and Reaſons might be *entitled* unto it. Accordingly ſundry Perſons have been *named*, all upon the ſame account that ſome thought good to name them; and why ſhould not one mans Authority in this matter be as good as anothers?

§. 4.

Origen in *Euſebius* affirms that ſome ſuppoſed *Luke* to have been the Author of this *Epiſtle*. But neither doth he *approve* their Opinion, nor mention what Reaſons they pretend for it. He adds alſo that ſome eſteemed it to be written by *Clemens* of *Rome*. *Clemens* of *Alexandria* allows St. *Paul* to be the Author of it; but ſuppoſeth it might be Tranſlated by *Luke*, becauſe as he ſaith, the *Style* of it is not unlike that of his in the *Acts of the Apoſtles*. *Grotius* of late contends for *Luke* to be the Author of it on the

Hiſtor. Eccleſ. lib. 6. cap. 24.

Eccleſ. Hiſt. lib. 6. cap. 13.

same account; but the instances which he gives, rather argue a *Coincidence* of some Words and *Phrases*, than a *similitude* of Style, which things are very different. *Hierom* also tells us, that *juxta quosdam videtur esse Lucæ Evangelistæ, by some it was thought to be written by* Luke *the Evangelist*, which he took from *Clemens*, *Origen* and *Eusebius*; only he mentions nothing of the *similitude* of *Style* with that of St. *Luke*, but afterwards informs us, that in his Judgement there is a great Conformity in *Style*, between this *Epistle* and that of *Clemens Romanus*. None of them acquaint us who were the Authors or Approvers of this *Conjecture*, nor do they give any credit themselves unto it. Neither is there any *Reason* of this Opinion reported by them, but only that intimated by *Clemens* of the Agreement of the *Style* with that of the *Acts of the Apostles*, (which yet is not allowed by *Hierom*) whereon he doth not ascribe the *Writing*, but only the *Translation* of it unto *Luke*. *Grotius* alone contends for him to be the Author of it, and that with this only Argument, that sundry words are used in the same sense by St. *Luke* and the *Writer* of this Epistle. But that this Observation is of *no* moment shall afterwards be declared.

Grot. Præfat. in annot. ad Epist. ad Heb.
Hieron. Script. Eccles. in Paul.
Script. Eccleslast. in Clement.

This Opinion then may be well rejected as a groundless *gues* of an obscure unknown Original, and not *tolerably* confirmed either by Testimony or Circumstances of things. If we will forego a Perswasion established on so many important Considerations, as we shall manifest this of St. *Pauls* being the *Author* of this Epistle to be, and confirmed by so many Testimonies, upon every arbitrary ungrounded *Conjecture*, we may be sure never to find rest in any thing that we are rightly perswaded of. But I shall add one Consideration that will cast this Opinion of *Grotius* quite out of the limits of probability. By general Consent this Epistle was written whilst *James* was yet alive and *presided* in the Church of the *Hebrews* at *Jerusalem*; and I shall afterwards prove it so to have been. What was his Authority as an Apostle, what his Reputation in that *Church*, is both known in general from the nature of his *Office*, and in particular is intimated in the Scripture, *Acts* 15. 13. *Gal.* 2. 9. These were the *Hebrews* whose instruction in this *Epistle* is principally intended, and by their means, that of their Brethren in the *Eastern Dispersion* of them. Now is it Reason to imagine, that any one who was not an *Apostle*, but only a *Scholar* and Follower of them, should be used to write unto that Church, wherein so great an *Apostle*, a *Pillar* among them, had his especial Residence, and did actually Preside; and that in an Argument of such huge importance, with Reasons against a *practice* wherein they were all ingaged; yea, that *Apostle* himself as appears, *Gal.* 2. 12. Were any one then alive of more *esteem* and Reputation in the Church than others, certainly He was the fittest to be used in this employment; and how well all things of this nature agree unto St. *Paul* we shall see afterwards.

§. 5.

Tertul. de Pudicit. cap. 20.
Hieron. Cat. Script. in Pau. & Barnab.
Philastr. Hæ. 41.
Camero Quæ. in Epist. ad Heb.
Spanh. de Auth. Epist. ad Heb.
Grotius Præf. Annot. in Ep. ad Heb.

Some have assigned the Writing of this Epistle unto *Barnabas*. *Clemens*, *Origen*, *Eusebius* make no mention of him. *Tertullian* was the Author of this Opinion; and it is reported as his by *Hierom*. *Philastrius* also remembers the report of it. And it is of late defended by *Camero*, (as the former concerning *Luke* by *Grotius*) whose Reasons for his conjecture are confuted with some sharpness by *Spanhemius*, mindful as it seems of his *Fathers* Controversie with some of his Scholars. The Authority of *Tertullian* is the sole foundation of this Opinion; But as the *Book* wherein he mentions it was written in his *Paroxysme*, when he uttered not that only *unadvisedly*, so he seems not to lay much weight on the *Epistle* it self, only preferring it unto the *Apochryphal Hermes*; *Receptior* saith he, *apud Ecclesias Epistola Barnabæ illo Apocrypho pastore Mæchorum*. And we have shewed that the *Latin Church* was for a time somewhat unacquainted with this *Epistle*, so that it is no marvel if one of them should *mistake* its Author. *Grotius* would disprove this Opinion from the *dissimilitude* of its style, and that which goes under the name of *Barnabas*, which is corrupt and barbarous. But there is little weight in that Observation; that *Epistle* being certainly *spurious*, no way savouring the Wisdom or Spirit of him on whom it hath been *vulgarly* imposed. But yet that it was that *Epistle* which is cited by some of the *Antients* under the name of *Barnabas*, and not this unto the *Hebrews*, is well proved by *Baronius* from the names that *Hierom* mentions out of that *Epistle*, which are no where to be found in this to the *Hebrews*. But that Epistle of *Barnabas* is an open fruit of that vanity which prevailed in many about the *third* and *fourth Ages* of the Church, of *personating* in their Writings some *Apostolical* Persons, wherein they seldom or never kept any good *decorum*, as might easily be manifested in this particular instance. As to our present Case, the Reason before mentioned, is of the same validity against this, as the other Opinion concerning *Luke*, whereunto others of an equal evidence may be added. *Barnabas* was not an

Baron. An. Eccles. A. 51. *N.* 55.
Hieron. de Nomin. Heb.

Apostle,

Apoſtle, properly and ſtrictly ſo called, nor had *Apoſtolical* Miſſion or Authority, but rather ſeems to have been one of the *LXX.* Diſciples, as *Epiphanius* affirms. And *Euſebius* a Perſon leſs *credulous* than he, acknowledging that a juſt and true *Catalogue* of them could not be given, yet placeth *Barnabas* as the firſt of them concerning whom all agreed. Much weight indeed I ſhall not lay hereon, ſeeing it is evident that the *Catalogues* given us by the Antients of thoſe Diſciples, are nothing but a *rude Collection* of ſuch names as they found in the Books of the *New Teſtament*, applied without Reaſon or Teſtimony; but *Apoſtle* he was none.

Epiphan Her. lib. 1. 10. *Euſeb. Eccleſ. Hiſt. l.* 1 *c.* 13.

Many *circumſtances* alſo concurr to the removal of this conjecture. The Epiſtle was written in *Italy*, *Chap.* 13. 24. where it doth not appear that *Barnabas* ever was. The fabulous Author, I confeſs, of the *Rhapſedy* called the *Recognitions* of *Clemens*, tells us that *Barnabas* went to *Rome*, taking along *Clemens* with him, and returning into *Judæa*, found St. *Peter* at *Cæſarea*. But St. *Luke* in the *Acts* gives us another account, both where *Barnabas* was, and how he was employed, at the time intimated by him who knew nothing of thoſe things. For whilſt St. *Peter* was at *Cæſarea*, *Acts* 10. 1. *Barnabas* was at *Hieruſalem*, *Acts* 9. 27. being a little while after ſent to *Antioch* by the Apoſtles; *chap.* 11. 22. Again *Timothy* was the Companion of the Writer of this *Epiſtle. chap.* 13. 23. a Perſon as far as appears unknown unto *Barnabas*, being taken into St. *Pauls* Society after their *difference* and ſeparation, *Acts* 15. 39. *chap.* 16. 1. He had alſo been in *bonds* or impriſonment, *chap.* 10. 34. whereof we cannot at that time learn any thing concerning *Barnabas*, thoſe of St. *Paul* being known unto all. And laſtly, not long before the Writing of this *Epiſtle*, *Barnabas* was ſo far from that Light into, and Apprehenſion of the nature uſe and expiration of Judaical *Rites* herein expreſſed, that he was eaſily miſlead into a *practical* miſcarriage in the obſervation of them, *Gal.* 2. 13. wherein although ſome (after *Hieroms* fancy, that the difference between St. *Peter* and St. *Paul* was only in pretence) have laboured to free St. *Peter* and his Companions on other grounds from any ſinful failing, as it ſhould ſeem in a direct oppoſition unto the Teſtimony of St. *Paul* affirming that κατεγνωσμένος ἦν in that particular he was to be *blamed* or *condemned*, *v.r.* 11. (not unlike him who hath written a juſtification of *Aaron* in his making the *Golden Calf*) yet that *Barnabas* was not come up unto any conſtancy in his practice about *Moſaical* Inſtitutions, is evident from the Text. And ſhall we ſuppoſe that He who but a little before upon the coming of ſome few *Brethren* of the Church of *Jeruſalem* from St. *James*, durſt not avouch and abide by his own *perſonal Liberty*, but deſerted the uſe of it not without ſome blameable *diſſimulation*, *Gal.* 2. 13. ſhould now with ſo much Authority write an *Epiſtle* unto that *Church* with St. *James*, and all the *Hebrews* in the world concurring with them in Judgement and Practice, about that very thing, wherein himſelf out of reſpect unto them had particularly miſcarried? This certainly was rather the work of St. *Paul*, whoſe Light and Conſtancy in the *Doctrine* delivered in this *Epiſtle*, with his engagements in the defence of it, above all the reſt of the *Apoſtles*, is known from the ſtory of the *Acts*, and his own other Writings.

Hieron Epiſt. ad Auguſt. & Com. in cap 2. *Ep. ad Gal. Baron. An. Eccl. A.* 51. *N.* 39, 40, 41. *Moncius de Vitul. Aut.*

§. 6.

Apollos hath been thought by ſome to be the *Penman* of this Epiſtle; and that becauſe it anſwers the *Character* given of him. For it is ſaid, that he was an *Eloquent man*, *mighty* in the Scripture, fervent in Spirit, and one that *mightily* convinced the *Jews* out of the Scripture it ſelf, *Acts* 18. 24, 28. all which things appear throughout this whole Diſcourſe. But this *Conjecture* hath no Countenance from Antiquity, no mention being made of any *Epiſtle* written by *Apollos*, or of any thing elſe, ſo that he is not reckoned by *Hierom* amongſt the *Eccleſiaſtical Writers*, nor by thoſe who *interpolated* that work with ſome Fragments out of *Sophronius*. Nor is he reported by *Clemens*, *Origen*, or *Euſebius*, to have been by any eſteemed the Author of this Epiſtle. However I confeſs ſomewhat of moment might have been apprehended in the Obſervation mentioned, if the Excellencies aſcribed unto *Apollos*, had been peculiar unto him; yea, had they not all of them been found in St. *Paul*, and that in a manner and degree, more eminent than in the other. But this being ſo, the ground of this *Conjecture* is taken from under it.

Luther in Gen. cap. 48. *v.* 10.

§. 7.

Origen, *Euſebius*, and *Hierom* in the places forecited, mention a report concerning ſome who aſcribed this *Epiſtle* unto *Clemens Romanus*. None of them give any Countenance unto it, or intimate any Grounds of that ſuppoſition; only *Hierom* affirms that there is ſome Similitude between the Style of this Epiſtle, and that of *Clemens*, which occaſioned the ſuſpition of his *Tranſlating* of it, whereof afterwards. *Eraſmus* hath ſince taken up that Report, and ſeems to give credit unto it, but hath not contributed any thing of Reaſon or *Teſtimony* unto its Confirmation. A Worthy Holy Man was this *Clemens* no

Eraſm. An. in cap. 13.

doubt, and *Biſhop* of the Church at *Rome*. But none of the Antients of any Learning or Judgement, ever laid weight on this Conjecture. For what had he who was a *Convert* from among the *Gentiles* to do with the Churches of the *Hebrews*, what Authority had he to *interpoſe* himſelf in that which was their peculiar concernment? Whence may it appear, that he had that *Skill* in the Nature Uſe and End of *Moſaical* Rites and Inſtitutions, which the *Writer of this* Epiſtle diſcovers in himſelf? Neither doth that Epiſtle of his to the Church of *Corinth* which is yet extant, though excellent in its kind, permit us to think that he wrote by Divine Inſpiration. Beſides the *Author* of this Epiſtle had a deſire and purpoſe to go to the *Hebrews*, *chap.* 13. 22. Yea, he deſires to be *reſtored* unto them as one that had been with them before. But as it doth not appear that this *Clemens* was ever in *Paleſtine*, ſo what Reaſon he ſhould have to leave his own *charge* now to go thither, no man can imagine. And to end this needleſs Debate, in that Epiſtle which was truly his own, he makes uſe of the Words and Authority of this, as *Euſebius* long ſince obſerved.

§. 8. *Sixtus Sinenſis* affirms, that the *Work* whoſe Author we enquire after, was by ſome aſſigned unto *Tertullian*: A fond and impious imagination, and ſuch as no man of Judgement or Sobriety could ever fall into. This Epiſtle was famous in the Churches before *Tertullian* was born; is aſcribed by himſelf unto *Barnabas*, and ſome paſſages in it, are ſaid by him to be corrupted by one *Theodotus* long before his time.

Sixtus Sinen. Biblioth. lib. 7. cap. 8. Tertul. præf. ad Hæreſ.

From the *Uncertainty* of theſe Conjectures, with the Evidence of Reaſon and *Circumſtances* whereby they are diſproved, *two* things we ſeem to have obtained. *Firſt*, That no Objection on their Account can ariſe againſt our *Aſſertion*. And Secondly, that if St. *Paul* be not acknowledged to be the Writer of this Epiſtle, the whole Church of God is, and ever was at a total loſs whom to aſcribe it unto. And it may reaſonably be expected that the weakneſs of theſe *Conjectures*, ſhould if not add unto, yet ſet of the credibility of the Reaſons and Teſtimonies, which ſhall be produced in the Aſſignement of it unto him.

§. 9. The *Objections* that are laid by ſome againſt our Aſſignation of this Epiſtle unto St. *Paul* according unto the *Order* propoſed, are nextly to be conſidered. Theſe I ſhall paſs through with what briefneſs I can, ſo as not to be wanting unto the *Deſinſative* deſigned.

Diſſimilitude of Style, and manner of writing from that uſed by St. *Paul* in his other Epiſtles, is preſſed in the firſt place, and principally inſiſted on. And indeed it is the whole of what with any *colour of Reaſon* is made uſe of in this Cauſe. This the *Antients* admitted. The *Elegancy, propriety of Speech*, and ſometimes *Loftineſs*, that occurr in this Epiſtle, difference it, as they ſay, from thoſe of St. *Pauls* writings. δοκεῖ μὲν οὐκ ἔξω Παύλου διὰ τὴν χαρακτῆρα, ſaith *Oecumenius*; *it ſeems not to be* St. Pauls, *becauſe of the Style or Character of Speech*. For this cauſe *Clemens* of *Alexandria* ſuppoſed it to be written in *Hebrew*, and to be tranſlated into *Greek* by St. *Luke* the *Evangeliſt*; the *Style* of it, as he ſayes, being like unto that which is uſed in the *Acts* of the *Apoſtles*; and yet that is acknowledged by all to be purely *Greek*, whereas this is accuſed to be full of *Hebraiſms*, ſo little weight is to be laid on theſe *Critical Cenſures*, wherein Learned men perpetually contradict one another.

Oecumen. Præf. in Ep. ad Heb. Clemens in Hypotyp.

Origen alſo confeſſeth, that it hath not in its *Character*, τὸ ἰδιωτικὸν ἐν λόγῳ, the *Idiotiſm*, or propriety of the *Language* of St. *Paul*, who acknowledgeth himſelf to be ἰδιώτης τῷ λόγῳ, 2 *Cor.* 11. 6. *rude in* Speech; and this Epiſtle is, ſaith he, ἐν συνθέσει τῆς λέξεως ἑλληνικωτέρα, *in the compoſition of its Speech Elegantly Greek*, in compariſon of his, which if we may believe him, any one will diſcern who can judge between the difference of *Styles*. And *Hierom*, *Scripſerat autem ad Hebræos Hebraice, id eſt ſuo eloquio diſertiſſimè; ut eo quæ eloquuntur ſcripta fuerant in Hebræo aliquatenus verterentur in Græcum; & hanc cauſam eſſe quod a cæteris Pauli Epiſtolis diſcrepare videatur.* It ſeems to differ from the reſt of St. *Pauls* Epiſtles, becauſe of its Tranſlation out of *Hebrew*, wherein he ſpeaks not with his wonted confidence. And elſewhere he ſayes, that the *Style* of this *Epiſtle* ſeems to be like that of *Clemens*. *Eraſmus* preſſeth this Objection; *Reſtat*, ſaith he, *Jam argumentum illud quo non aliud certius; ſtylus ipſe & orationis Character, qui nihil habet affinitatis cum Phraſi Paulina*; *The Style and Character of Speech have no affinity with the Phraſe of St.* Paul. This Conſideration alſo drew *Calvin* into the ſame Opinion; and it is inſiſted on by *Camero* and *Grotius* to the ſame purpoſe. The ſumm of this *Objection* is, that St. *Paul* was *rude in Speech* which is manifeſt in his other *Epiſtles*, but the *Style* of this is pure, elegant, florid, ſuch as hath no affinity with his, ſo that he cannot be eſteemed the Penman of it.

Euſeb. Eccleſ. Hiſt. l. 6. c. 24.

Hieronym. Catal. Scri. in Pau.

Eraſm. An. in cap. 13. v. 24.

As

As this *Objection* was taken notice of by them of old, and the matter of it admitted as true, ſo becauſe they conſtantly adhered to the Aſſignation of it unto St. *Paul*, they gave ſundry *Anſwers* unto it. *Origen* gives us his Judgement, that the Senſe or Subject Matter of this *Epiſtle* was from St. *Paul*, which are excellent, and no way inferiour to thoſe of the ſame *Apoſtle* in any other *Epiſtles*, as every one exerciſed in the Reading of his Epiſtles will grant; but the *Structure* and *Phraſe* of it, he ſuppoſeth to have been the Work of ſome other, who *taking* the Dictates of his Maſter, from thence compoſed this Epiſtle. But this *Anſwer* can by no means be admitted of, nor accommodated unto any Writing given by *Divine Inſpiration*. For not only the *Matter*, but the very *Words* of their *Writings* were ſuggeſted unto his *Penmen* by the Holy Ghoſt, (that the whole might have no influence from humane frailty or *fallibility*) which alone renders the Authority of their Writings *Sacred* and Divine. But this intimation would reſolve the *Truth* in this *Epiſtle*, into the Care and Diligence of him that took the ſenſe of St. *Paul*, and thence compoſed it; wherein he was liable to miſtakes, unleſs we ſhall vainly ſuppoſe, that he alſo was inſpired. Wherefore generally they who admitted of this *Objection*, gave the Anſwer unto it before intimated; namely, that the Epiſtle was *Originally* written in *Hebrew* by St. *Paul*, and Tranſlated by ſome other into the *Greek* Language. So *Oecumenius*; τὸ μὲν οὖν ἡλλάχθαι τὸ χαρακτῆρα τῆς ἐπιστολῆς φανερὰ ἡ αἰτία· πρὸς γὰρ Ἑβραίους τῇ σφῶν διαλέκτῳ γραφῆσα ὕστερον μεθερμηνεύθῆναι λέγεται. *The cauſe of the Alteration or difference of Style in this Epiſtle is manifeſt, for it is ſaid to be written unto the* Hebrews *in their own Language, and to be afterwards Tranſlated.* *Hierom* and *Clemens* alſo incline to this Opinion and Anſwer. And *Theophylact*, though following *Theodoret*, he egregiouſly confutes them who deny St. *Paul* to be the Author of this Epiſtle, from the Excellency, Efficacy, and irrefragable Power and Authority wherewith it is accompanied, yet admits of this Objection, and anſwers with others, that it was *Tranſlated* by St. *Luke* or *Clemens*. Only *Chryſoſtome*, who indeed is πολλῶν ἀντάξιος ἄλλων, without taking notice of the pretended *diſſimilitude* of Style aſcribes it directly to St. *Paul*. But to this Anſwer incline generally the *Divines* of the *Roman* Church; as *Catharinus*, *Bellarminus*, *Baronius*, *Cornelius à Lapide*, *Canus*, *Mathæus Galenus*, *Ludovicus Tena*, and others without number; though it be rejected by *Eſtius* and ſome others among themſelves. What is to be thought of it, we ſhall afterwards conſider in a *Diſſertation* deſigned unto that Purpoſe. For the preſent, we affirm, that it is no way needful as an *Anſwer* unto the Objection inſiſted on, as we ſhall now farther particularly manifeſt. §. 10.

Theodor. Aug. in Ep. ad Heb. *Chryſoſt. Præf. in Ep. ad Heb.* *Cathar. de Auth. Epiſt. ad Heb. diſſ.* *Bellar. de Verb. Dei. l. 1. c. 17.* *Baron. An. Eccleſ. A. C. 51. N. 55.* *A Lapid. Præ. in Epiſt.* *Can. loc. com. lib. 2. cap. 11.* *Galenus Præf. in Epiſt. ad Heb.* *Ten. Prælud. 4.* *Eſtius Prolegom.*

The Foundation of this Objection lyes in St. *Pauls* acknowledgement that he was ἰδιώτης τῷ λόγῳ, *rude in Speech*, 2 *Cor.* 11. 6. This *Origen* preſſeth, and *Hierom* takes occaſion hence to cenſure his *skill* in his *Mother Tongue*; for ſo was the *Greek* unto them that were born at *Tarſus* in *Cilicia*; and this was the place of St. *Paul*'s nativity, though the ſame *Hierom* from I know not what *Tradition*, affirms that he was born at *Ghiſcalis*, a Town of *Galile*, from whence he went afterwards with his Parents to *Tarſus*, contrary to his own expreſs teſtimony, *Acts* 22. 23. *I verily was born in Tarſus, a City of Cilicia.* §. 11.

But this ſeems an infirm foundation of the *Objection* inſiſted on; *Paul* in that place is dealing with the *Corinthians* about the falſe Teachers, who ſeduced them from the Simplicity of the Goſpel. The Courſe which they took to enſnare them, was vain affected *Eloquence*, and ſtrains of *Rhetorick* unbecoming the Work they pretended to be ingaged in. Puffed up with this *ſingularity* they contemned St. *Paul* as a rude unskilful Perſon no way able to match them in their fine *Declamations*. In anſwer hereunto, He firſt tells them, that it became not him to uſe σοφίαν λόγου, 1 *Cor.* 1. 17. that *Wiſdom of Words* or Speech which *Orators* flouriſhed withall; or διδακτοις ἀνθρωπίνης σοφίας λόγοις, 1 *Cor.* 2. 13. the *Words that Mans Wiſdom teacheth*, or an *artificial* compoſition of Words to *entice* thereby; which he calls ἐπέροχην λόγου, *Chap.* 2. 1. And many Reaſons he gives why it became him not to make uſe of thoſe things, ſo as to make them his deſign, as the *Seducers* and falſe *Apoſtles* did. Again he anſwers by Conceſſion in this Place, εἰ καὶ ἰδιώτης τῷ λόγῳ, ſuppoſe I be, or were, rude or *unskilful in ſpeech*, doth this matter depend thereon; is it not manifeſt unto you that I am not ſo in the knowledge of the *Myſterie* of the Goſpel? He doth not confeſs that he is ſo, ſaith *Auſtin*, but grants it for their Conviction. And in this ſenſe concurr, *Oecumenius*, *Aquinas*, *Lyra*, *Catharinus*, *Clarius*, and *Capellus*, with many others on the place. If then by λόγῳ here, that ſeducing enticing *Rhetorick* wherewith the falſe Teachers entangled the Affections of their unskilful *hearers* be intended, as we grant that St. *Paul* it may be was *unskilful* in

in it, and are ſure that he would make no uſe of it, ſo it is denyed that any footſteps of it appear in this *Epiſtle*; and if any thing of ſolid, convincing, unpainted *Eloquence* be intended in it, it is evident that St. *Paul* neither did, nor juſtly could confeſs himſelf unacquainted with it, only he made a Conceſſion of the Objection made againſt him by the *Falſe Teachers* to manifeſt how they could obtain no manner of advantage thereby.

§. 12. *Chryſoſt Proem. in Ep. ad Rom.* Neither are the other *Epiſtles* of St. *Paul* written in ſo low and homely a *Style* as is pretended. *Chryſoſtome* ſpeaking of him tells us, ὑπὲρ ἅπαντα ἕλαμψεν ἡ τούτου γλῶττα; and that for his *Eloquence* he was eſteemed *Mercury* by the *Gentiles*. Somewhat hath been ſpoken hereunto before, whereunto I ſhall now only add the Words of a Perſon who was no incompetent Judge in things of this nature. *Beza Annot. in* 2 Cor. 11. 6. *Quum*, ſaith he, *orationis ipſius totam indolem & χαρακτῆρα proprius conſidero, nullam ego in ipſo Platone ſimilem grandiloquentiam, quoties illi libuit Dei Myſteria detonare, nullam in Demoſthene parum ſcitè ſcitè, comperiſſe me fateor, quoties animos vel metu Divini Judicii perterrefacere, vel commonefacere, vel ad contemplandam Dei bonitatem attrahere, vel ad pietatis & miſericordiæ officia conſtituit adhortari, nullam deniq; vel in ipſo Ariſtotele & Galeno præſtantiſſimis alioquin artificibus, magis exactam docendi Methodum invenio. When I well conſider the Genius and Character of the Speech and Style of this Apoſtle, I confeſs I never found that Grandure in* Plato *himſelf, as in him, when he thundereth out the Myſteries of God; nor that Gravity and Vehemency in* Demoſthenes *as in him, when he intends to terrifie the minds of men, with a dread of the Judgements of God, or would warn them, or draw them to the contemplation of his Goodneſs, or the performance of the Duties of Piety and Mercy; Nor do I find a more exact Method of Teaching in thoſe great and excellent Maſters,* Ariſtotle, *and* Galen, *than in him.* So it is plainly, ſo the *Greek Fathers* almoſt with one conſent do teſtifie, ſo do moſt of the *Latines* alſo, ſo the beſt Learned of the later *Criticks*, and ſo may it be defended againſt any oppoſition. And *Hierom* himſelf, who takes moſt Liberty to cenſure his *Style*, doth ſo far in other places forget his own temerity therein, as to cry out againſt thoſe, who *dreamed* as he ſpeaks, that St. *Paul* was not throughly acquainted with all *propriety* of Speech. And he who was the *firſt* that ever ſpake word about any defect of this kind, though as able to judge as any one what ever who hath ſince paſſed his *Cenſure* unto the ſame purpoſe, was in an *evident miſtake* in the very inſtance which he pitched on to confirm his Obſervation. This was *Irenæus*, one of the firſt and moſt Learned of the *Greek Fathers*; For affirming that there were many *hyperbata* in the *Style* of this *Apoſtle*, which render it uneven and difficult, he confirms his Aſſertion with an inſtance in 2 *Cor.* 4. 4. *In whom the God of this World, hath blinded the minds of them which believe not:* For, ſaith he, the Words ſhould naturally have been thus placed; *In whom God hath blinded the minds of them that in this world believe not.* So to obviate a Fooliſh *Sophiſm* in the *Valentinians*, an *Hyperbaton* muſt be ſuppoſed in the Apoſtles *Style*, when indeed there is not the leaſt colour of it. Upon the whole matter then, I ſhall confidently aſſert, that there is no manner of defect in any of his Writings; and that every thing, (conſider the matter and nature of it, the *Perſon* in whoſe name he ſpake, and *thoſe* to whom he wrote) is expreſſed as it *ought* to be for the end propoſed, and not otherwiſe. And hence it is, that becauſe of the *variety* of the Subject Matter treated of, and difference among the *perſons* to whom he wrote, that there is alſo *variety* in his way and manner of *expreſſing* himſelf in ſundry of his Epiſtles: And in many of them, there is ſuch a diſcovery and manifeſtation of *ſolid Eloquence*, and pure Elegancy of Speech, that the Obſervation of them in any Writing, is far from having any weight to prove it *none* of his.

§. 13. It may then be *granted*, though it be not *proved*, that there is ſome *diſſimilitude* of *Style* between this and the reſt of the Epiſtles of St. *Paul*; and the Reaſons of it are ſufficiently manifeſt. The *Argument* treated of in this *Epiſtle*, is divers from that of moſt of the other; many *circumſtances* in thoſe to whom he wrote ſingular, the *ſpring* of his reaſonings, and *way* of his arguings, peculiarly ſuited unto his Subject Matter, and the condition of thoſe unto whom he wrote. Beſides in the Writing of this *Epiſtle* there was in him an eſpecial Frame and *incitation* of Spirit, occaſioned by many Occurrences relating unto it. His intenſe love, and near *relation* in the fleſh, unto them to whom he wrote, affectionately remembred by himſelf, and expreſſed in a manner inimitable, *Rom.* 9. 1, 2, 3. did doubtleſs exert it ſelf, in his treating about their greateſt and neareſt concernment. The *prejudices* and enmity of ſome of them againſt him, recorded in ſeveral places of the *Acts*, and remembred by himſelf in ſome other of his Epiſtles, lay alſo under his conſideration. Much of the *Subject* that he treated about, was matter of Controverſie,

Controverſie, which was to be debated from the *Scripture*, and wherein thoſe with whom he dealt, thought they might diſſent from him without any prejudice to their Faith or Obedience. Their condition alſo muſt needs greatly affect him. They were now not only under preſent troubles, dangers and feares, but *Poſiti inter ſacrum & ſaxum*, at the very door of ruine, if not delivered from the ſnare of obſtinate adherence unto *Moſaical Inſtitutions*. Now they who know not what alterations in *Style*, and manner of Writing, theſe things will produce, in thoſe who have an ability to expreſs the Conceptions of their minds, and the Affections wherewith they are attended, know nothing of this matter. And other differences from the reſt of *Pauls Epiſtles*, but what may evidently be ſeen to ariſe from theſe and the like Cauſes, none have yet diſcovered, nor can ſo do. And notwithſtanding the *Elegancy of the Style* pretended, that it is as full of *Hebraiſms*, as any other *Epiſtle* of the ſame Author, we ſhall diſcover in our paſſage through it; which certainly a Perſon of that Ability in the *Greek Tongue*, as the Writer of this Epiſtle diſcovers himſelf to be, might have avoided, if he had thought meet ſo to do.

Neither is it to be omitted, that there is ſuch a Coincidence in many *Phraſes*, uſe of Words aud Expreſſions between this *Epiſtle*, and the reſt of St. *Pauls*, as will not allow us to grant ſuch a *Diſcrepancy in Style*, as ſome imagine. They have many of them been gathered by *others*; and therefore I ſhall only point unto the places from whence they are taken: See *Chap.* 1. 1. compared with 2 *Cor.* 13. 3. *Chap.* 2. 14. with *Gal.* 1. 16. *Epheſ.* 6. 12. *Chap.* 2. 2. with *Epheſ.* 5. 26. *Chap.* 3. 1. with *Phil.* 3. 14. 2 *Tim.* 1. 9. *Chap.* 3. 6. with *Rom.* 5. 2. *Chap.* 5. 14. with 1 *Cor.* 11. 6. *Phil.* 3. 15. *Epheſ.* 4. 13. *Chap.* 5. 13. with 1 *Cor.* 3. 2. *Chap.* 6. 2. with *Col.* 2. 2. 1 *Theſ.* 1. 5. *Chap.* 7. 18. with *Rom.* 8. 3. *Gal.* 4. 9. *Chap.* 8. 6, 9. with *Gal.* 3. 19, 20. 1 *Tim.* 2. 5. *Chap.* 10. 1. with *Col.* 2. 17. *Chap.* 10. 22. with 2 *Cor.* 7. 1. *Chap.* 10. 23. a phraſe peculiar to St. *Paul*, and common with him, *Chap.* 10. 33. with 1 *Cor.* 4. 9. *Chap.* 10. 36. with *Gal.* 3. 22. *Chap.* 10. 39. 1 *Theſ.* 5. 9. 2 *Theſ.* 2. 14. *Chap.* 12. 1. with 1 *Cor.* 9. 24. *Chap.* 13. 10. with *Epheſ.* 4. 14. 1 *Cor.* 9. 13. 1 *Cor.* 10. 18. *Chap.* 13. 15, 16. with *Rom.* 12. 1. *Phil.* 4. 18. *Chap.* 13. 20. with *Rom.* 15. 33. *Rom.* 16. 20. 2 *Cor.* 13. 11. *Phil.* 4. 9. 1 *Theſ.* 5. 23. Many of which places, having before been obſerved by *others*, they are all of them, collected in this order by *Spanhemius*; and many more of the like nature might be added unto them, but that theſe are ſufficient to out-ballance the contrary Inſtances of *ſome Words* and *Expreſſions*, no where elſe uſed by St. *Paul*, which perhaps may be obſerved of every other *Epiſtle* in like manner. And upon all theſe Conſiderations it appears how little force there is in this Objection. §. 14.

Secondly, It is excepted, that the *Epiſtle* is ἀνεπίγραφος, the name of *Paul* being not prefixed unto it, as it is ſay ſome, unto all the *Epiſtles* written by him. And this indeed is the *Womb*, wherein all other Objections have been conceived. For this being once taken notice of, and admitted as an *Objection*, the reſt were but fruits of mens needleſs diligence, to give countenance unto it. And this exception is *Antient*, and that which alone ſome of old took any notice of; for it is conſidered by *Clemens*, *Origen*, *Euſebius*, *Chryſoſtom*, *Theodoret*, *Theophylact*, *Oecumenius*, and generally all that have ſpoken any thing about the *Writer* of this Epiſtle. Nor doth the ſtrength that it hath, lye meerly in this, that it is *without Inſcription*; for ſo is the *Epiſtle* of St. *John*, concerning which, it was never doubted but that he was the *Author* of it; but in the conſtant uſage of *Paul*, prefixing his name unto all his other Epiſtles; ſo that unleſs a *juſt Reaſon* can be given, why he ſhould divert from that cuſtome in the Writing of this, it may be well ſuppoſed to be none of his. §. 15.

Now by the *Title* which is wanting, either the meer *Titular Superſcription*, *the Epiſtle of* Paul *the Apoſtle to the* Hebrews, is intended; or the Inſcription of his name, with an *Apoſtolical Salutation* conjoyned, in the Epiſtle it ſelf. For the *Firſt*, it is uncertain of what Antiquity the *Titular Superſcriptions* of any of the Epiſtles are: but moſt certain, that they did not *Originally* belong unto them, and are therefore deſtitute of all Authority. They are things, the *Tranſcribers* it may be have at pleaſure made bold withal, as with the *Subſcription* alſo of ſome of them, as to the place from whence they were ſent, and the perſons by whom. Though this therefore ſhould be wanting unto this *Epiſtle*, as there is ſome variety both in antient *Copies* of the *Original*, and *Tranſlations* about it, the moſt owning and retaining of it; yet it would be of no moment, ſeeing we know not, whence, or from whom, any of them are. The Objection then is taken from the want of the wonted *Apoſtolical Salutation*; which ſhould be in, and a part of the Epiſtle. And this is the ſubſtance of what on this account is excepted againſt our Aſſertion.

Various

§. 16. Various Anſwers have been given to this *Objection*, ſome of them of no more validity, than its ſelf. *Hierom* replyes, it hath *no mans name prefixed*, therefore we may by as good Reaſon, Say it was *written by no man, as not by Paul*; which Inſtance though it be approved by *Beza* with other learned men, and not ſufficiently anſwered by *Eraſmus* with a contrary inſtance, yet indeed it is of no value; for *being written*, it muſt be written by *ſome body*, though not perhaps by St. *Paul*. Some have thought, that it may be, the *Inſcription* inquired after was at firſt *prefixed*, but by ſome means or other hath been *loſt*. But as there are very many Arguments and Evidences to evince the weakneſs of this imagination, ſo the beginning and entrance of the *Epiſtle* is ſuch, as is uncapable of any contexture with ſuch a *Salutation*, as that uſed in other Epiſtles, as is alſo that of St. *John*, ſo that this Conjecture can here have no place.

§. 17. Some of the *Antients*, and principally *Theodoret* inſiſt upon the peculiar allotment of his Work unto him among the *Gentiles*. *Paul* was the Apoſtle of the *Gentiles*, in an eſpecial manner; and if in Writing unto the *Hebrews* he had prefixed his name unto his Epiſtle, he might have ſeemed to tranſgreſs the *Line of his Allotment*. And if it be not certain that the *Apoſtles* by common conſent caſt their Work into diſtinct portions, which they peculiarly attended unto; as the *Antients* generally concurr that they did, (and there was not reaſon wanting why they ſhould do ſo) yet it is, that there was a ſpecial Convention and agreement between *James*, *Peter*, and *John* on the one ſide, and *Paul* and *Barnabas* on the other, that they ſhould attend the Miniſtry of the *Circumciſion*, and theſe of the *Gentiles*. Hence *Paul* finding it neceſſary for him to write unto the *Hebrews*, would not prefix his name with an *Apoſtolical Salutation* unto his *Epiſtle*, that he might not ſeem to have invaded the *Province* of others, or tranſgreſſed the *Line* of his Allotment. But I muſt acknowledge that notwithſtanding the weight laid upon it by *Theodoret* and ſome others, this reaſon ſeems not unto me *cogent* unto the end for which it is produced. For (1.) The *Commiſſion* given by the Lord Chriſt unto his Apoſtles, was *Catholick*, and had no bounds but that of the *whole Creation* of God capable of inſtruction, *Matth.* 28. 19. *Mark* 16. 15. and that Commiſſion which was given unto them all in general, was given unto every one in *particular*: and made him *in ſolidum* poſſeſſor of all the Right and Authority conveyed by it. Neither could any following *arbitrary* agreement pitched on for convenience, and the facilitating of their Work, abridge any of them from exerting their *Authority*, and exerciſing their *Duty* towards any of the Sons of Men, as occaſion did require.

And hence it is, that notwithſtanding the agreement mentioned, we find St. *Peter* teaching of the *Gentiles*, and St. *Paul* labouring the Converſion of the *Jews*. Secondly, In Writing this Epiſtle, on this Suppoſition St. *Paul* did indeed, that which is pretended was not meet for him to do; namely, he entered on that which was the Charge of another man; only he *conceals his Name*, that he might not appear in doing of a thing unwarrantable and unjuſtifiable. And whether it be meet to aſcribe this unto the Apoſtle, is eaſie to determine. As then it is certain that St. *Paul* in the Writing of this *Epiſtle* did nothing, but what in *duty* he ought to do, and what the Authority given him by Chriſt extended its ſelf unto, ſo the *concealing of his Name*, leſt he ſhould be thought to have done any thing irregularly, is a thing that without much temerity may not be imputed unto him.

§. 18. There is another Anſwer to this Objection, which *ſeemeth* to be *ſolid* and ſatisfactory, which moſt of the Antients reſt in. And it is, that St. *Paul* had weighty Reaſons not to declare his Name at the entrance of this Epiſtle to the *Hebrews*, taken from the *prejudices* that many of them had againſt him. This is inſiſted on by *Clemens* in *Euſebius*, *He did Wiſely*, ſaith he, *conceal his Name, becauſe of the prejudicate Opinion that they had againſt him*: and this is at large inſiſted on by *Chryſoſtom*, who is followed therein by *Theophilact*, *Oecumenius* and others without number. The *perſecuting* Party of the Nation, looked on him as an *Apoſtate*, a *Deſertor* of the Cauſe wherein he was once engaged, and one that taught *Apoſtaſie* from the Law of *Moſes*; yea, as they thought, that ſet the whole World againſt them and all that they *gloried in*, *Acts* 21. 28. and what enmity is uſually ſtirred up on ſuch occaſions, all men know, and his example is a ſufficient inſtance of it. And there was *added* thereunto, which *Chryſoſtom*, and that juſtly layes great weight upon, that he was no *ordinary Perſon*, but a man of great and *extraordinary* abilities, which mightily increaſed the provocation. Thoſe among them, who with the profeſſion of the *Goſpel*, had a mind, to continue themſelves in, and to impoſe upon others the obſervance of *Moſaical Inſtitutions*, looked on him as the only perſon that had *fruſtrated* their deſign, *Acts* 15. 2. And this alſo is uſually no ſmall cauſe of wrath

Euſeb. Hiſt. lib. 6. cap. 13.

Proem. in Ep. ad Heb.

wrath and hatred. The Spirit of theſe men afterwards poſſeſſing the *Ebonites*, they deſpiſed St. *Paul* as a *Grecian* and Deſertor of the Law, as *Epiphanius* teſtifies. And even the beſt among them, who either in the uſe of their liberty, or upon an Indulgence given them, continued in the *Temple Worſhip*, had a jealous eye over him, leſt he had not that eſteem for *Moſes*, which they imagined became them to retain, *Acts* 21. 21. how great a prejudice againſt his Doctrine and Reaſonings, theſe thoughts and jealouſies might have created, had he at the *entrance* of his dealing with them, prefixed his Name and *uſual Salutation*, is not hard to conjecture. This being the State and Condition of things in reference unto St. *Paul*, and not any other known *Penman* of the Holy Ghoſt, or eminent Diſciple of Chriſt in thoſe dayes, this *defect* of *Inſcription*, as *Beza* well obſerves, proves the Epiſtle rather to be his, than any other Perſons whatever. And though I know that there may be ſome *Reply* made unto this *Anſwer*, both from the Diſcovery which he makes of himſelf in the end of the *Epiſtle*, and from the high probability that there is, that the *Hebrews* upon the firſt receipt of it, would diligently examine by whom it was written, yet I judge it very *ſufficient* to fruſtrate the Exception inſiſted on, though perhaps not containing the *true*, at leaſt the *whole* Cauſe of the Omiſſion of an *Apoſtolical Salutation* in the entrance of it.

If then we would know the True and Juſt Cauſe of the Omiſſion of the Authors name, and mention of his *Apoſtolical Authority* in the entrance of this *Epiſtle*, we muſt conſider what were the *Juſt Reaſons* of prefixing them unto his other Epiſtles; *Chryſoſtome* in his *Proem* unto the *Epiſtle* to the *Romans* gives this as the only Reaſon of the mentioning the Name of the Writer of any *Epiſtle*, in the Frontiſpiece of it, otherwiſe than was done by *Moſes* and the *Evangeliſts* in their Writings; namely, becauſe they wrote unto them that were *preſent*, and ſo had no cauſe to make mention of their own Names, which were well enough known without the premiſing of them in their Writings: whereas thoſe who wrote *Epiſtles*, dealing with them that were *abſent*, were neceſſitated to *prefix their Names* unto them, that they might know from whom they came. But yet this Reaſon is not abſolutely ſatisfactory: for as they who *prefixed not their Names* to their Writings, wrote, not only for the uſe and Benefit of thoſe that were *preſent* and knew them, but of all *ſucceeding Ages*, who knew them not; ſo many of them who did Preach and Write the Word of the Lord unto thoſe that lived with them and knew them, yet *prefixed their Names* unto their Writings, as did the *Prophets* of Old, and ſome who did write *Epiſtles* to them who were abſent, omitted ſo to do, as St. *John*, and the Author of this Epiſtle. The real cauſe then of prefixing the Names of any of the *Apoſtles* unto their Writings, was meerly the *Introduction thereby of their Titles, as Apoſtles of Jeſus Chriſt*, and therein an Intimation of that *Authority*, *by*, and with which they wrote. This then was the true and only reaſon why the Apoſtle St. *Paul* prefixed his Name unto his Epiſtles; ſometimes indeed this is omitted when he wrote unto ſome Churches where he was well known, and his *Apoſtolical Power* was ſufficiently owned, becauſe he joyned others with himſelf in his *Salutation* who were not *Apoſtles*, as the *Epiſtle* to the *Philippians*, *chap.* 1. and the ſecond of the *Theſſalonians*: Unto all others, he ſtill prefixeth this *Title*, declaring himſelf thereby to be one, ſo *authorized* to reveal the Myſteries of the Goſpel, that they to whom he Wrote, were to acquieſce in his Authority, and to reſolve their faith into the Revelation of the Will of God, made unto him, and by him, the Church being to be *built on the foundation of the Prophets and Apoſtles*. And hence it was, that when ſomething he had taught, was called in queſtion, and oppoſed, Writing in the Vindication of it, and for their eſtabliſhment in the Truth, whom before he had inſtructed, he doth in the *entrance* of his Writings, ſingularly and *Emphatically* mention this his Authority, *Gal.* 1. 1. *Paul an Apoſtle, neither of man, nor by man, but by Jeſus Chriſt, and God the Father that raiſed him from the dead:* ſo intimating the abſolute obedience that was due unto the Doctrine by him revealed. By this *Title*, I ſay, he directs them to whom he wrote, to reſolve their aſſent into the *Authority* of Chriſt ſpeaking in him, which he tenders unto them as the proof and foundation of the *Myſteries* wherein they were inſtructed. §. 19.

In his dealing with the *Hebrews* the caſe was far otherwiſe; They who believed amongſt them, never changed the *old foundation*, or Church-State, grounded on the Scriptures, though they had a new addition of Priviledges by their Faith in *Chriſt Jeſus*, as the *Meſſiah* now exhibited. And therefore he deals not with them, as with thoſe whoſe Faith was built abſolutely on *Apoſtolical* Authority and Revelation, but upon the common Principles of the *Old Teſtament*, on which they ſtill ſtood, and out of which *Evangelical* Faith was educed. Hence the beginning of the Epiſtle, wherein he

appeals to the *Scripture* as the foundation, that he intended to build upon, and the *Authority* which he would preſs them withal, ſupplies the Room of that intimation of his *Apoſtolical Authority*, which in other places he maketh uſe of. And it ſerves to the very ſame purpoſe. For as in thoſe *Epiſtles* he propoſeth his *Apoſtolical Authority* as the immediate reaſon of their Aſſent and Obedience; ſo in this he doth the Scriptures of the Old Teſtament. And this is the *true and proper cauſe*, that renders the prefixing of his *Apoſtolical Authority*, which his Name muſt neceſſarily accompany, needleſs, becauſe uſeleſs, it being that which he intended not to ingage in this buſineſs. And for *himſelf*, he ſufficiently declares in the *cloſe of his Epiſtle* who he was; for though ſome may imagine that he is not ſo certainly known unto *us*, from what he there ſayes of himſelf, yet none can be ſo fond to doubt whether he were not thereby known to *them to whom he wrote*; ſo that neither hath this *Objection* in it any thing of real weight or moment.

§. 20. We have ſpoken before unto the Hæſitation of the *Latin Church*, which by ſome is objected, eſpecially by *Eraſmus*, and given the Reaſons of it, manifeſting that it is of no force to weaken our Aſſertion; unto which I ſhall now only add, that after it was received amongſt them as *Canonical*, it was never queſtioned by any *Learned Man* or *Synod* of old, whether St. *Paul* was the Author of it or no, but they all with one conſent aſcribed it unto him, as hath been at large by others declared. The remaining Exceptions which by ſome are inſiſted on, are taken from ſome paſſages in the Epiſtle it ſelf; that principally of *Chap.* 2. and the *Third*, where the *Writer* of it ſeems to reckon himſelf, among the number, not of the Apoſtles, but of their *Auditors*. But whereas it is certain and evident, that the Epiſtle was written before the *Deſtruction of the Temple*, yea, the beginning of thoſe Wars that ended therein, or the death of *James*, whileſt ſundry of the *Apoſtles* were yet alive, it cannot be, that the *Penman* of it ſhould really place himſelf amongſt the generation that ſucceeded them; ſo that the Words muſt of neceſſity admit of another Interpretation, as ſhall be manifeſted in its proper place; for whereas both *this* and other things of the ſame nature, muſt be conſidered and ſpoken unto, in the *places* where they occurr, I ſhall not here *anticipate* what of neceſſity muſt be inſiſted on in its due ſeaſon; eſpecially conſidering of how ſmall importance the Objections taken from them, are. And this is the ſumm of what hath as yet by any been objected unto our aſſignation of this *Epiſtle* unto St. *Paul*; by the conſideration whereof the *Reader* will be directed into the Judgement he is to make on the *Arguments* and *Teſtimonies* that we ſhall produce, in the Confirmation of our Aſſertion, and theſe we now proceed unto under the ſeveral Heads propoſed in the entrance of our Diſcourſe.

§. 21. Amongſt the *Arguments* uſually inſiſted on to prove this Epiſtle to have been written by St. *Paul*, the Teſtimony given unto it by St. *Peter*, deſerves Conſideration in the firſt place, and is indeed of it ſelf ſufficient to determine the *Enquiry* about it. His Words to this purpoſe, Epiſt. 2. Chap. 3. v. 15, 16. are; *And account that the Long-ſuffering of our Lord is Salvation, even as our beloved Brother* Paul *alſo according unto the Wiſdom given unto him hath written unto you; as alſo in all his Epiſtles ſpeaking in them of theſe things, in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures unto their own deſtruction.* To clear this *Teſtimony*, ſome few things muſt be obſerved in it, and concerning it. As (1.) That St. *Peter* wrote this *Second Epiſtle* unto the ſame Perſons, that is, the ſame Churches and People to whom he wrote his *Firſt*. This (to omit other Evidences of it) himſelf teſtifies, *Chap.* 3. 1. *This Second Epiſtle, Beloved I now write unto you*; it was not only *abſolutely* his Second Epiſtle, but the Second which he wrote to the *ſame Perſons*; handling in both the ſame *general Argument*, as himſelf in the next words affirms. (2.) That his *Firſt Epiſtle* was written unto the *Jews* or *Hebrews* in the *Aſian* Diſperſion. ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, *&c. to the Elect Strangers of the Diſperſion of Pontus, Galatia, Cappadocia, Aſia, and Bithynia*, Chap. 1. 1. that is the δώδεκα φυλαὶ ἐν τῇ διασπορᾷ, as St. *James* ſtyles the ſame Perſons, *Chap.* 1. 1. *the twelve Tribes*, or Hebrews of the twelve Tribes of *Iſrael in their Diſperſion.* Theſe παρεπίδημοι διασπορᾶς, or ἐν τῇ διασπορᾷ, are thoſe whom the *Jews* of *Jeruſalem* called the διασπορὰ τῶν Ἑλλήνων, *John* 7. 35. the *Diſperſion*, or thoſe of their Nation, that were *diſperſed* among the Gentiles; Thoſe eſpecially they intend in the *Greek Empire*. Theſe they called תפוצת ישראל the *diſperſion* or *ſcattering* of *Iſrael*, when they were *ſifted* amongſt all Nations, like the *ſifting of a Sieve*, Amos 9.9. Pſal. 147. 2. they are called נדחי ישראל, which the *LXX.* according to the Phraſe in their dayes render τὰς διασπορὰς τοῦ Ισραὴλ, the *diſperſions*, or thoſe ſcattered abroad of *Iſrael*,

as

as *Iſaiah* calls them, הנדחים בארץ מצרים and האבדים בארץ אשור, *Chap.27.v.13.* So that there is no queſtion but that theſe were they whom St. *Peter* calls the διασπορὰ of *Pontus Galatia, &c.* As St. *James* extending his Salutation to the ſame people in all places, the διασπορὰ *of the Twelve Tribes.*

Beſides many things inſiſted on by St. *Peter* in theſe Epiſtles, were peculiar to the *Hebrews*, who alſo were his eſpecial Care: See 1 *Epiſt. Chap.* 1.10,11,12. *Chap.*2.9,21. *Chap.* 3. 5. 6. *Chap.* 4. 7, 17. *Eph.* 2. 19, 20, 21. *Chap.* 2. 1, 11, *&c. Chap.* 3. 10, 11, 12, 13, 14. and many other particular places of the ſame nature may be obſerved in them. To ſumm up our *Evidence* in this particular; *Peter* being in an eſpecial manner the Apoſtle of the *Circumciſion or Hebrews*, *Gal.* 2. 7. having by his firſt Sermon converted many of theſe ſtrangers of *Cappadocia*, *Pontus*, *and Aſia*, *Acts* 2. 9, 10, 41. aſcribing that *Title* unto them to whom he wrote, which was the uſual and proper Appellation of them in all the World, ἡ διασπορὰ τῶν Ἰσραὴλ, *James* 1. 1. *John* 7. 35. treating with them for the moſt part about things *peculiar* to them in a ſpecial manner, and that with Arguments and from Principles peculiarly known unto them, as the places above quoted will manifeſt, there remains no *ground* of Queſtion, but it was thoſe *Hebrews* unto whom he wrote. Nor are the *Exceptions* that are made to this Evidence of any ſuch importance, as once to deſerve a *remembrance* by them, who deſign not a protracting of their Diſcourſes by inſiſting on things unneceſſary.

Now it is plain in this *Teſtimony* aſſerted, That St. *Paul* wrote a peculiar Epiſtle unto them, unto whom St. *Peter* wrote his, that is to the *Hebrews*; *he hath written unto you, as alſo in all his Epiſtles:* that is, in all his other Epiſtles. Beſides his *other Epiſtles* to other Churches and Perſons, he hath alſo written one unto you. So that if St. *Peters* Teſtimony may be received, St. *Paul* undoubtedly wrote an *Epiſtle* unto the *Hebrews*. But this may be, ſay ſome, *another Epiſtle*, and not this we treat on; particularly that to the *Galatians*, which treateth about *Judaical Cuſtoms* and Worſhip. But this Epiſtle mentioned by St. *Peter*, was written particularly unto the *Hebrews* in diſtinction from the *Gentiles:* This to the *Galatians* is written peculiarly to the *Gentiles* in oppoſition to the *Jewes*; ſo that a more unhappy inſtance could not poſſibly have been fixed upon. Beſides he treats not in it of the things here mentioned by St. *Peter*, which are indeed the main Subject of the Epiſtle to the *Hebrews*. §. 22.

But, ſay others, *Paul* indeed might write an *Epiſtle to the Hebrews*, which may be *loſt*, and this that we have, might be written by ſome other: But whence this *Anſwer* ſhould proceed, but from a reſolution θέσιν διαφυλάττειν, againſt Light and Conviction, I know not. May we give place to ſuch raſh and preſumptuous Conjectures, we ſhall quickly have nothing left entire or ſtable. For why may not another as well ſay, it is true, *Moſes* wrote Five Books, but they are loſt, and theſe that we have under his Name, were written by another: It is not ſurely one jot leſs intolerable for any one, without ground, proof, or Teſtimony, to affirm that the Church hath loſt an Epiſtle written to the *Hebrews by* St. *Paul*, and taken up one in the room thereof, written by no man knoweth whom. This is not to deal with that *Holy Reverence* in the things of God, which becomes us.

St. *Peter* declares that St. *Paul* in that Epiſtle which he wrote unto the *Hebrews*, had declared the *Long-ſuffering of God*, whereof he had minded them, *to be ſalvation.* We muſt ſee what was this *Long-ſuffering of God*, how it was *Salvation*, and how *Paul* had manifeſted it ſo to be. The *Long-ſufferance*, Patience, or Forbearance of God, is either *abſolute* toward man in general, or *ſpecial* in reference unto ſome ſort of Men; or ſome kind of Sins or Provocations that are amongſt them. The firſt of theſe is not that which is here intended; Nor was there any reaſon why St. *Peter* ſhould direct the *Jews* to the Epiſtles of St. *Paul* in particular to learn the *Long-ſuffering of God in General*, which is ſo plentifully revealed in the whole Scripture, both of the Old and New Teſtament, and only *occaſionly* at any time mentioned by St. *Paul.* §. 23.

There was therefore an Eſpecial *Long-ſuffering* of God which at that time he exerciſed towards the *Jews*, waiting for the Converſion, and the gathering of his *Electi* unto him, before that total and final deſtruction, which they had deſerved, ſhould come upon that Church and State. This he compares to the *Long-ſuffering of God in the dayes of Noah*, whileſt he Preached repentance unto the world, 1 *Epiſt.* 3. 20. For as thoſe that were *obedient* unto his Preaching which was only his own family, were *ſaved in the Ark*, from the general deſtruction that came upon the World by *Water*; ſo alſo they that became obedient upon the Preaching of the Goſpel, during this new ſeaſon of Gods ſpecial Long-ſuffering, were to be ſaved by *Baptiſm*, or Separation from the unbelieving Jews

by the Profeſſion of the Faith, from that deſtruction that was to come upon them by *Fire*. This *Long-ſuffering* of God the unbelieving Jews, not underſtanding to be *particular*, ſcoffed at, and them who threatned them with ſuch an iſſue or event of it, 2 *Epiſt. Chap.* 3. *v.* 4. which cauſeth the Apoſtle to declare the *Nature* and End of this Long-ſuffering which they were ignorant of, *ver.* 9.

And thus (Secondly,) was this particular *Long-ſuffering of God* towards the Jews, whileſt the Goſpel was Preached unto them before their final Deſolation, *Salvation*; in that God *ſpared* them, and allowed them to abide for a while in the Obſervation of their *Old Worſhip* and *Ceremonies*, granting them in the mean time bleſſed means of Light and Inſtruction to bring them to Salvation.

And (Thirdly,) This is declared by St. *Paul* in this Epiſtle; not that this is formally and in terms the main Doctrine of the Epiſtle, but that really and effectually he acquaints them with the *intention* of the Lord in his *Long-ſuffering* towards them, and peculiarly ſerves that *Long-ſuffering* of Chriſt in his Inſtruction of them. And therefore after he hath taught them the true Nature, Uſe and End of all *Moſaical Inſtitutions*, which they were as yet permitted to uſe in the ſpecial patience of God intimated by St. *Peter*, and convinced them of the neceſſity of Faith in Chriſt, and the Profeſſion of his Goſpel, he winds up all his *reaſonings*, in minding them of the *End* which ſhortly was to be put unto that *Long-ſuffering* of God which was then exerciſed towards them, *Chap.* 12. *v.* 25, 26, 27, 28. So that this *Note* alſo is eminently *Characteriſtical* of this Epiſtle.

§. 24. 5. In the Writing of the *Epiſtle* mentioned by *Peter*, he ſeems to aſcribe unto *Paul* an *eminency of Wiſdom*; it was written *according to the Wiſdom given unto him*. As *Paul* in all other of his Epiſtles did exerciſe that Grace of *Wiſdom*, ſo alſo in that which he wrote unto the *Hebrews*, there is no doubt but he exerted and put forth his other Graces of *Knowledge*, *Zeal*, and *Love* alſo; but yet *Peter* here in a way of Eminency marketh his *Wiſdom* in that Epiſtle. It is not *Pauls* Spiritual *Wiſdom* in general in the Knowledge of the Will of God, and Myſteries of the Goſpel, which *Peter* here refers unto; but that *ſpecial Holy Prudence* which he exerciſed in the compoſure of this Epiſtle, and maintaining the Truth which he dealt with the *Hebrews* about. And what an eminent *Character* this alſo is of this Epiſtle, we ſhall endeavour, God aſſiſting to evince in our *Expoſition* of it. His ſpecial *underſtanding* in all the *Myſteries* of the Old Teſtament, *unfolding* things *hidden* from the foundation of the world, his *Application* of them, with various *Teſtimonies* and Arguments that wrapped up the Truth in great Darkneſs and Obſcurity, unto the Myſterie of *God manifeſted in the Fleſh*, his various intertextures of *Reaſonings* and *Exhortations* throughout his Epiſtle, his *Condeſcention* to the Capacity, Prejudices and Affections of them to whom he wrote, urging them conſtantly with their *own Principles* and Conceſſions, do among many other things manifeſt the *ſingular Wiſdom* which *Peter* ſignifies to have been uſed in this Work.

6. It may alſo be obſerved, that whereas *Peter* affirms that among the things about which *Paul* wrote, there were τινὰ δυσνόητα, *ſome things hard to be underſtood*; That *Paul* in a ſpecial manner confeſſeth that ſome of the things which he was to treat of in that Epiſtle were δυσερμήνευτα, *hard to be declared*, uttered or unfolded; and therefore certainly *hard to be underſtood*, *Chap.* 5. 11. which in our Progreſs we ſhall manifeſt to be ſpoken not without great and urgent *Cauſe*, and that in many *Inſtances*, eſpecially that directed unto by himſelf concerning *Melchiſedeck*. So that this alſo gives another *Characteriſtical Note* of the Epiſtle Teſtified unto by *Peter*.

I have inſiſted the longer upon this *Teſtimony*, becauſe in my Judgement it is ſufficient of its ſelf to determine this Controverſie; nothing of any importance being by any that I can meet withall excepted unto it. But becauſe we want not other Confirmations of our Aſſertion, and thoſe alſo every *one* of them ſingly out-ballancing the Conjectures that are advanced againſt it, we ſhall ſubjoyn them alſo in their Order.

§. 25. The *Comparing* of this Epiſtle with the *others* of the ſame Apoſtle gives farther Evidence unto our Aſſertion. I ſuppoſe it will be confeſſed, that they only are competent *Judges* of this Argument, who are well exerciſed and *converſant* in his Writings. Unto their Judgement therefore alone in it do we appeal. Now the *ſimilitude* between *this* and *other* Epiſtles of *Paul* is threefold. (1.) In *Words*, Phraſes and manner of Expreſſion. Of this ſort many Inſtances may be given, and ſuch a *coincidence* of *phraſe* manifeſted in them, as is not uſually to be obſerved between the Writings that have various or *divers* Authors.

But

But this I ſhall not *particularly* inſiſt upon: partly becauſe it hath already been done by *others* at large; and partly becauſe they will all of them be obſerved in our Expoſition its ſelf; nor doth it ſuit our preſent deſign to enter into a Debate about particular Words and Expreſſions. Nor do I aſſign any more *force* unto this Obſervation, but only that it is ſufficient to manifeſt the weakneſs of the *Exceptions* urged by ſome to prove it none of his, from the uſe of ſome few words not elſewhere uſed by him, or not in that *ſenſe* which here they are applyed unto. For their *Inſtances* are not in number comparable with the other; and to evidence the *Vanity* of that part of their Objection which concerns the peculiar uſe of ſome Words in this Epiſtle, it is enough to obſerve that one word ὑπόστασις being three times uſed in this one *Epiſtle*, it hath in each place a *peculiar* and divers ſignification. (2.) There is alſo a *coincidence of Matter*, or Doctrines delivered in this and other Epiſtles of *Paul*. Neither ſhall I much preſs this Conſideration. For neither was he in *any Epiſtle* reſtrained unto what he had *elſewhere* delivered, nor bound to avoid the mentioning of it, if occaſion did require; nor were other Penmen of the Holy Ghoſt limited not to *treat* of what he had taught, no more than the *Evangeliſts* were from writing the ſame ſtory. But yet neither is this Obſervation *deſtitute* of all efficacy to contribute ſtrength unto our Aſſertion, conſidering that there were ſome Doctrines which *Paul* did in a peculiar manner inſiſt upon; a vein whereof, a diligent Obſerver may find running through this, and all his other Epiſtles. But, (3.) That which under this Head I would preſs, is the Conſideration of the *Spirit*, *Genius*, πνεῦμα and *manner of Writing* proceeding from them, peculiar to this *Apoſtle* in all his Epiſtles. Many things are required to enable any one to judge aright of this intimation. He muſt as *Bernard* ſpeaks, *drink of Pauls Spirit*, or be made partaker of the ſame Spirit with him, in his meaſure, *who would underſtand his Writings*. Without this Spirit, and his ſaving Light, they are all *obſcure*, intricate, ſapleſs, unſavoury; when unto them in whom it is, they are all *ſweet*, *gracious*, in ſome meaſure *open*, plain and powerful. A great and conſtant *exerciſe* unto an acquaintance with his frame of Spirit in Writing, is alſo neceſſary hereunto. Unleſs a man have contracted as it were a *familiarity*, by a conſtant converſation with him, no *Critical* skill in Words or Phraſes will render him a competent Judge in this matter. This enabled *Caeſar* to determine aright concerning any Writings of *Cicero*. And he that is ſo acquainted with this Apoſtle, will be able to diſcern his *Spirit*, as *Auſtin* ſayes his Mother *Monica* did divine *Revelations*, *neſcio quo ſapore*, by an inexpreſſable Spiritual ſavour. Experience alſo of the power and efficacy of his Writings, is hereunto required. He whoſe heart is caſt into the *Mould of the Doctrine* by him delivered, will receive quick impreſſions from his Spirit exerting its ſelf in any of his Writings. He that is thus prepared, will *find that Heavenlineſs* and perſpicuity in unfolding the deepeſt *Evangelical Myſteries*, that peculiar *exaltation* of Jeſus Chriſt in his Perſon, Office and Work, that Spiritual *perſuaſiveneſs*, that tranſcendent *manner* of Arguing and Reaſoning, that wiſe *inſinuation* and pathetical preſſing of well grounded Exhortations, that *Love*, Tenderneſs, and Affection to the Souls of men, that *Zeal* for God, and *Authority* in Teaching, which enliven and adorn all his other Epiſtles, to ſhine in this in an eminent manner, from the beginning to the End of it. And this Conſideration what ever may be the apprehenſions of others concerning it, is that which gives me ſatisfaction, above all that are pleaded in this Cauſe in aſcribing this Epiſtle to *Paul*.

The *Teſtimony of the firſt Churches*, of whoſe Teſtimony any record is yet remaining, with a *ſucceſſive Suffrage* of the moſt Knowing Perſons of following Ages, may alſo be pleaded in this Cauſe. Setting aſide that *limitation* of this Teſtimony, which with the grounds and occaſions of it as to ſome in the *Latin Church*, we have already *granted* and declared, and this Witneſs will be acknowledged to be *Catholick* as to all other Churches in the World. A Learned Man of late hath reckoned up and reported the Words of above *thirty* of the *Greek Fathers*, and *fifty* of the *Latin* reporting this Primitive Tradition. I ſhall not trouble the Reader with a *Catalogue* of their Names, nor the Repetition of their Words, and that becauſe the *whole* of what in general we aſſert as to the *Eaſtern Church* is acknowledged. Amongſt them was this Epiſtle firſt made *publick*, as they had far more advantages of diſcovering the Truth in this Matter of Fact, than any in the *Roman* Church, or that elſewhere followed them in *after Ages* could have. Neither had they any thing, but the Conviction and Evidence of *Truth* its ſelf to induce them to embrace this Perſwaſion. And he that ſhall conſider the Condition of the *firſt Churches* under Perſecution, and what difficulties they met withal in *Communicating* thoſe Apoſtolical Writings which were delivered unto any of them, with that ſpecial Obſtruction §. 26.

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unto the ſpreading of this unto the *Hebrews*, of which we have already diſcourſed, cannot *rationally* otherwiſe conceive of it, but as an eminent fruit of the Good Providence of God, that it ſhould ſo ſoon receive ſo *publick an Atteſtation* from the firſt Churches, as it evidently appears to have done.

§. 27. The *Epiſtle it ſelf* ſeveral wayes *diſcovers* its Author. Some of them we ſhall briefly recount.

(1.) The *General Argument* and Scope of it declares it to be *Pauls*. Hereof there are two parts: (1.) The *Exaltation* of the Perſon, Office, and Grace of our Lord Jeſus Chriſt, with the *Excellency* of the Goſpel and the Worſhip therein commanded, revealed by him. (2.) A *Diſcovery of the Nature, Uſe and Expiration* of Moſaical Inſtitutions, their preſent Unprofitableneſs, and ceaſing of their obligation unto obedience. The *firſt* part, we may grant to have been *equally* the deſign of all the Apoſtles, though we find it in a peculiar way inſiſted on in the Writings of *Paul*. The *latter* was his ſpecial work and buſineſs. This partly *ex inſtituto*, partly *occaſionally* from the oppoſition of the Jews, was he ingaged in the promotion of, all the world over. The *Apoſtles* of the *Circumciſion* according to the Wiſdom given them, and ſuitable to the nature of their work, did more *accommodate* themſelves to the prejudicate Opinion of the *Jewiſh* Profeſſors; and the *reſt* of the Apoſtles had little occaſion to deal with them, or others on this ſubject. *Paul* in an eminent manner in this work bare the *burthen* of that day. Having well ſetled *all other Churches*, who were troubled in this Controverſie by ſome of the *Jews*, he at laſt treats with themſelves *directly* in this Epiſtle, giving an account of what he had elſewhere *Preached* and taught to this purpoſe, and the grounds that he proceeded upon; and this not without great ſucceſs, as the burying of the *Judaical* Controverſie not long after doth manifeſt.

(2.) The *Method* of his proceedure is the ſame with that of his other Epiſtles, which alſo was peculiar unto him. Now this in *moſt* of them, yea in all of them not regulated by ſome *particular occaſions*, is firſt to lay down the *Doctrinal Myſteries* of the Goſpel, vindicating them from Oppoſitions and Exceptions, and then to deſcend to Exhortations unto Obedience deduced from them, with an enumeration of ſuch *ſpecial Moral Duties*, as thoſe unto whom he wrote, ſtood in need to be minded of. This is the *general Method* of his Epiſtles, to the *Romans*, *Epheſians*, *Coloſſians*, *Philippians*, and the moſt of the reſt. And this alſo is obſerved in this Epiſtle. Only whereas he had a ſpecial reſpect unto the *Apoſtacy* of ſome of the *Hebrews*, occaſioned by the Perſecution which then began to grow high againſt them, what ever Argument or Teſtimony in his paſſage gave him advantage to preſs an *Exhortation* unto conſtancy, and to deterr them from *back-ſliding*, he layes hold upon it, and diverts into *practical* Inferences unto that purpoſe, before he comes to his general *Exhortations* towards the end of the Epiſtle. Excepting this *occaſional* difference, the *Method* of this is the ſame with that uſed in the other Epiſtles of *Paul*, and which was *peculiarly* his own.

(3.) His *Way of Argument* in this and his other Epiſtles is the ſame. Now this as we ſhall ſee, is *Sublime* and *Myſtical*, accommodated rather to the *Spiritual Reaſon* of Believers, than the *Artificial Rules* of Philoſophers. That he ſhould more abound with *Teſtimonies* and Quotations out of the Scripture of the Old Teſtament in this, than other Epiſtles, as he doth, the *Matter* whereof he treats, and the *Perſons* to whom he wrote did neceſſarily require.

(4.) *Many things* in this Epiſtle evidently manifeſt that he who wrote it, was not only *mighty* in the Scripture, but alſo exceedingly well *verſed* and skilfull in the *Cuſtoms*, Practices, Opinions, *Traditions*, Expoſitions and Applications of Scripture then received in the *Judaical Church*, as we ſhall fully manifeſt in our progreſs: Now who in thoſe dayes among the *Diſciples* of Chriſt could this be but *Paul*? For as *he* was brought up under one of the *Beſt* and *Moſt Famous* of their Maſters in thoſe dayes, *and profited in the Knowledge of their* then preſent Religion *above his Equals*, ſo for want of this kind of Learning, the Jews eſteemed the chief of the other Apoſtles, *Peter* and *John*, to be *Ideots and Unlearned*.

(5.) Sundry particulars *towards* and in the *cloſe* of the Epiſtle, openly proclaim *Paul* to have been the Writer of it. As, 1. The mention that he makes of *his bonds, and the Compaſſion that the* Hebrews *ſhewed towards him in his ſufferings*, and whileſt he was a Priſoner, *Chap.* 10. 34. Now as the *Bonds of Paul* were afterwards famous at *Rome*, *Phil.* 1. 13. So there was not any thing of greater notoriety in reference to the Church of God in thoſe dayes, than thoſe that he ſuffered in *Judæa*; which he minds them of in this Expreſſion. With what earneſt endeavours, what *rage* and tumult, the *Rulers* and Bo-

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dy of the People ſought his deſtruction, how *publickly* and with what Solemnity his *Cauſe* was ſundry times heard and debated, with the time of his impriſonment that enſued, are all declared in the *Acts* at large. Now no man can imagine, but that whileſt this *great Champion* of their Profeſſion, was ſo *publickly pleading* their Cauſe, and expoſed to ſo much danger and hazzard thereby, but that all the Believers of thoſe parts were exceedingly ſolicitous about his condition, (as they had been about *Peters* in the like caſe) and gave him all the Aſſiſtance and encouragement that they were able. This *Compaſſion* of theirs, and his own *Bonds*, as an evidence of his *Faith*, and their *Mutual Love* in the Goſpel he now minds them of. Of no other Perſon but *Paul* have we any ground to conjecture that this might be ſpoken: and yet the *ſuffering and compaſſion* here mentioned, ſeem not to have been *things done in a corner*; So that this one Circumſtance is able of its ſelf, to enervate all the *Exceptions*, that are made uſe of againſt his being eſteemed the Author of this Epiſtle. 2. The mention of *Pauls* dear and conſtant Companion *Timothy* is of the ſame importance, *Chap.* 13. 23. That *Timothy* was at *Rome* with *Paul* in his Bonds is expreſly aſſerted, *Phil.* 1. 13, 14. That he himſelf was alſo caſt into Priſon with *Paul* is here intimated, his *releaſe* being expreſſed. Now ſurely it is ſcarcely credible, that any other ſhould in *Italy* where *Paul* then was, and newly releaſed out of Priſon, write unto the Churches of the *Hebrews*, and therein make mention of his *own Bonds*, and the *Bonds of Timothy*, a man unknown unto them but by the means of *Paul*, and not once intimate any thing about his condition. The exceptions of ſome, as that *Paul* uſed to call *Timothy* his *Son*, whereas the Writer of this Epiſtle calls him *Brother*, (when indeed he never terms him Son, when he ſpeaks *of* him, but only when he wrote *unto* him,) or that there might be another *Timothy*, (when he ſpeaks expreſly of him, who was ſo generally known to the Churches of God, as one of the chiefeſt Evangeliſts) deſerve not to be inſiſted on. And ſurely, it is altogether incredible that this *Timothy*, the *Son* of *Paul*, as to his begetting of him in the Faith, and continued Paternal Affection, his *known* conſtant *Aſſociate* in doing and ſuffering for the Goſpel, his *Miniſter* in attending of him, and conſtantly *imployed* by him in the Service of Chriſt and the Churches, *known* unto them by his means, *honoured* by him with two Epiſtles written unto him, and the *aſſociation* of his Name with his own in the Inſcription of ſundry others, ſhould now be ſo abſent from him as to be adjoyned unto another in his Travail and Miniſtry. 3. The *Conſtant Sign* and token of *Pauls* Epiſtles which himſelf had publickly ſignified to be ſo, (2 *Theſſ.* 3. 13.) is ſubjoyned unto this. *Grace be with you all.* That Originally this was written with *Pauls own hand*, there is no ground to queſtion, and it appears to be ſo, becauſe it was written; and he affirms that it was his *Cuſtome* to ſubjoyn that Salutation *with his own hand*. Now this Writing of it *with his own hand*, was an evidence unto *them*, unto whom the *Original* of the Epiſtle firſt came; unto *thoſe* who had only tranſcribed *Copies* of it, it could not be ſo; the *Salutation* its ſelf was their *Token*, being peculiar to *Paul*, and among the reſt annexed to this Epiſtle. And all theſe *Circumſtances* will yet receive ſome further enforcement from the Conſideration of the *Time* wherein this Epiſtle was written, whereof in the next place we ſhall Treat.

Exercitatio III.

The Time of the Writing of this Epiſtle to the Hebrews. *The Uſe of the right ſtating thereof. After his releaſe out of Priſon. Before the Death of* James. *Before the Second of* Peter. *The Time of* Pauls *coming to* Rome. *The Condition of the affairs of the Jews at that time. The Martyrdom of* James. *State of the Churches of the* Hebrews. *Conſtant in the Obſervation of* Moſaical *Inſtitutions. Warned to leave* Jeruſalem. *That Warning what, and how given. Cauſes of their unwillingneſs ſo to do. The Occaſion and Succeſs of this Epiſtle.*

§. 1. THAT was not amiſs obſerved of Old by *Chryſoſtome Præfat. in Com. ad Epiſt. ad Rom.* that a due Obſervation of the *Time* and Seaſon wherein the *Epiſtles of Paul* were written, doth give great light unto the underſtanding of many paſſages in them. This *Baronius ad A. C.* 55. *N.* 42. well confirms by an inſtance of their miſtake, who ſuppoſe the Shipwrack of *Paul* at *Mileta*, *Actis* 27. to have been that mentioned by him, 2 *Cor.* 11. when he was a *night and a day in the deep*; that *Epiſtle* being written ſome years before his ſayling towards *Rome*. And we may well apply this Obſervation to this *Epiſtle* unto the *Hebrews*. A diſcovery of the *Time* and ſeaſon wherein it was *written*, will both free us from ſundry miſtakes, and alſo give us ſome light into the *occaſion* and deſign of it. This therefore we ſhall now inquire into.

§. 2. Some general intimations we have in the *Epiſtle* it ſelf leading us towards *this diſcovery*, and ſomewhat may be gathered from ſome other places of Scripture: for *Antiquity* will afford us little or no help herein. After *Pauls* being brought a *Priſoner* to *Rome*, *Actis* 28. *two full years*, he continued in that condition, *v.* 30. at leaſt ſo long he continued under reſtraint, though in his own *hired Houſe*. This time was expired before the writing of this *Epiſtle*. For he was not only abſent from *Rome* in ſome other part of *Italy* when he wrote it, *Chap.* 13. 24. but alſo ſo far at liberty and *ſui juris*, as that he had entertained a Reſolution of going into the *Eaſt* ſo ſoon as *Timothy* ſhould come unto him, *Chap.* 13.23. And it ſeems likewiſe to be written before the Martyrdom of *James* at *Jeruſalem*, in that he affirms that the Church of the *Hebrews* had not *yet reſiſted unto Blood*, *Chap.* 12.4. it being very probable, that together with him many others were ſlain. Many great difficulties they had been exerciſed withal, but as yet the Matter was not come to *blood*, which ſhortly after it arrived unto. That is certain alſo, that it was not only *written*, but communicated unto, and well known by all the believing *Jews*, before the writing of the Second *Epiſtle* of *Peter*, who therein makes mention of it, as we have declared. Much light I confeſs to the preciſe time of its writing, is not hence to be obtained, becauſe of the uncertainty of the time wherein *Peter* wrote that *Epiſtle*. Only it appears from what he affirms concerning the *approaching* of the time of his ſuffering, *Chap.* 1.13. that it was not long before his death. This as is generally agreed, happened in the *thirteenth year of Nero*, when a great progreſs was made in that War, which ended in the fatall and finall deſtruction of the City and Temple.

§. 3. From theſe *Obſervations* it appears, that the beſt guide we have to find out the certain *time* of the *Writing* of this *Epiſtle*, is *Pauls* being ſent Priſoner unto *Rome*. Now this was in the firſt year of the Government of *Feſtus*, after he had been two years detained in Priſon at *Cæſarea* by *Felix*, *Actis* 24.27. *Chap.* 25. *v.* 26,27. This *Felix* was the Brother of *Pallas* who ruled all things under *Claudius*, and fell into ſome diſgrace in the very firſt year of *Nero*, as *Tacitus* informs us. But yet by the countenance of *Agrippina* the Mother of *Nero*, he continued in ſome regard, untill the *fifth* or *ſixth* year of his Raign, when together with his *Mother* he deſtroyed many of her Friends and Favourites. During this time of *Pallas* his declenſion in power, it is moſt probable that his Brother *Felix* was diſplaced from the Rule of his *Province*, and *Feſtus* ſent in his room. That it was before his utter ruine in the *ſixth year* of *Nero* is evident from hence, becauſe he made

made means to keep his Brother from puniſhment, when he was accuſed for Extortion and Oppreſſion by the *Jews*. Moſt probably then *Paul* was ſent unto *Rome*, about the *fourth* or *fifth* year of *Nero*, which was the *fifty ninth year* from the Nativity of the Lord Jeſus Chriſt. There he abode as we ſhewed at the leaſt two years in cuſtody, where the Story of the *Acts of the Apoſtles* ends, in the *ſeventh year* of *Nero*, and *ſixty firſt* of our Lord, or the beginning of the year following. That year it is preſumed, he obtained his liberty. And this was about *thirteen years* after the determination of the Controverſie about *Moſaical Inſtitutions*, as to their obligation on the *Gentiles*, made by the *Synod* at *Jeruſalem*, *Acts* 13. Preſently upon his liberty, whileſt he abode in ſome part of *Italy*, expecting the coming of *Timothy*, before he entered upon the journey he had promiſed unto the *Philippians*, *Chap.* 2. *v.* 24. he wrote this *Epiſtle*. Here then we muſt ſtay a little, to conſider what was the general ſtate and condition of the *Hebrews* in thoſe dayes, which might give occaſion unto the writing thereof.

§. 4. The *time* fixed on, was about the death of *Feſtus*, who dyed in the *Province*, and the beginning of the Government of *Albinus* who was ſent to ſucceed him. What was the ſtate of the people at that *time*, *Joſephus* declares at *large* in his *Second Book of their Wars*. In brief, the Governours themſelves being great Oppreſſors, and rather mighty Robbers amongſt them, than Rulers, the whole Nation was filled with Spoil and Violence. What through the fury and outrage of the *Souldiers* in the purſuit of their inſatiable Avarice; what through the Incurſions of *Thieves* and Robbers in Troops and Companies, wherewith the whole Land abounded, and what through the tumults of Seditious perſons daily incited and provoked by the cruelty of the *Romans*, there was no peace or ſafety for any ſober honeſt men, either in the City of *Jeruſalem*, or any where elſe throughout the whole Province. That the *Church* had a great ſhare of ſuffering, in the outrage and miſery of thoſe dayes, (as in ſuch diſſolutions of Government, and Licence for all wickedneſs, it commonly falls out) no man can queſtion. And this is that which the *Apoſtle* mentions, *Chap.* 10. 31, 32, 33, 34. *Ye endured a great fight of afflictions, partly whileſt ye were made a gazing-ſtock, both by reproaches and afflictions, and partly whileſt ye became companions of them that were ſo uſed, and took joyfully the ſpoyling of your goods.* This was the lot and portion of all honeſt and ſober minded men in *thoſe dayes*, as their *Hiſtorian* at large declares. For as no doubt the *Chriſtians* had a principal ſhare in all thoſe ſufferings, ſo ſome others of the *Jews* alſo, were their Companions in them; it being not a ſpecial *perſecution*, but a general *calamity* that the Apoſtle ſpeaks of.

§. 5. One *Joſeph* the Son of *Cabias* was in the beginning of thoſe dayes High-Prieſt, put into that Office by *Agrippa*, who not long before had put him out. On the death of *Feſtus* he thruſt him out again, and placed *Ananus* his Son in his ſtead. This man, a young raſh Fellow, by Sect and Opinion a *Sadduce*, (who of all others were the moſt violent in their hatred of the *Chriſtians*, being eſpecially ingaged therein by the peculiar *Opinion* of their Sect and Party, which was the denyal of the Reſurrection) firſt began a direct Perſecution of the Church. Before his advancement to the *Prieſthood*, their Afflictions and Calamities were for the moſt part common unto them, with other peaceable men. Only the *rude and impious multitude*, with other ſeditious perſons, ſeem to have offered eſpecial violences unto their *Aſſemblies* and *Meetings*, which ſome of the more unſteadfaſt and weak, began to *omit* on that account, *Chap.* 10. 25. *Judicial* proceeding againſt them as to their lives, when this *Epiſtle* was written, there doth not appear to have been any; for the *Apoſtle* tells them, as we before obſerved, that as yet they had *not reſiſted unto blood*, *Chap.* 12. *v.* 4. But this *Ananus* the *Sadduce* preſently after being placed in power by *Agrippa*, taking advantage at the death of *Feſtus*, and the time that paſſed before *Albinus* his Succeſſor was ſetled in the *Province*, convents *James* before himſelf and his Aſſociates. There to make ſhort work he is condemned, and immediately *ſtoned*. And it is not unlikely but that other private Perſons ſuffered together with him.

§. 6. The Story (by the way) of the Martyrdome of this *James* is at large reported by *Euſebius* out of *Hegeſippus*, *Hiſtor. Eccleſ. l.* 2. *cap.* 23. in the Relation whereof he is followed by *Hierom*, and ſundry others. I ſhall ſay no more of the whole *Story*, but that the Conſideration of it, is very ſufficient to perſwade any man to uſe the *liberty* of his own Reaſon and Judgement in the peruſal of the Writings of the *Antients*. For of the *Circumſtances* therein reported, about this *James* and his death, many of them (as his being of the Line of the Prieſts, his entring at his pleaſure into the *Sanctum Sanctorum*, his being carried up and ſet by a great multitude of people on a *pinacle* of the Temple)

are so *palpably false*, that no colour of probability can be given unto them, and most of the rest seem altogether incredible. That in general this *Holy Apostle* of Jesus Christ, his *kinsman* according to the flesh, was stoned by *Ananus*, during the *Anarchie* between the Governments of *Festus* and *Albinus*, *Josephus* who then lived testifies, and all *Ecclesiastical* Historians agree.

§. 7. The Churches at this time in *Jerusalem* and *Judæa* were very numerous. The Oppressors, Robbers, and Seditious of all sorts, being wholly intent upon the pursuit of their own ends, filling the Government of the Nation with tumults and disorders, the *Disciples* of Christ, who knew that the *time* of their preaching the *Gospel* unto their Countreymen was but short, and even now expiring, followed their work with diligence and success, being not greatly regarded in the dust of that confusion which was raised by the Nation's rushing in to its fatal ruine.

§. 8. All these Churches, and the multitudes that belonged unto them, were altogether with the Profession of the *Gospel*, addicted zealously unto the Observation of the *Law of Moses*. The *Synod* indeed at *Jerusalem* had determined that the *yoke of the Law*, should not be put upon the necks of the *Gentile* Converts; *Acts* 15. But *eight* or *nine* years after that, when *Paul* came up unto *Jerusalem* again, *Chap.* 21. *v.* 20, 21, 22. *James* informs him, that the many thousands of *the Jews who believed, did all zealously observe the Law of Moses*; and moreover judged that all those who were *Jews* by birth, ought to do so also, and on that account were like enough to assemble in a disorderly multitude, to enquire into the practice of *Paul* himself, who had been ill reported of amongst them. On this account they kept their Assemblies distinct from those of the *Gentiles* all the world over; as amongst others *Hierom* informs us in his Notes on the first Chapter of the *Galatians*. All those *Hebrews* then to whom *Paul* wrote this *Epistle*, continued in the use and practice of *Mosaical* Worship, as celebrated in the *Temple*, and their *Synagogues*, with all other Legal Institutions whatever. Whether they did this out of an unacquaintedness with their liberty in Christ, or out of a pertinacious adherence unto their own prejudicate Opinions, I shall not determine.

§. 9. From this time forward the *Body* of the people of the *Jews* saw not a day of peace or Quietness: Tumults, Seditions, Outrages, Robberies, Murders, increased all the Nation over. And these things by various degrees made way for that fatal War, which beginning about *six* or *seven* years after the Death of *James*, ended in the utter desolation of the People, City, Temple, and Worship, foretold so long before by *Daniel* the Prophet, and intimated by our *Saviour* to lye at the door. This was that day of the Lord, whose suddain approach the Apostle declares unto them, *Chap.* 10. 36, 37. *For ye have need of Patience that after ye have done the Will of God, ye may receive the Promise; For yet a little while, and he that shall come will come, and will not tarry.* μικρὸν ὅσον ὅσον *A very little while*, less than you think of, or imagine; the manner whereof he declares *Chap.* 12. 26, 27, 28. And by this means he effectually diverted them from a pertinacious *adherence* unto those things whose dissolution from God himself, was so nigh at hand; which Argument was also afterwards pressed by *Peter*, 2 *Epist. Chap.* 3.

§. 10. Our blessed Saviour had long before warned his Disciples of all these things; particularly of the desolation that was to come upon the whole people of the *Jews*, with the Tumults, Distresses, Persecutions and Wars which should precede it, directing them to the exercise of patience in the discharge of their duty, untill the approach of the final Calamity, out of which he advised them to free themselves by *flight*, or a timely departure out of *Jerusalem* and all *Judæa*, *Matth. chap.* 24. *v.* 15, 16, 17, 18, 19, 20, 21. This, and no other was the *Oracle* mentioned by *Eusebius*, whereby the *Christians* were warned to depart out of *Jerusalem*. It was given as he sayes, τοῖς δοκίμοις, to *approved men* amongst them. For although the *Propheſie* its self was written by the *Evangelists*, yet the especial meaning of it, was not known and divulged amongst all. The Leaders of them kept this *secret* for a season, least an exasperation of the people being occasioned thereby, they should have been obstructed in the *work* which they had to do before its accomplishment. And this was the Way of the *Apostles* also as to other future events, which being foretold by them, might provoke either *Jews* or *Gentiles*, if publickly divulged. 2 *Thess.* 2. 5, 6. But now when the Work of the *Church* among the *Jews* for that season was come to its close, the *Elect* being gathered out of them, and the final Desolation of the City and People appearing to be at hand, by a concurrence of all the *signs foretold* by our Saviour, those entrusted with the sense of that *Oracle* warned their Brethren to provide for that *flight* whereunto they were directed. That this *flight* and departure, probably with the loss of all their Possessions was grievous unto them may easily be conceived.

But

But that which ſeems moſt eſpecially to have perplexed them, was their relinquiſhment of that *Worſhip of God* whereunto they had been ſo zealouſly addicted. That this would prove grievous unto them our *Saviour* had before intimated, *Matth.* 24. *v.* 20. Hence were they ſo ſlow in their Obedience unto that Heavenly *Oracle*, although excited with the remembrance of what befell *Lots Wife* in the like Tergiverſation. Nay, as it is likely from this *Epiſtle*, many of them who had made *Profeſſion of the Goſpel*, rather than they would now utterly forego their *old Way of Worſhip*, deſerted the Faith, and cleaving to their unbelieving Countreymen, periſhed in their Apoſtaſie, whom our Apoſtle in an eſpecial manner, forewarns of their inevitable and ſore deſtruction, by that *Fire of God's Indignation*, which was ſhortly to *devour the Adverſaries*, to whom they aſſociated themſelves, *Chap.* 10. *v.* 25, 26, 27, 28, 29, 30, 31.

§. 11. This was the *Time* wherein this *Epiſtle* was written; This the Condition of the *Hebrews* unto whom it was wrote, both in reſpect of their *Political*, and *Eccleſiaſtical* eſtate. *Paul*, who had an inexpreſſible zeal, and overflowing Affection for his *Countreymen*, being now in *Italy*, conſidering the preſent condition of their Affairs, how pertinaciouſly they adhered to *Moſaical Inſtitutions*, how near the approach of their utter abolition was, how backward during that frame of Spirit they would be to ſave themſelves by *flying* from the midſt of that periſhing Generation, what danger they were in to forego the *profeſſion of the Goſpel*, when it could not be retained without a relinquiſhment of their former Divine Service and Ceremonies, writes this *Epiſtle* unto them, wherein he ſtrikes at the very root of all their dangers and diſtreſſes. For whereas all the danger of their abode in *Jeruſalem and Judæa*, and ſo of falling in the deſtruction of the *City* and People, all the Fears the Apoſtle had of their *Apoſtaſie* into *Judaiſm*; all their own diſconſolations in reference unto their *flight* and departure, aroſe from their adherence unto, and zeal for the Law of *Moſes*, by declaring unto them the Nature, Uſe, End and Expiration of his Ordinances and Inſtitutions, he utterly removes and takes away the ground and occaſion of all the Evils mentioned. This was the ſeaſon wherein this *Epiſtle* was written; and theſe ſome of the principal occaſions (though it had other reaſons alſo, as we ſhall ſee afterwards) of its Writing. And I no way doubt, (though particular events of thoſe dayes are buried in Oblivion) but that through his Grace who moved and directed the *Apoſtle* unto, and in the Writing of it, it was made ſignally effectual towards the *profeſſing Hebrews*, both to free them from that *yoke of bondage* wherein they had been detained, and to prepare them with cheerfulneſs unto the obſervation of *Evangelical* Worſhip, leaving their Countreymen to periſh in their Sin and Unbelief.

Exercitatio IV.

Of the Language wherein this Epiſtle was Originally written. Supposed to be the Hebrew. *Grounds of that Suppoſition. Diſproved. Not tranſlated by* Clemens. *Written in* Greek. *Arguments for the proof thereof. Of Citations out of the* LXX.

§. 1. BEcauſe this *Epiſtle* was written to the *Hebrews*, moſt of the *Antients* granted that it was written in *Hebrew*. *Clemens Alexandrinus* was the firſt who aſſerted it; after whom *Origen* gave it countenance, from whom *Euſebius* received it, and from him *Hierom*, which is the moſt ordinary progreſſion of old reports. The main Reaſon which induced them to embrace this perſwaſion, was a deſire to free the *Epiſtle* from an exception againſt its being written by *Paul*; taken from the diſſimilitude of the *Style* uſed in it, unto that of his other Epiſtles. This being once admitted, though *cauſeleſly*, they could think of no better anſwer, than that this ſuppoſed difference of *Style*, aroſe from the *Tranſlation* of this *Epiſtle*, which by the Apoſtle himſelf was firſt written in *Hebrew*. *Clemens Romanus* is the perſon generally fixed on as the Author of this Tranſlation; though ſome do faintly intimate that *Luke the Evangeliſt* might poſſibly be the man that did it. But this Objection from the diverſity of *Style*, which alone begat this perſwaſion, hath been already removed out of the Way, ſo that it cannot be allowed to be a Foundation unto any other ſuppoſition.

§. 2. That which alone is added to give countenance unto this Opinion, is that which we mentioned at the entrance of this Diſcourſe; namely, that the *Apoſtle* writing unto the *Hebrews*, he did it in their own Native Language, which being alſo his own, it is no wonder, if he were more copious and Elegant in it, then he was in the *Greek*, whereunto *Originally* he was a ſtranger, learning it as *Hierom* ſuppoſeth upon his Converſion. But a man may modeſtly ſay unto all this, οὐδὲν ὑγιὲς. Every thing in this pretended Reaſon, of that which indeed never was, is ſo far from *Certainty*, that indeed it is beneath all *probability*.

For (1.) If this Epiſtle was written *Originally* in *Hebrew*, whence comes it paſs, that no Copy of it in that Language, was ever read, ſeen, or heard of, by the moſt diligent *Collectors* of all Fragments of Antiquity in the Primitive times? Had ever any ſuch thing been extant, whence came it in particular that *Origen*, that *prodigie* of Induſtry and Learning, ſhould be able to attain no knowledge or report of it? (2.) If it were incumbent on *Paul* writing unto the *Hebrews*, to *write* in their own *Language*, why did he not alſo write in *Latin* unto the *Romans*? That he did ſo indeed *Gratian* affirms, but without pretence of proof or witneſs, contrary to the Teſtimony of all *Antiquity*, the evidence of the thing it ſelf, and conſtant confeſſion of the *Roman Church*: And *Eraſmus* ſayes well on Rom. 1. 7. *Coarguendus vel ridendus magis error eorum, qui putant Paulum Romanis linguâ Romanâ ſcripſiſſe. The error of them is to be reproved, or rather laughed at, who ſuppoſe* Paul *to have written unto the* Romans *in the Latin Tongue.* (3.) It is moſt unduly ſuppoſed that the *Hebrew Tongue* was then the *Vulgar* common *Language* of the *Jews*, when it was known only to the *Learned* amongſt them, and a corrupt *Syriack* was the common *Dialect* of the people even at *Jeruſalem*. (4.) It is as unduly averred, that the *Hebrew* was the *Mother Tongue* of *Paul* himſelf, or that he was ignorant of the *Greek*, ſeeing he was born at *Tarſus* in *Cilicia*, where that was the Language that he was brought up in, and unto. (5.) The *Epiſtle* was written for the uſe of all the *Hebrews* in their ſeveral diſperſions, eſpecially that in the *Eaſt*, as *Peter* witneſſeth, they being all alike concerned in the matter of it, though not ſo immediately as thoſe in *Judæa* and *Jeruſalem*. Now unto thoſe the *Greek* Language from the dayes of the *Macedonian Empire*, had been in *vulgar* uſe, and continued ſo to be. (6.) The *Greek Tongue* was ſo well known and ſo much uſed in *Judæa* its ſelf, that as a Learned man hath proved by ſundry Teſtimonies out of their moſt antient writings, it was called the *Vulgar* amongſt them.

I know among the *Rabbins* there is mention of a prohibition of learning the *Greek* Tongue; and in the *Jeruſalem Talmud* its ſelf, *Tit. Peah. cap.* 1. they add a reaſon of it; מפני המסורות, itwas becauſe of Traytors, leaſt they ſhould betray their Brethren, and none

none underſtand them. But as this is contrary unto what themſelves teach about the *Knowledge of Tongues*, required in thoſe who were to be choſen into the *Sanhedrim*, ſo it is ſufficiently diſproved by the inſtances of the *Tranſlators of the Bible*, *Jeſus Syrachides*, *Philo*, *Joſephus*, and others among themſelves. And though *Joſephus* affirm, *Antiq. lib.* 20. *cap.* 9. that the Study of the *Elegance of Tongues* was of no great reckoning amongſt them, yet he grants that they were ſtudied by all ſorts of men. Nor doth this pretended Decree of *prohibition* concern our times, it being made as they ſay, *Miſhn. tit. Sota*; in the laſt Wars of *Titus*, בפולטים של טיטוס גזרו שלא ילמד אדם את בנו יונית *In the Wars of* Titus *they decreed, that no man ſhould teach his Son the Greek Language.* For it muſt be diſtinguiſhed from the Decree of the *Haſmonæans* long before, prohibiting the Study of the *Græcian Philoſophy*. So that this pretence is deſtitute of all colour, being made up of many vain and evidently falſe ſuppoſitions. §. 3.

Again the *Epiſtle* is ſaid to be *tranſlated* by *Clemens*, but where, or when, we are not informed. Was this done in *Italy* before it was ſent unto the *Hebrews?* to what end then was it written in *Hebrew*, when it was not to be uſed but in *Greek?* was it ſent in *Hebrew* before the ſuppoſed *Tranſlation?* in what Language was it communicated unto others by them who firſt received it? *Clemens* was never in the *Eaſt* to tranſlate it. And if all the firſt *Copies* of it were diſperſed in *Hebrew*, how came they to be ſo utterly loſt, as that no Report or Tradition of them, or any one of them did ever remain; Beſides if it were tranſlated by *Clemens* in the *Weſt*, and that *Tranſlation* alone preſerved, how came it to paſs, that it was ſo well known and generally received in the *Eaſt*, before the *Weſtern* Churches admitted of it; This Tradition therefore is alſo every way groundleſs and improbable. §. 4.

Beſides there want not *Evidences* in the *Epiſtle* its ſelf, proving it to be Originally written in the Language wherein it is yet extant. I ſhall only point at the Heads of them, for this matter deſerves no long Diſcourſe. (1.) The *Style* of it throughout manifeſts it to be no Tranſlation; at leaſt it is impoſſible it ſhould be one exact and proper, as its own copiouſneſs, propriety of Phraſe and Expreſſion, with freedom from ſavouring of the *Hebraiſms* of an *Original* in that Language, do manifeſt. (2.) It abounds with *Greek Elegancies* and *Paranomoſia's*, that have no countenance given unto them by any thing in the *Hebrew Tongue*; ſuch as that for inſtance, *Chap.* 5. *v.* 8. ἔμαθεν ἀφ' ὧν ἔπαθεν; from the like Expreſſions whereunto in the *ſtory of Suſanna*, *v.* 55, 56. σχὶ σχίσει σε μέσον, and *v.* 59. νῦν σχίνει, σχίσει σε μέσον It is well proved that it was written *Originally* in the *Greek* Language. (3.) The rendring of ברית conſtantly by διαθήκη; of which more afterwards, is of the ſame importance. (4.) The Words concerning *Melchiſedech* King of *Salem*, *Chap.* 7. 11. prove the ſame, πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς εἰρήνης. Had the Epiſtle been written in *Hebrew* what need this ἑρμηνία. That מלכי צדק is being interpreted מלך צדק is a ſtrange kind of Interpretation; and ſo alſo is it, that מלך שלם is מלך שלום. When *John* reports the Words of *Mary* ῥαββουνί, and adds of his own ὁ λέγεται διδάσκαλε, *that is to ſay*, *Maſter*, Chap. 20. v. 16. Doth any man doubt but that he wrote in *Greek*, and therefore ſo rendred her *Syriack* Expreſſion? and is not the ſame evident concerning our Apoſtle from the interpretation that he gives of thoſe *Hebrew* Words? And it is in vain to reply, that theſe words were added by the *Tranſlator*, ſeeing the very *Argument* of the Author is founded in the Interpretation of thoſe words which he gives us. It appears then, that as the Aſſertion, that *this Epiſtle was written in Hebrew*, is altogether groundleſs, and that it aroſe from many falſe ſuppoſitions, which render it more incredible, than if it made uſe of no pretence at all; ſo there want not Evidences from the *Epiſtle* its ſelf of its being *Originally* written in the Language wherein it is ſtill extant; and thoſe ſuch as few other Books of the *New Teſtament* can afford concerning themſelves, ſhould the ſame Queſtion be made about them. §. 5.

Moreover, in the Confirmation of our perſwaſion, it is by ſome added, that the *Teſtimonies* made uſe of in this *Epiſtle* out of the Old Teſtament, are taken out of the *Tranſlation* of the *LXX.* and that ſometimes the ſtreſs of the Argument taken from them, relies on ſomewhat peculiar in that *Verſion*, which was not poſſible to have been done, had it been written *Originally in Hebrew*. But becauſe this Aſſertion contains other difficulties in it, and is built on a ſuppoſition which deſerves a farther examination, we ſhall refer it unto its own place and ſeaſon, which enſues.

Exercitatio

Exercitatio V.

Teſtimonies cited by the Apoſtle out of the Old Teſtament. Compared with the Original and Tranſlations. Whence the Agreement of ſome of them with that of the LXX.

§. 1. THere is not any thing in this *Epiſtle* that is attended with more difficulty, than the *Citation* of the Teſtimonies out of the Old Teſtament that are made uſe of in it. Hence, ſome from their *unſuitableneſs*, as they have ſuppoſed, unto the Authors purpoſe, have made bold to call in queſtion, if not to reject the *Authority* of the whole. But what concerns the matter of them, and the Wiſdom of the *Apoſtle* in their Application, it muſt be treated on, in the reſpective places where they occurr, when we ſhall manifeſt how vain and cauſeleſs are the *Exceptions* which have been laid againſt them, and how ſingularly they are *ſuited* to the proof of thoſe Doctrines and Aſſertions, in the confirmation whereof, they are produced. But the *Words* alſo wherein they are expreſſed, varying frequently from the *Original*, yeild ſome difficulty in their Conſideration. And this concernment of the Apoſtles *Citations* to prevent a further trouble in the Expoſition its ſelf of the ſeveral places, may be previouſly conſidered. Not that we ſhall here explain and *vindicate* them from the Exceptions mentioned, which muſt on neceſſity be done afterwards as occaſion offers its ſelf; but only diſcover in general, what reſpect the Apoſtles *Expreſſions* have unto the *Original* and the old *Tranſlations* thereof, and remove ſome falſe Inferences that have been made on the conſideration of them. To this end I ſhall briefly paſs through them all, and compare them with the places whence they are taken.

CHAP. I.

§. 2. CHap. 1. v. 5. υἱός μου εἶ σὺ ἐγὼ σήμερον γεγέννηκά σε. *Thou art my Son, this day have I begotten thee*; from *Pſalm* 2. *v.* 7. The words exactly anſwer the *Original*, with the only ſupply of the *Verb Subſtantive*, whereof in the *Hebrew* there is almoſt a perpetual *Elipſis*. בני אתה. And the ſame are the Words in the Tranſlation of the *LXX.* In the ſame Verſe, ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν. *I will be unto him a Father, and he ſhall be unto me a Son*; from 1 *Chron. chap.* 22. *v.* 10. The *LXX.* otherwiſe as to the *order* of the Words; ὅτος ἔσται μοι εἰς υἱόν, καὶ ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα; which alſo is the order of the Sentences in the *Original*; the Apoſtle uſing his own liberty, and varying from them both; ſo that this *Quotation* is not directly from that *Tranſlation*.

Ver. 6. καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. *And let all the Angels of God Worſhip him*; From *Pſal.* 97. *v.* 7. without change; only אלהים *Gods*, is rendered by the *Apoſtle* ἄγγελοι θεοῦ, the Angels of God; of the Reaſon whereof, afterwards. The *LXX.* προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ; Worſhip him all ye his Angels, differing from the *Apoſtle* both in form of Speech and Words. Hence ſome not underſtanding whence this Teſtimony was cited by the *Apoſtle*, have inſerted his words into the *Greek Bible*, *Deut.* 32. *v.* 43. where there is no colour for their introduction, nor any thing in the *Original* to anſwer unto them; whereas the *Pſalmiſt* expreſly treateth of the ſame ſubject with the *Apoſtle*; to the reaſon of which inſertion into the *Greek Verſion* we ſhall ſpeak afterwards.

Ver. 7. ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα; who maketh his Angels Spirits, and his Miniſters a flame of fire. From *Pſal.* 104. *v.* 4. The *LXX.* πῦρ φλέγον, a *flaming fire*. Heb. אש להט *fire of flame*. *Aquila* πῦρ λάβρον, a vehement fire. *Symmachus* πυρίνην φλόγα, *a fiery flame*; much variety, with little or no difference, as it often falls out amongſt good *Tranſlators* rendring peculiar *Hebraiſms*, ſuch as this is. The *Apoſtles* expreſſion is his own, not borrowed from the *LXX.*

Ver.

Ver. 8, 9. ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος (עולם ועד) ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου· ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν, διὰ τοῦτο ἔχρισέ σε ὁ θεὸς, ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. *Thy Throne O God for ever and ever.* (The *Verb ſubſtantive* is left out by the Apoſtle in Anſwer unto the *Original*, כסאך אלהים עולם ועד and אלהים rendered ὁ θεὸς, for θεὲ, which the *Apoſtrophe* requires) *A Scepter of Uprightneſs is the Scepter of thy Kingdom; thou haſt loved Righteouſneſs, and thou haſt hated Iniquity, wherefore God thy God hath anointed thee with the Oyle of gladneſs above thy fellows.* The words exactly anſwer the *Original*, and they are the ſame in the Tranſlation of the *LXX*, and whence that coincidence was, we ſhall afterwards enquire. *Aquila* ſomewhat otherwiſe, ὁ θρόνος σῦ θεὲ εἰς αἰῶνα καὶ ἔτι; *Symmachus* αἰῶνος καὶ ἔτι· (עד came to be tranſlated ἔτι, from likeneſs of ſound) in θεὲ O God, he expreſſeth the *Apoſtrophe* which is evident in the Context. σκῆπτρον εὐθύτητος, σκῆπτρον βασιλείας σου· שבט he renders by σκῆπτρον ſcepirum, a Scepter, properly, as we ſhall ſee afterwards, on *Gen.* 49. *v.* 10. ἐμίσησας ἀσέβημα, *thou haſt hated ungodlineſs*, impiety, רשע· ἐλαίῳ χαρᾶς, with the Oyle of Joy; שמן ששון. *Symmachus* ἐλαίῳ ἀγαλλιάσμῶ, another word of the ſame ſignification, with that uſed by the *Apoſtle*. From *Pſal.* 45. 6, 7. §. 3.

Ver. 10, 11, 12. σὺ κατ' ἀρχὰς κύριε τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί· αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτοὺς, καὶ ἀλλαγήσονται; σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι. *And thou O Lord, in the beginning haſt founded the Earth, and the Heavens are the Works of thine hands; they ſhall periſh, but thou remaineſt, and they ſhall wax old as doth a garment. And as a Veſture ſhalt thou fold them up, and they ſhall be changed, but thou art the ſame, and thy years ſhall not fail;* From *Pſalm* 102. *v.* 26, 27, 28. And theſe words of the *Apoſtle* are now exactly in the *Greek* Bibles. Some little difference there is in them from the *Hebrew*, the Reaſon whereof we ſhall afterwards give an account of. *Symmachus* for ἑλίξεις reads ἀλλάξεις, and ſo did the *Copies* of the *LXX* of old, the Word being yet retained in ſome of them, and reckoned by all amongſt the *various Readings* of that Tranſlation. The word κύριε *O Lord*, inſerted by the *Apoſtle* is alſo undoubtedly taken from hence into the *Greek Bibles*. For as the inſerting of it was neceſſary unto the *Apoſtle* to denote the Perſon treated of; ſo it is not in the *Original*, nor will the *context* of the Pſalm admit of it; ſo that it could no otherwiſe come in that place, but from this of the *Apoſtle*. Nor is it probable that the *LXX* would tranſlate תחליפם ἑλίξεις, thou ſhalt *roll up*, and immediately render יחלפו ἀλλαγήσονται, *they ſhall be changed*; but here alſo the words have been borrowed from the *Apoſtle*, whoſe deſign was not exactly to tranſlate, but faithfully to apply the ſenſe of the place unto his own purpoſe.

Ver. 13. κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. *Sit thou at my Right hand, untill I place thine enemies the footſtool of thy feet.* From *Pſalm* 110. 1. לימיני at my right hand, ἐκ δεξιῶν, in the *plural* number, of the reaſon of which Change and Manner of Expreſſion, we ſhall treat in its proper place. And here there remains nothing of difference in any *Old Tranſlation.*

CHAP. II.

CHap. 2. v. 6, 7, 8. τί ἐστιν ἄνθρωπος ὅτι μιμνήσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτῃ αὐτὸν; ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου, πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. *What is man that thou art mindful of him, or the Son of man that thou viſiteſt him? thou haſt made him leſs for a little while than the Angels, thou haſt crowned him with glory and honour, and haſt ſet him over the works of thy hands. Thou haſt ſubjected all things under his feet.* From *Pſalm* 8. *v.* 5, 6, 7, 8. The words of the Apoſtle are the ſame with thoſe in the preſent Copy of the *LXX*. *Theodotion*, βραχύ τι παρὰ θεὸν. מעט מאלהים from the ambiguous ſignification of the word אלהים about which great ſtirs have been raiſed, whereof in their proper place. *Chryſoſtome* on this Text mentions ſome different *Tranſlations* of the words of the *Pſalms*. ἄλλος ſaith he, τί ὁ κατ' ἄνδρα ὅτι μνημονεύεις αὐτοῦ, another Book reads, *what is he according to man that thou remembreſt him.* τὶ ὁ κατ' ἄνδρα, is not מה אנוש but τὶ ἄνθρωπος ὀνήτος, *What is mortal man.* Again, ἄλλος ἀντὶ τοῦ, ἐπισκέπτῃ αὐτὸν, ἐπισκέψῃ αὐτόν. Another inſtead of, *thou viſiteſt him*, that *thou wilt viſit him.* Again, ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, ἕτερος, βραχύ τι παρὰ θεὸν, §. 4.

ἄλλος

ἀλλὰς ὀλίγον παρὰ θεὸν; inſtead of *leſs, or a little while than Angels*; *Another, a little leſs than God*; and *Another*, leſs than God. And he adds the *Hebrew* is ὀυθασενοῦ μὰτ μὴ ἐλωεἰμ ותחסרהו מעט מאלהים. So different was their pronuntiation of the *Hebrew* from that in uſe amongſt us. Again, he adds, ἕτερον δόξῃ καὶ τιμῇ στεφεῖς ἀυτὸν, *thou ſhalt crown him with Glory and Honour*; and yet, ἄλλον ἐξουσιάζειν ἐποίησας ἀυτὸν, *thou madeſt him to have power*. From all which variety, it is moſt evident, that there were various Readings of this Context in the antient Copies of the *LXX*, for no footſteps of them appear in the remains of *Aquila*, *Theodotion*, or *Symmachus*, and that therefore the Common Reading which is now fixed in the *Great Bible*, was *tranſlated* thither, from this place of the *Apoſtle*.

Chap. 2. v. 12. ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε. *I will declare thy name unto my Brethren, in the middeſt of the Congregation I will ſing praiſe unto thee.* From *Pſal.* 22. *v.* 23. The *LXX.* διαγγέλω τὸ ὄνομα; אספרה.

Ver. 13. ἐγὼ ἔσομαι πεποιθὼς ἐπ' ἀυτῷ: *I will put my truſt in him*; From *Pſal.* 18. 3. *LXX.* ἐλπιῶ ἐπ' ἀυτὸν, *I will hope in him*; but אחסה־בו is rightly rendered by the the Apoſtle, *I will truſt in him.* The *LXX.* have theſe words of the Apoſtle, *Iſai.* 8. 17. where the words of the *Original* are, וקויתי לו, *and I will wait for him*; ſo that their words ſeem to be taken from this place of the Apoſtle, as apprehending his Teſtimony to be cited from the *Prophet*, which that it is not, we ſhall prove evidently afterwards.

The ſame Verſe: ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός· *Behold I and the children which God hath given me.* From *Iſa.* 8. 17.

CHAP. III.

§. 6. Ver. 7, 8, 9, 10, 11. σήμερον ἐὰν τῆ φωνῆς ἀυτοῦ ἀκούσητε μὴ σκληρυνήτε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με καὶ εἶδον τὰ ἔργα μου τεσσεράκοντα ἔτη· διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον ἀεὶ πλανῶνται τῇ καρδίᾳ, ἀυτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου· ὡς ὤμοσα ἐν τῇ ὀργῇ εἰ εἰσελεύσονται εἰς τὴν κατάπαυσιν μου. *To day if you will hear his voice, harden not your hearts, as in the day of Provocation in the day of Temptation in the Wilderneſs, when your Fathers tempted me, proved me, and ſaw my Works forty years: wherefore I was grieved with that Generation and ſaid, they do alwayes err in heart, and they have not known my wayes; ſo I ſwore in my wrath they ſhall not enter into my reſt.* From *Pſalm.* 95. v. 7, 8, 9, 10, 11. The *Tranſlation* of the *LXX.* agrees with the words of the *Apoſtle*, both of them anſwering the *Original*. Only the *Apoſtle* clearly to expreſs the Reaſon of Gods Judgements on that people in the Wilderneſs, diſtinguiſheth the Words ſomewhat otherwiſe than they are in the *Hebrew* Text. For whereas that ſaith, *When your Fathers tempted me, proved me, and ſaw my Works. Forty years long was I grieved with that Generation*; The Apoſtle adds that ſeaſon of *forty years*, to the mention of their ſins, and interpoſing διὸ *wherefore*, refers his Speech unto the words foregoing, as containing the cauſe of the enſuing Wrath and Judgement. And although our preſent Copies of the *Greek Bibles* diſtinguiſh the Words according to the *Hebrew* Text; yet *Theodoret* informs us, that ſome Copies made the diſtinction with the Apoſtle, and added διὸ before προσώχθισα, which alſo is obſerved by *Nobilius*; and this could ariſe from no other cauſe, but an attempt to inſert the very words of the Apoſtle in that Text; as did the εἶπον alſo reckoned amongſt its various Sections, though εἶπα remain in the *vulgar Editions*.

CHAP. IV.

§. 7. Ver. 4. καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων ἀυτοῦ. *And God reſted on the ſeventh day from all his works.* From *Gen.* 2. *v.* 2. The *Apoſtle*, adds ὁ θεὸς to the Text, to compleat his Aſſertion, and leaves out אשר עשה ἃ ἐποίησε, which he had made, as to his purpoſe. The *LXX.* ὧν ἐποίησε, and otherwiſe alſo differing from the *Apoſtle*.

CHAP.

CHAP. V.

VEr. 6. σὺ ἱερεὺς εἰς τ᾽ αἰῶνα κ᾽τ τὴν τάξιν Μελχισεδέκ. *Thou art a Prieſt for ever after the Order of* Melchiſedech. From *Pſalm* 110. *v.* 4. So alſo the *LXX.* עַל דִּבְרָתִי with *Jod* ſuperfluous; κ᾽τ λόγον; מַנְהָג *Mos.* There is nothing of Variety remaining in theſe words from any other *Tranſlations.* §. 8.

Chap. VI. — Ver. 14. εὐλογῶν εὐλογήσω σε, κ᾽ πληθύνων πληθυνῶ σε. *Bleſſing, I will bleſs thee, and multiplying I will multiply thee.* From *Gen.* 22. *v.* 17. The *LXX.* πληθυνῶ τὸ σπέρμα σου, *I will multiply thy ſeed.*

CHAP. VIII.

VEr. 9, 10, 11, 12. ἰδοὺ ἡμέραι ἔρχονται λέγει κύριος (*LXX.* φησὶ κύριος) κ᾽ συντελέσω ἐπὶ τ᾽ οἶκον Ἰσραὴλ, κ᾽ ἐπὶ τ᾽ οἶκον Ἰούδα διαθήκην καινὴν (*LXX.* διαθήσομαι τῷ οἴκῳ Ἰσραὴλ διαθήκην καινὴν) οὐ κ᾽τ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν (*LXX.* ἣν διεθέμην) ἐν ἡμέρᾳ ἐπιλαβομένου μου τ᾽ χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν λέγει κύριος· ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας λέγει κύριος, διδοὺς νόμους μου (*LXX.* διδοὺς δώσω) εἰς τὴν διάνοιαν αὐτῶν, κ᾽ ἐπὶ καρδίας αὐτῶν, ἐπιγράψω αὐτοὺς· κ᾽ ἔσομαι αὐτοῖς εἰς θεὸν, κ᾽ αὐτοὶ ἔσονταί μοι εἰς λαόν· κ᾽ οὐ μὴ διδάξωσιν ἕκαστος τ᾽ πολίτην αὐτοῦ, κ᾽ ἕκαστος τ᾽ ἀδελφὸν αὐτοῦ, λέγων γνῶθι τὸν κύριον· ὅτι πάντες εἰδήσουσί με, ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν· ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, κ᾽ τῶν ἁμαρτιῶν αὐτῶν, κ᾽ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. *Behold the dayes come, ſaith the Lord, when I will make a new Covenant with the Houſe of* Iſrael, *and with the Houſe of* Judah. *Not according to the Covenant that I made with their Fathers, when I took them by the hand to lead them out of the Land of* Egypt, *becauſe they continued not in my Covenant, and I regarded them not, ſaith the Lord. For this is the Covenant that I will make with the Houſe of* Iſrael *after thoſe dayes ſaith the Lord, I will put my Laws in their minds, and write them in their hearts, and I will be to them a God, and they ſhall be to me a people. And they ſhall not teach every man his neighbour, and every man his Brother, ſaying know the Lord; for all ſhall know me, from the leaſt of them to the greateſt of them. For I will be mercifull to their unrighteouſneſs, and their ſins and their iniquity will I remember no more.* From *Jer.* 31. *v.* 32, 33, 34, 35. Inſtead of τ᾽ πλησίον, *his neighbour, ver.* 11. the *LXX.* read τ᾽ πολίτην, his fellow *Citizen.* But ſome Copies of the *LXX.* read πλησίον, and ſome of this Text πολίτην, which makes it evident that there hath been tampering to bring them to *Uniformity.* But the greateſt difficulty of this *Quotation* ariſeth from the Agreement of the Apoſtles words, and the *Tranſlation* of the *LXX.* where both of them ſeem to depart from the *Original.* For thoſe words in the *Hebrew* Text, *v.* 33. אֲשֶׁר הֵמָּה הֵפֵרוּ אֶת בְּרִיתִי וְאָנֹכִי בָּעַלְתִּי בָם which my Covenant they made void, and I was an Husband unto them, or ruled over them, are rendered by them, οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, And they *continued not in my Covenant, and I regarded them not.* The Reaſon of the *Apoſtles Tranſlation* of thoſe words, we ſhall manifeſt and vindicate in our Expoſition of the Context. At preſent the coincidence of it with that of the *LXX.* and that wherein they both ſeem to differ from the *Original*, and all Tranſlations, beſides the *Syriack* and the *Arabick* which are made out of it, (though the *Syriack* follow it not in the confuſed tranſpoſitions that are made of *Jeremiah's* Propheſies, from *Chap.* 25. to *Chap.* 40. as the *Arabick* doth) is only to be conſidered; which ſhall be done ſo ſoon as we have recounted the remaining Teſtimonies, whereof ſome are attended with the ſame difficulty. §. 9.

CHAP. IX.

§. 10. VEr. 20. τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός. *This is the blood of the Covenant, which God hath enjoyned unto you.* From *Exod.* 24. 8. The ſenſe of the *Hebrew* Text is alluded unto, not the words abſolutely. The *LXX.* ἰδοὺ τὸ αἷμα τῆς διαθήκης ἧς διέθετο κύριος πρὸς ὑμᾶς; with much difference from the words of the *Apoſtle.*

CHAP. X.

§. 11. VEr. 5. Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι. *Sacrifice and Offering thou wouldſt not have, a Body thou haſt prepared me.* From *Pſalm* 40. *v.* 6. So alſo the *LXX.* both with great difference from the *Original.* For אזנים כרית לי, *my ears haſt thou digged* or bored, is rendered, *a Body thou haſt prepared me.* Of the Reaſon of which difference and agreement, we ſhall treat afterwards.

Ver. 6. ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας; in Burnt-Offerings and Sacrifices for ſin thou haſt had no pleaſure. Heb. לא שאלת, *thou haſt not required*; the Apoſtle expreſſeth exactly the ſenſe of the Holy Ghoſt, but obſerves not the firſt exact ſignification of the word. The *LXX.* ἤτησας and in ſome copies ἐζήτησας *ſoughteſt not.*

Ver. 7. ἰδοὺ ἥκω, ἐν κεφαλίδι βιβλίου γέγραπταί περὶ ἐμοῦ, τοῦ ποιῆσαι ὁ θεός, τὸ θέλημά σου. *Behold I come; in the* Head *or beginning of the Book it is written of me, to do thy will O God.* That is, *Gen.* 3. *v.* 15. Heb. במגלת ספר in the roll of the Book. *Symmachus,* ἐν τῷ τεύχει τῆς ὁρισμοῦ, *In the Volume of thy determination. Aquila,* ἐν τῷ εἱλήματι *in the Roll.* ἐν τόμῳ in the Section. *LXX.* τοῦ ποιῆσαι τὸ θέλημά σου ὁ θεός μου ἠβουλήθην; *I was willing to do thy will O my God.*

Ver. 38. ὁ δὲ δίκαιός μου ἐκ πίστεως (*LXX.* μου) ζήσεται, καὶ ἐὰν ὑποστείληται οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ. *But if any draw back my ſoul ſhall have no pleaſure in him.* From *Habak.* 2. *v.* 4. The words of the *Prophet* are tranſpoſed, and the beginning of the laſt clauſe much altered. הנה עפלה לא ישרה נפשו בו. *Behold it is lifted up, his ſoul is not right in him*; but the ſenſe and intendment of the Holy Ghoſt is preſerved as ſhall be manifeſted.

CHAP. XII.

§. 12. VEr. 5, 6. υἱέ μου (μου is not in the *LXX.* Heb. בני my Son) μὴ ὀλιγώρει παιδείας κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος· ὃν γὰρ ἀγαπᾷ κύριος παιδεύει (*LXX.* ἐλέγχει and in ſome Copies παιδεύει, from this place of the Apoſtle) καὶ μαστιγοῖ πάντα υἱὸν ὃν παραδέχεται, *My Son deſpiſe not thou chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chaſteneth, and ſcourgeth every Son whom he receiveth.* From *Prov.* 3. *v.* 12. ואב את בן ירצה *and as a Father the Son whom he delighteth in.* The ſenſe is retained, but the words not exactly repeated. *Aquila* אל תמאס μὴ ἀποδοκίμασον, *reject not,* ואל תקץ. *Theodotion* μηδὲ ἐγκακήσῃς, *neither vex thy ſelf.*

CHAP. XIII.

§. 13. VEr. 5. οὐ μή σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω; *I will not leave thee, neither will I forſake thee.* From *Joſhuah* 1. *v.* 5. The *LXX.* in different words; οὐκ ἐγκαταλείψω σε, οὐδὲ ἀθετήσω σε. *I will not leave thee, neither will I deſpiſe thee.* The Apoſtles words exactly expreſs the *Original.*

Ver. 6. Is from *Pſalm* 118. *v.* 6. without any difficulty attending it.

§. 14. And theſe are all the places that are cited ἐν ἑνὶ τόπῳ by the *Apoſtle* in this Epiſtle out of

of the *Old Teſtament*. Very many others there are which he either *alludes* unto, or expounds, that are not of our preſent conſideration. Neither are theſe here propoſed to be *unfolded* as to the ſenſe of them, or as to the removal of the difficulties that the Application of them by him, is attended withall. This is the proper work of the *Expoſition* of the Epiſtle intended. All at preſent aimed at, is to preſent them in one view, with their Agreement, and Differences from the *Original* and Tranſlations, that we may the better judge of his manner of proceeding in the citing of them, and what *Rule* he obſerved therein. And what in *general* may be concluded from that proſpect we have taken of them, I ſhall offer in the enſuing Obſervations.

First, It is evident that they are exceedingly miſtaken, who affirm that the *Apoſtle cites* all his Teſtimonies out of the *Tranſlation* of the *LXX.* as we intimated, that it is by ſome pleaded, in the cloſe of the preceding Diſcourſe. The words he uſeth in very few of them agree exactly with that *Greek Verſion* of the *Old Teſtament* which is now extant; though, apparently ſince the writing of this *Epiſtle* it hath grown in its *Verball* conformity unto the *Allegations* as reported in the New. And in moſt of them he varieth from it, either in the *uſe* of his own Liberty, or in a more exact rendring of the *Original* Text. This the firſt *proſpecti* of the places and words compared will evince. Should he have had any reſpect unto that *Tranſlation*, it were impoſſible to give any tolerable account, whence he ſhould ſo much differ from it, almoſt in every *quotation*, as is plain that he doth. §. 15.

It is alſo undeniably manifeſt from this view of his words that the Apoſtle did not *ſcrupulouſly* confine himſelf unto the preciſe words either of the *Original*, or any *Tranſlation* whatever, if any other *Tranſlation* or *Targum* were then extant beſides that of the *LXX.* Obſerving and expreſſing the ſenſe of the Teſtimonies which he thought meet to produce and make uſe of, he uſed great Liberty, as did other *holy Writers* of the *New Teſtament*, according to the guidance of the Holy Ghoſt by whoſe inſpiration he wrote, in expreſſing them by words of his own. And who ſhall blame him for ſo doing? Who ſhould bind him to the Rules of *Quotations*, which ſometimes Neceſſity, ſometimes Curioſity, ſometimes the Cavils of other men impoſe upon us in our Writings? Herein the *Apoſtle* uſed that Liberty which the *Holy Ghoſt* gave unto him, without the leaſt prejudice unto Truth, or the Faith of the Church. §. 16.

Whereas any of theſe *Teſtimonies*, or any part of any one of them may appear at firſt view to be *applyed* by him unſuitably unto their *Original* importance and intention, we ſhall manifeſt, not only the contrary to be true, againſt thoſe who have made ſuch Exceptions, but alſo that he makes uſe of thoſe which were moſt proper and *cogent*, with reſpect unto them with whom he had to do. For the *Apoſtle* in this *Epiſtle*, as ſhall be fully evidenced, diſputes upon the acknowledged Principles and Conceſſions of the *Hebrews*. It was then incumbent on him to make uſe of ſuch Teſtimonies, as were granted in their Church to belong unto the ends and purpoſes, for which by him they were produced. And that theſe are ſuch, ſhall be evinced from their own antient *Writings* and Traditions. §. 17.

The Principal difficulty about theſe *Citations*, lyes in thoſe wherein the words of the *Apoſtle* are the ſame with thoſe now extant in the *Greek Bibles*, both evidently departing from the *Original*. Three places of this kind are principally vexed by Expoſitors and *Criticks*. The firſt in that of *Pſalm* 40. *v.* 7. where the words of the *Pſalmiſt* in the *Hebrew*, אזנים כרית לי, *my ears haſt thou bored, or digged*, are rendred by the Apoſtle according to the *Tranſlation* of the *LXX.* σῶμα δὲ κατηρτίσω μοι, *but a Body haſt thou prepared me*. That the Apoſtle doth rightly interpret the meaning of the Holy Ghoſt in the *Pſalm*, and in his *Paraphraſe* apply the words unto that very end for which they were intended, ſhall be cleared afterwards. The preſent difficulty concerns the *Coincidence* of his words, with thoſe of the *LXX.* where apparently they anſwer not the *Original*. The next is that of the Prophet, *Jer.* 31. 34. ואנכי בעלתי בם, *and I was an husband unto them*; or I was a Lord unto them, or ruled over them, as the *Vulgar Latin* renders the words. The *Apoſtle* with the *LXX.* κἀγὼ ἠμέλησα αὐτῶν, *and I regarded them not*, or deſpiſed them. The third is that from *Habak.* 2. 4. הנה עפלה לא־ישרה נפשו בו, *behold, it is lifted up, his ſoul is not right in him*; which words the Apoſtle with the *LXX*, render, ἐὰν ὑποστείληται οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ. *But if any draw back, my ſoul ſhall have no pleaſure in him.* §. 18.

Concerning theſe, and ſome other places many confidently affirm, that the *Apoſtle* waved the *Original*, and reported the words from the *Tranſlation* of the *LXX.* *Capellus* §. 19.

with ſome others proceed farther, and aſſign the riſe of this difference unto ſome other *Copies* of the *Hebrew* Text uſed by the *LXX.* varying from thoſe which now remain. Thus in particular, in that place of *Jeremy* before mentioned, he conjectures that for בעלתי they read נעלתי, *I deſpiſed them*; as *another* doth that they read בחלתי to the ſame purpoſe; for of ſuch conjectures there is no end. But as בעלתי may well ſignifie as the Apoſtle expounds it, and in other places doth ſo, as we ſhall ſee afterwards, ſo this boldneſs in correcting the Text, and fancying without proof, Teſtimony or probability of other *antient Copies* of the Scripture of the *Old Teſtament*, differing in many things from *them* which alone remain, and which indeed were ever in the world, may quickly prove pernicious to the Church of God. We muſt therefore look after another expedient for the removal of this difficulty.

§. 20. I ſay then, it is highly probable, that the *Apoſtle* according to his wonted manner, which appears in almoſt all the *Citations* uſed by him in this *Epiſtle*, reporting the ſenſe and importance of the places, in words of his own, the *Chriſtian* Tranſcribers of the *Greek Bible* inſerted his expreſſions into the *Text*, either as judging them a more proper *Verſion* of the *Original*, whereof they were ignorant, than that of the *LXX*, or out of a preposterous zeal to take away the appearance of a diverſity between the *Text* and the Apoſtles citation of it. And thus in thoſe Teſtimonies where there is a real variation from the *Hebrew Original*, the Apoſtle took not his words from the *Tranſlation* of the *LXX*, but his words were afterwards inſerted into that *Tranſlation*. And this as we have partly made to appear already in ſundry *inſtances*, ſo it ſhall now briefly be farther confirmed. For,

§. 21. *Firſt*, Whereas the Reaſons of the *Apoſtle* for his *Application* of the *Teſtimonies* uſed by him in his words and expreſſions, are evident, as ſhall in particular be made to appear; ſo no Reaſon can be aſſigned, why the *LXX.* (if any ſuch *LXX.* there were) who tranſlated the Old Teſtament, or any other Tranſlators of it, ſhould ſo render the words of the *Hebrew* Text. Neither *Various Lections*, nor ambiguity of ſignification in the words of the *Original* can in moſt of them be pleaded. For inſtance, The Apoſtle in applying thoſe words of the *Pſalmiſt*, *Pſalm* 40. אזנים כרית לי unto the humane nature and body of Chriſt, wherein he did the will of God, did certainly expreſs the deſign and intention of the Holy Ghoſt in them. But who can imagine, what ſhould move the *LXX.* to render אזן a word of a known ſignification and *univocal*, by σῶμα, when they had tranſlated it an hundred and fifty times, that is conſtantly elſewhere, by οὖς and ὦτιον an *ear*, which alone it ſignifies; or what ſhould move them to render כרה by καταρτίζω, to *prepare*, when the word ſignifies to *digg*, or to *bore*, and is alwayes ſo elſewhere rendred by themſelves? Neither did any ſuch thing come into their minds in the Tranſlation of thoſe places whence this Expreſſion ſeems to be borrowed, *Exod.* 21. 6. *Deut.* 15. 17. When any man then can give a tolerable conjecture, why the *LXX.* ſhould be inclined thus to tranſlate theſe words, I ſhall conſider it. In the mean time I judge there is much more ground to ſuppoſe, that the Apoſtles expreſſions which he had weighty cauſe to uſe, were by ſome inſerted into the *Greek Text* of the *Old Teſtament*, than that a *Tranſlation*, which thoſe that made it, had no cauſe ſo to do, evidently forſaking the proper meaning of very obvious words, and their ſenſe, known to themſelves, ſhould be taken up and uſed by the Apoſtle unto his purpoſe.

§. 22. *Secondly*, It is certain that ſome Words uſed by the *Apoſtle* have been inſerted into ſome Copies of the *Greek Bibles*, which being ſingle words, and of little importance prevailed not in them all, as may be ſeen in ſundry of the foregoing inſtances. And why may we not think that ſome *whole ſentences* might on the ſame account be inſerted in ſome of them, which being of more importance found a more general acceptance. And how alſo by other means that *Tranſlation* was variouſly changed and corrupted of old, and that before the dayes of *Hierom*, Learned Men do know and confeſs.

§. 23. It is further evident that *one place* (at leaſt) in this Epiſtle, which it may be ſome could not conjecture from whence it ſhould be taken, yet finding it urged by the *Apoſtle*, as a Teſtimony out of the *Old Teſtament*, is inſerted in another place of the *Text* than that from which the Apoſtle took it, and that where there is not the leaſt colour for its inſertion. This is the *Teſtimony* out of *Pſalm* 95. *v.* 7. which the *Apoſtle* cites *Chap.* 1. *v.* 6. in words much differing from thoſe wherewith the *Original* is rendered by the *LXX.* This ſome of the *Tranſcribers* of the Bible not knowing well where to find, have inſerted in the very *ſyllables* of the *Apoſtles* expreſſion into *Deut.* 32. *v.* 43. where

where it yet abides, though *Originally* it had no place there, as we ſhall in the Expoſition of the Words ſufficiently manifeſt. The ſame and no other is the cauſe why משה is rendered ἀδὴν, *Gen.* 49. And may we not as well think, nay is it not more likely, that they would inſert his words into the places from whence they knew his Teſtimonies were taken, with a very little alteration of the *antient Reading*, than that they would wholly *intrude* them into the places from whence they were not taken by him, which yet undeniably hath been done, and that with ſucceſs. Nay, we find that many things out of the New Teſtament are tranſlated into the *Apochryphall Books* themſelves. As for inſtance, *Eccleſiaſticus*, *chap.* 24. *v.* 3. we have theſe words in the *Latin Copies*, *Ex ore altiſſimi prodii primogenita ante omnem Creaturam*; which are cited by *Bellarmine* and others in the confirmation of the Deity of Chriſt, whereas they are taken from *Col.* 1. 15 and are in no *Greek Copies* of that Book.

Upon theſe Reaſons then, which may yet be rendered more cogent, by many other *inſtances*, but that we confine our ſelves to this *Epiſtle*, I ſuppoſe I may conclude, that it is more probable at leaſt, that the Apoſtles interpretations of the Teſtimonies uſed by him, all agreeably unto the mind of the Holy Ghoſt, were by ſome of old inſerted into the *Vulgar Copies* of the *Greek Tranſlation* of the Old Teſtament, and therein prevailed unto *common acceptation*, than that he himſelf followed in the Citation of them a *Tranſlation* departing without Reaſon from the *Original* Text, and diverting unto *ſuch ſenſes*, as its Authors knew not to be contained in them, which muſt needs give offence unto them with whom he had to do. It appears then, that from hence no light can be given unto our enquiry after the *Language* wherein this Epiſtle was *Originally* written, though it be clear enough upon other Conſiderations. §. 24.

Exercitatio

Exercitatio VI.

Oneneſs of the Church. Miſtake of the Jews about the Nature of the Promiſes. Promiſe of the Meſſiah *the Foundation of the Church. But as including the Covenant. The Church confined unto the Perſon, and Poſterity of* Abraham. *His Call and Separation for a double End. Who properly the Seed of* Abraham. *Miſtakes of the Jews about the Covenant.* Abraham *the Father of the faithful and Heir of the world on what account. The Church ſtill the ſame.*

§. 1. THe *Jews* at the Time of writing this *Epiſtle* (and their poſterity in all ſucceeding Generations, follow their Example and Tradition) were not a little confirmed in their obſtinacy and unbelief, by a miſapprehenſion of the true ſenſe and nature of the *Promiſes* of the Old Teſtament. For whereas they found many glorious *Promiſes* made unto the *Church* in the dayes of the *Meſſiah*, eſpecially concerning the great acceſs of the *Gentiles* unto it, they looked upon themſelves, the poſterity of *Abraham* on the account of their being his children according to the fleſh, as the firſt, proper, and indeed *only* ſubject of them, unto whom in their accompliſhment others were to be *proſelyted* and joyned, the ſubſtance and foundation of the *Church* remaining ſtill with them. But the *Event* anſwered not their expectation. Inſtead of inheriting all the *Promiſes* meerly upon their *carnal* intereſt and priviledge, which they looked for, and continue ſo to do unto this day, they found that themſelves muſt come in on a *new account*, to be ſharers in them in common with others, or be rejected, whileſt thoſe others were admitted unto the inheritance. This filled them with wrath and envy, which greatly added to the ſtrengthening of their Unbelief. They could not bear with patience an intimation of letting out the *Vineyard to other Husbandmen.* With this Principle and Prejudice of theirs the *Apoſtle* dealt directly in his Epiſtle to the *Romans*, *Chap.* 9, 10, 11.

On the ſame grounds he proceedeth with them in this *Epiſtle*; And becauſe his *Anſwer* to their Objection from the *Promiſes*, lyes at the foundation of many of his reaſonings with them, the nature of it muſt be here previouſly explained. Not that I ſhall here enter into a conſideration of the Jews Argument to prove the *Meſſiah* not yet to be come, becauſe the *Promiſes* in their ſenſe of them, are not yet accompliſhed, which ſhall be fully removed in the *Cloſe of theſe Diſcourſes*, but only as I ſaid, open the nature in general of that *Anſwer* which our *Apoſtle* returns unto them, and builds his Reaſonings with them upon.

§. 2. We ſhall have occaſion afterwards at large to ſhew, how after the entrance of ſin, God founded his Church in the *Promiſe* of the *Meſſiah* given unto *Adam*. Now though that *Promiſe* was the ſupportment and incouragement of mankind to ſeek the Lord, a *Promiſe* abſolutely conſidered proceeding from meer Grace and Mercy, yet as it was the foundation of the Church, it included in it the nature of a *Covenant*, vertually requiring a re-ſtipulation unto *obedience* in them who by faith come to have an intereſt therein. And this the nature of the thing its ſelf required; for the *Promiſe* was given unto this end and purpoſe, that men might have a new bottom and Foundation of Obedience, that of the firſt Covenant being diſannulled. Hence in the following Explications of the *Promiſe*, this condition of *Obedience* is expreſly added. So upon its renewall unto *Abraham*, God required that he ſhould *walk before him and be upright.* This *Promiſe* then, as it hath the nature of a *Covenant*, including the Grace that God would ſhew unto ſinners in the *Meſſiah*, and the Obedience that he required from them, was from the the firſt giving of it, the foundation of the *Church*, and the whole Worſhip of God therein.

Unto this *Church* ſo founded and built on this *Covenant*, and by the means thereof the *Redeeming Mediatory Seed* promiſed therein, were all the following *Promiſes*, and the *Priviledges* exhibited in them, given and annexed. Neither hath, or ever had any individual Perſon, any Spiritual right unto, or intereſt in any of thoſe *Promiſes* or *Priviledges*, whatever his outward condition were, but only by vertue of his *Memberſhip* in the

the Church built on the *Covenant*, whereunto as we ſaid, they do all appertain. On this account the *Church* before the dayes of *Abraham*, though ſcattered up and down in the world, and ſubject unto many changes in its worſhip by the addition of New *Revelations*, was ſtill but one and the ſame; becauſe founded in the ſame *Covenant*, and intruſted thereby in all the Benefits or Priviledges, that God had given or granted, or would do ſo at any time unto his Church.

In proceſs of time, God was pleaſed to confine this Church, as unto the *ordinary* viſible diſpenſation of his Grace, unto the Perſon and Poſterity of *Abraham*. Upon this reſtriction of the Church, Covenant, and Promiſe, the *Jews* of old mannaged a Plea in their own *Juſtification* againſt the Doctrine of the Lord Chriſt and his Apoſtles. We are the children, the ſeed of *Abraham*, was their continual cry; on the account whereof, they preſumed that all the Promiſes belonged unto them, and upon the matter unto them alone. And this their perſwaſion hath caſt them, as we ſhall ſee, upon a woful and fatal miſtake. Two Priviledges did God grant unto *Abraham* upon his *Separation* to a ſpecial intereſt in the Old *Promiſe* and Covenant. §. 3.

Firſt, That according to the *fleſh*, he ſhould be the Father of the *Meſſiah*; the promiſed ſeed, who was the very Life of the Covenant, the Fountain and Cauſe of all the Bleſſings contained in it. That this Priviledge was *temporary*, having a limited ſeaſon, time and end appointed unto it, the very nature of the thing it ſelf doth demonſtrate. For upon this actual Exhibition in the *fleſh*, it was to ceaſe. In purſuit hereof, were his poſterity ſeparated from the reſt of the world, and preſerved a peculiar people, that through them the promiſed ſeed might be brought forth in the fulneſs of time, and be of them *according unto the fleſh*, *Rom.* 9. 5.

Secondly, Together with this, he had alſo another *Priviledge* granted unto him, namely that his faith whereby he was perſonally intereſted in the Covenant ſhould be the *Pattern* of the faith of the Church in all generations, and that none ſhould ever come to be a member of it, or a ſharer in its Bleſſings, but by the ſame faith that he had fixed on the *ſeed* that was in the Promiſe, to be brought forth from him in the world. On the account of this *Priviledge*, he became the *Father* of all them that do believe; For they that are of the faith, the *ſame are the children of* Abraham, *Gal.* 3. 7. *Rom.* 4. 11. as alſo *Heirs of the World*; Rom. 4. 13. in that all that ſhould believe throughout the world, being thereby implanted into the Covenant made with him, ſhould become his *ſpiritual children*.

Anſwerable unto this twofold end of the ſeparation of *Abraham*, there was a double *ſeed* allotted unto him. A ſeed according to the *fleſh*, ſeparated to the bringing forth of the *Meſſiah*, according unto the fleſh: and a *ſeed* according to the Promiſe, that is, ſuch as by faith ſhould have intereſt in the Promiſe, or all the *Elect* of God. Not that theſe two *ſeeds* were alwayes *ſubjectively* divers; ſo that the ſeed ſeparated to the bringing forth of the *Meſſiah* in the *fleſh*, ſhould neither in whole or in part be alſo the ſeed according to the *promiſe*; or on the contrary, that the ſeed according to the *promiſe*, ſhould none of it, be his ſeed after the fleſh. Our Apoſtle declares the contrary in the inſtances of *Iſaac* and *Jacob*, with the *remnant of Iſrael* that ſhall be ſaved, *Romans Chap.* 9, 10, 11. But ſometimes the ſame *ſeed* came under divers conſiderations, being the ſeed of *Abraham* both according to the *fleſh* and according to the *Promiſe*; and ſometimes the ſeed it ſelf was divers, thoſe according to the *fleſh* being not of the *Promiſe*, and ſo on the contrary. Thus *Iſaac* and *Jacob* were the ſeed of *Abraham* according unto the fleſh, ſeparated unto the bringing forth of the *Meſſiah* after the fleſh, becauſe they were his carnal Poſterity, and they were alſo of the ſeed of the Promiſe, becauſe by their own perſonal faith they were intereſted in the Covenant of *Abraham* their Father. Multitudes afterwards were of the carnal ſeed of *Abraham*, and of the number of the people ſeparated to bring forth the *Meſſiah* in the fleſh, and yet were not of the ſeed according to the *Promiſe*, nor intereſted in the ſpiritual bleſſings of the Covenant, becauſe they did not perſonally believe, as our *Apoſtle* declares, *Chap.* 4. of this *Epiſtle*. And many afterwards, who were not of the *carnal ſeed* of *Abraham*, nor intereſted in the priviledge of bringing forth the *Meſſiah* in the fleſh, were yet deſigned to be made his ſpiritual ſeed by faith, that in them he might become *heir of the world*, and all Nations of the Earth be bleſſed in him. Now it is evident, that it is the *ſecond Priviledge* and ſpiritual ſeed, wherein the Church to whom the Promiſes are made, is founded, and whereof it doth conſiſt; namely in them, who by Faith are intereſted in the Covenant of *Abraham*, whether they be of the carnal ſeed or no. §. 4.

And

§. 5. And herein lay the great miſtake of the *Jews* of old, wherein they are followed by their Poſterity unto this day. They thought no more was needfull to intereſt them in the Covenant of *Abraham*, but that they were his ſeed according to the fleſh. And they conſtantly pleaded the latter Priviledge, as the ground and Reaſon of the former. It is true, they were the children of *Abraham* according to the *fleſh*; but on that account they can have no other Priviledge than *Abraham* had in the fleſh himſelf. And this was, as we have ſhewed, that he ſhould be ſet apart as a ſpeciall channel, through whoſe loins God would derive the promiſed ſeed into the world. In like manner were they ſeparated to be a peculiar People as his Poſterity, from amongſt whom he ſhould be ſo brought forth.

That this *Separation* and Priviledge were to ceaſe, when the end of it was accompliſhed, and the *Meſſiah* exhibited, the very nature of the thing declares. For to what purpoſe ſhould it be continued, when that was fully effected whereunto it was deſigned? But they would extend this Priviledge, and mix it with the other, contending that becauſe they were the children of *Abraham* according to the fleſh, the whole Bleſſing and Covenant of *Abraham* belonged unto them. But as our Saviour proved that in the latter ſenſe they were not the children of *Abraham*, becauſe they did not the works of *Abraham*; ſo as our Apoſtle plainly demonſtrates, *Rom.* 4. 9. 10. 11. *Chapters*. *Gal.* 3. 4. *Chap.* that thoſe of them who had not the faith of *Abraham*, had no intereſt in his Bleſſings and Covenant; Seeing therefore that their other *Priviledge* was come to an end with all the carnal *Ordinances* that attended it, by the actual coming of the *Meſſiah* whereunto they were ſubſervient, if they did not by faith in the promiſed ſeed attain an intereſt in this of the Spiritual Bleſsing, it is evident that they could on no account be conſidered as actuall ſharers in the Covenant of God.

§. 6. We have ſeen then that *Abraham* on the account of his *faith*, and not of his ſeparation according to the *fleſh*, was the Father of all that believe, and Heir of the world. And in the *Covenant* made with him, as to that which concerns, not the bringing forth of the promiſed ſeed according to the fleſh, but as unto faith therein; and in the work of Redemption to be performed thereby, lyes the foundation of the Church in all Ages. Whereſoever this Covenant is, and with whomſoever it is eſtabliſhed, with them is the *Church*, unto whom all the Promiſes and Priviledges of the *Church* do belong. Hence it was, that at the coming of the *Meſſiah* there was not *one Church* taken away, and another ſet up in the room thereof, but the *Church* continued the ſame in thoſe that were the children of *Abraham* according to the faith. The *Chriſtian Church*, is not *another* Church, but the very *ſame* that was before the coming of Chriſt, having the ſame faith with it, and intereſted in the ſame *Covenant*.

It is true, the former carnal Priviledge of *Abraham* and his Poſterity expiring on the grounds before mentioned, the *Ordinances of Worſhip* which were ſuited thereunto, did neceſſarily ceaſe alſo. And this caſt the *Jews* into great perplexities, and proved the laſt tryall that God made of them. For whereas both theſe, namely the carnal and ſpiritual Priviledges of *Abrahams Covenant*, had been carried on together in a mixed way for many Generations, coming now to be ſeparated, and a triall to be made (*Mal.* 3.) who of the Jews had intereſt in both, who in one only, thoſe who had only the carnal Priviledge of being Children of *Abraham according to the fleſh*, contended for a ſhare on that ſingle account in the other alſo, that is in all the Promiſes annexed unto the Covenant. But the foundation of their Plea was taken away, and the Church unto which the Promiſes belong remained with them, that were heirs of *Abrahams* faith only.

§. 7. It remains then, that the Church founded in the *Covenant*, and unto which all the Promiſes did and do belong, abode at the coming of Chriſt, and doth abide ever ſince in and among thoſe who are the children of *Abraham* by Faith. The *Old Church* was not taken away, and a *new one* ſet up, but the ſame Church was continued, only in thoſe who by *Faith* inherited the Promiſes. Great alterations indeed were then made in the outward ſtate and condition of the *Church*. As (1:) The carnall Priviledge of the *Jews* in their ſeparation to bring forth the *Meſſiah* then failed, and therewith their claim on that account to be the children of *Abraham*. (2.) The *Ordinances of Worſhip* ſuited unto that Priviledge, expired, and came to an end. (3.) New Ordinances of Worſhip were appointed, ſuited unto the *New Light* and grace granted then unto the Church. (4.) The *Gentiles* came in to the faith of *Abraham* together with the *Jews* to be fellow-heirs with them in his bleſsing. But none of theſe,

nor

nor all of them together made any ſuch Alteration *in* the Church, but that it was ſtill *one* and the ſame. The *Olive Tree* was the ſame, only ſome branches were broken of, and others planted in; the *Jews* fell, and the *Gentiles* came in their room.

And this muſt and doth determine the difference between the *Jews* and *Chriſtians* about the *Promiſes* of the Old Teſtament. They are all made unto the *Church*. No individual Perſon hath any intereſt in them, but by vertue of his *Membership* therewith. This *Church* is and alwayes was one and the ſame. With whomſoever it remains, the *Promiſes* are theirs: and that not by Application or *Analogie*, but directly and properly. They belong as immediately at this day either to the *Jews* or *Chriſtians* as they did of old to any. The Queſtion is, with whom is *this Church* founded on the *promiſed ſeed* in the Covenant. This is *Sion*, *Jeruſalem*, *Iſrael*, *Jacob*, the Temple of God. The *Jews* plead that it is with them, becauſe they are the children of *Abraham* according to the fleſh. *Chriſtians* tell them that their *Priviledge* on this account was of another nature, and ended with the coming of the *Meſſiah*. That the Church unto whom all the *Promiſes* belong, are only thoſe who are Heirs of *Abrahams* faith; believing as he did, and thereby intereſted in his Covenant. Not as though the Promiſe made to *Abraham* were of none effect; for as it was made good unto his *carnal ſeed* in the exhibition of the *Meſſiah*, ſo the ſpiritual Priviledges of it belonged only unto thoſe of the *Jews* and *Gentiles*, in whom God had graciouſly purpoſed to effect the faith of *Abraham*. Thus was, and is the Church, whereunto all the Promiſes belong, ſtill one and the ſame, namely *Abrahams* children according to the faith; and among thoſe Promiſes this is one, that God will be a God unto them and their ſeed for ever. §. 8.

I Exercitatio

Exercitatio VII.

Of the Judaicall diſtribution of the Old Teſtament; the Originall and Nature of their Orall Law and Traditions; the whole diſproved. Agreement of the Jews and Papiſts about Traditions, inſtanced in ſundry particulars.

§. 1. THE Apoſtle dealing with the *Hebrews* about the Revelation of the Will of God made unto their Fathers; aſsigns it in generall unto his ſpeaking unto them *in the Prophets*, *v.* 1. This *ſpeaking* unto them, the preſent *Jews* affirm to conſiſt of two Parts; (1.) That which *Moſes* and the following Prophets was commanded to *write* for the publick uſe of the Church: (2.) What being delivered only by *word of Mouth* unto *Moſes*, and continued by Orall Tradition untill after the laſt deſtruction of the Temple, was afterwards committed unto writing. And becauſe thoſe who would read our Expoſition of this *Epiſtle*, or the *Epiſtle* it ſelf with profit, had need of ſome inſight into the Opinions and Traditions of the Jews about theſe things, I ſhall for the ſake of them that want either *Skill* or *Leiſure* to ſearch after them elſewhere, give a brief account of their faith, concerning the two Heads of Revelation mentioned; and therein diſcover, both the Principle, Means and Nature of their preſent *Apoſtacy* and Infidelity.

§. 2. The Scripture of the Old Teſtament they call מקרא, and divide it into three parts: (1.) התורה, *the Law:* (2.) נביאים, *the Prophets*: (3.) כתובים, *the Writings*, by Divine Inſpiration, which are uſually called the *Hagiographa*, or Holy Writings. And this diſtribution of the *Books of the Old Teſtament* is in general intimated by our Saviour, *Luke* 24.24. πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως, καὶ Προφήτας, καὶ ψαλμοῖς. *All things written in the Law, the Prophets, and the Pſalms*; under which laſt head, all the *Poetical* Books of the Scripture are contained. Thus *Rabbi Bechai* in *Cad Hackemach*, התורה שלשה חלקים תורה נביאים בחובים; the *Law* (ſo ſometimes they call the whole Volume) is divided into three parts, *the Law, the Prophets, and the Holy Writings*. All comprized generally under the Name of the Law; for ſo they ſay in *Midraſh Tehillim. Pſalm* 78. *v.* 1. מזמורים תורה והנביאים, *the Pſalms are the Law, and the Prophets are the Law*; that is the whole Scripture.

This diſtribution ſo far as it is intimated in the words of our Saviour, doth evidently ariſe from the *Nature* and *Subject Matter* of the Books themſelves. And this was the received diviſion of the Books of the Old Teſtament, whileſt the *Judaical Church* ſtood and Continued; But the *Poſtalmudicall Doctors* overlooking or neglecting the true Reaſon of this Diſtribution, have fancied others, taken from the different *manners* and *degrees* of Revelation, by which they were given out unto the Church. Amongſt theſe they make the Revelation to *Moſes* the moſt excellent, and are very vain in coining the Priviledges and Preeminences it had above all others, which are elſewhere examined. In the next degree they place thoſe which proceeded from the *Spirit of Propheſie*, which they diſtinguiſh from the *Inſpiration of the Holy Ghoſt*. Yea, in the *eleven* degrees of Divine Revelation aſsigned by *Maimonides Mor. Nebu*: *par.* 2. That by *Inſpiration* is caſt into the laſt and loweſt place. But this diſtinction is groundleſs and meerly fancied out of the various wayes, that God was pleaſed to uſe in repreſenting things to the minds of the Prophets; when it was in them all, the *Inſpiration of the Holy Ghoſt* alone, that enabled them infallibly to declare the mind of God unto the Church, 2 *Pet.* 1. 21.

Now the Books thus given by the Spirit of Propheſie they make of two ſorts; 1. נביאים ראשונים, the *former Prophets*, which are all the *Hiſtorical* Books of the Old Teſtament written before the Captivity, as *Joſhua*, *Judges*, *Samuel*, *Kings*; *Ruth* only excepted: 2. נביאים אחרונים, which are all the *Prophetical Books* peculiarly ſo called, *Daniel* only excepted; that is *Iſaiah*, *Jeremiah*, *Ezekiel*, and the twelve Minor Prophets; Of the laſt ſort, or כתובים *Cethubim*, Books written by the inſpiration of the Holy Ghoſt, are the Poetical Books of the Scripture; *Pſalms*, *Job*, *Proverbs*, *Cantieles*, *Lamentations*, with *Eccleſiaſtes*, whereunto they add *Ruth*, *Daniel* and the Hiſtorical Books written

written after the Captivity, as the *Chronicles*, *Ezra*, and *Nehemiah*, which make up the *Canon* of the Old Testament; why sundry of these Books should be cast into the last sort, as the Story of *Ruth*, and the Prophesie of *Daniel*, they can give no tolerable account. The other Books also written after the Captivity are plainly of the same nature with those which they call the former Prophets; And for that of *Daniel*, it contains in it almost all the eminent kinds of Revelation whereby themselves would distinguish the Spirit of Prophesie from the Inspiration of the Holy Ghost. Neither have they any Reason for this distribution; but finding the general division before mentioned to have been received in the Church of old, they have disposed of the particular Books into their orders, at their pleasure, casting *Daniel* as is probable into their last order, because so many of his Visions and Prophesies relate unto other Nations besides their own.

The Law or the Books of *Moses* they call כומש, or the *Pentateuch* from the number of the Books; or חומשה חומשי תורה, the *fives, or the five parts of the Law*; whereunto *Hierom* in his Epistle to *Paulinus*, wrests those words of the Apostle, 1 *Cor.* 14. 19. *I had rather speak* πέντε λόγους, *five words* in the *Church*; as if he had respect to the Law of *Moses*.

These five Books they divide into *Parascha*, or Sections, whereof they read one each Sabbath day in their Synagogues; *Genesis* into twelve, *Exodus* into eleven, *Leviticus* into ten; *Numbers* into ten; *Deuteronomy* into ten; which all make fifty three; whereby reading one each day, and two in one day, they read through the whole in the course of a year, beginning at the Feast of Tabernacles. And this they did of old, as *James* testifies, *Acts* 15. 21. *For* Moses *of Old time hath in every City them that preach him, being read in the Synagogues every Sabbath day.* Some of them make fifty four of these Sections, dividing the last of *Genesis* into two, beginning the latter at *Chap.* 47. *v.* 18. constituting the following Chapter in a *distinct Section*, though it have not the usual note of them prefixed unto it, but only one *single Samech*; to note, as they say, its being absolutely closed or shut up, on the account of the Prophesie of the coming of the *Messiah*, *Chap.* 49. whose season is unknown to them.

They also divide it into lesser Sections; and those of two sorts; *open* and *close*, which have their distinct marks in their Bibles, and many superstitious Observations they have about the beginning and ending of them. §. 3. Of the first sort there are in *Gen.* 43. of the latter 48. In *Exodus* of the first sort 69. of the latter 95. In *Leviticus* of the first sort 52. of the Latter 46. In *Numbers* of the first 92. of the latter 66. *Deuteronomy* of the first sort 34. of the latter 379. in all 669. Besides they observe the number of the Verses at the end of every Book: as also that ו in ברזן *Levit.* 11. 42. is the *middle* letter of the Law; דרש, *Lev.* 10, 16. the middle word; *Levit.* 13. 33. the middle Verse; the number of all which through the Law is 23206.

Moreover they divide the Law, or five Books of *Moses* into 153. סדרים, *Sedarim*, or Distinctions; whereof *Genesis* contains 42. *Exodus* 29. *Leviticus* 23. *Numbers* 32. *Deuteronomy* 27. which kind of Distinctions they also observe throughout the Scripture, assigning unto *Joshuah* 14. *Judges* 14. *Samuel* 34. *Kings* 35. *Isaiah* 26. *Jeremiah* 31. *Ezekiel* 29. *the Lesser Prophets* 21. *Psalms* 19. *Job.* 8. *Proverbs* 8. *Ecclesiastes* 4. *Canticks and Lamentations* are not divided; *Daniel* 7. *Ester* 7. *Ezra and Nehemiah* 10. *Chronicles* 25.

Besides they distribute the Prophets into Sections called *Haphtars*, that answer the Sections which are read every Sabbath day in their Synagogues; And this Division of the Prophets they affirm to have been made in the dayes of *Antiochus Epiphanes*, whom they call הרשע, *that wicked one*, when the reading of the Law was prohibited unto them. All which things are handled at large by others.

Having for a long season lost the Promise of the Spirit, and therewith all saving §. 4. spiritual Knowledge of the mind and will of God in the Scripture, the best of their employment about it, hath been in reference to the Words and Letters of it, wherein their diligence hath been of use in the preservation of the *Copies* of it entire and free from corruption; For after that the Canon of the Old Testament was compleated in the dayes of *Ezra*, and *Points or Vowels* added to the Letters, to preserve the Knowledge of the Tongue, and facilitate the right Reading and Learning of it, it is incredible what industry, diligence and curiosity they have used in and about the Letter of the whole Scripture. The collection of their pains and Observations to this purpose is called the *Massora* or *Messara*, consisting in *Criticall* Observations upon the words and letters of the Scripture, begun to be collected of old, even it may be from the dayes

of *Ezra*, and continued untill the time of Compoſing the *Talmud*, with ſome additional Obſervations ſince annexed unto it.

The Writers, Compoſers and Gatherers of this work they call בעלי המסורת whoſe principal Obſervations were gathered and publiſhed by *Rabbi Jacob Chaiim*, and annexed to the *Venetian Bibles*; whereas before the *Maſſora* was written in other Books innumerable. In this their *Critical* Doctrine, they give us the number of the *Verſes* of the Scripture, as alſo how often every *Word* is uſed in the whole, and with what variety, as to Letters and Vowels; what is the whole number of all the *Letters* in the Bible, and how often each Letter is ſeverally uſed, with innumerable other uſeful Obſervations; the ſumm whereof is gathered by *Buxtorfe* in his excellent Treatiſe on that ſubject. And herein is the knowledge of their Maſters bounded; they go not beyond the Letter, but are more blind than Moles in the Spiritual ſenſe of it. And thus they continue an example of the righteous Judgement of God, in giving them up to the Counſells of their own hearts, and an evident inſtance how unable the Letter of the Scripture is to furniſh men with the ſaving knowledge of the Will of God, who enjoy not the *Spirit* promiſed in the ſame *Covenant* to the Church of the Elect, *Iſa* 59. 21.

§. 5. Unto that ignorance of the mind of God in the Scripture which is ſpread over them, they have added another prejudice againſt the Truth, in a ſtrange Figment of an *Orall Law*, which they make equall unto, yea in many things prefer before, that which is written. The Scripture becoming a *lifeleſs Letter* unto them, the true underſtanding of the mind of God being utterly departed and hid from them, it was impoſſible that they ſhould reſt therein, or content themſelves with what is revealed by it. For as the word whileſt it is enjoyed and uſed according to the mind of God, and is accompanied with that Spirit which is promiſed to lead them that believe, into all Truth, is full of ſweetneſs and life to the ſouls of men, a perfect Rule of walking before God, and that which ſatiates them with wiſdom and knowledge; ſo when it is enjoyed meerly on an outward account as ſuch a writing, without any diſpenſation of ſuitable Light and Grace, it will yield men no ſatisfaction, which makes them conſtantly turn aſide to other means and wayes of knowing and ſerving God. This being ſo eminent in the *Jews*, and the *Medium* they have fixed on to ſupply that want, which they ſuppoſe to be in the Scripture, but is indeed in themſelves, proving to be the great Engine of their *hardening* and obſtinacy in their Infidelity; I ſhall firſt declare what it is that they intend by the *Orall Law*, and then briefly ſhew the abſurdity and falſeneſs of their pretenſions about it; though it muſt not be denyed that it is one of the moſt *Antient Fables* that is credited amongſt any of the Sons of men at this day in the world.

§. 6. This *Orall Law* they affirm to be an unwritten Tradition and Expoſition of the written *Law of Moſes*, given unto him in *Mount Sinai*, and committed by him to *Joſhua* and the *Sanhedrim*, to be by them delivered over by *Orall Tradition* unto thoſe who ſhould ſucceed them in the Government of that Church. It doth not appear that in the dayes of Chriſt or his Apoſtles, whileſt the *Temple* was ſtanding that there was any ſtated opinion amongſt them about this *Orall Law*; though it is evident that not long after it began to be received by the body of the People. Nay it is evident that there was no ſuch Law then acknowledged; For the *Sadduces* who utterly reject all the main Principles of it, were then not only tolerated, but alſo in chief Rule, one of them being High Prieſt.

That they had multiplyed many ſuperſtitious Obſervances amongſt them under the name of *Traditions*, is moſt clear in the Goſpel; and it doth not appear that then they knew whom to aſſign their original unto, and therefore indefinitely called them the *Traditions of the Elders*, or thoſe that lived of old before them. After the Deſtruction of their Temple, when they had loſt the life and ſpirit of that Worſhip, which the Scripture revealed, betaking themſelves wholly unto their *Traditional* figments, they began to bethink themſelves how they might give countenance to their Apoſtacy from the Perfection and Doctrine of the written Law. For this end they began to fancy that theſe *Traditions* were no leſs from God, than the written Law it ſelf. For when *Moſes* was forty dayes and forty nights in the Mountain, they ſay that in the *day time* he wrote the Law from the mouth of God, and in the *night*, God inſtructed him in the *Orall Law*, or unwritten Expoſition of it, which they have received by Tradition from him. For when he came down from the Mount, after he had read unto them the *Written Law*, as they ſay, he repeated to *Aaron* and *Eleazer* and the *Sanhedrim*, all that ſecret inſtruction which he had received in the *night* from God, which it was not

lawfull

lawfull for him to write; but in eſpecial he committed the whole to *Joſhua*. *Joſhua* did the ſame to *Eleazer*, as he did to his Son *Phineas*, after whom they give us a Catalogue of ſeveral Prophets that lived in the enſuing generations, all whom they employ in this ſervice of conveying down the *Orall Law* to their Succeſſors. The High Prieſts alſo they give a place unto in this work; of whom there were eighty three from the firſt Inſtitution of that Office, to the deſtruction of the Temple; *Joſeph. lib.* 20. *cap.* 18. From *Aaron* to the building of *Solomons* Temple thirteen; from thence to the Captivity eighteen; all the reſt take up the troubleſome time of the Apoſtacy of their Church unto the finall ruine of it; their *Rulers being many becauſe of their wickedneſs*, as themſelves obſerve.

The laſt Perſon whom they would have to preſerve the *Orall Law* abſolutely pure, was that *Simeon*, whom they call הצדיק, *the Juſt*, mentioned by *Jeſus the Son of Syrach*, *Chap.* 50. And it is very obſervable, that the latter Jews have left out *Simeon* the Son of *Hillel*, whom their antient Maſters placed upon the Roll of the Preſervers of this Treaſure, ſuppoſing he might be that *Simeon* who in his old age received our Saviour in his arms, when he was preſented in the Temple, *Luke* 2. 25. a crime ſufficient among the Jews to brand him with a perpetual ignominy: neither are they alone in turning mens glory, into reproach and ſhame.

After the deſtruction of the Temple and City, when the *evil Husbandmen* were ſlain, and the Vineyard of the Lord let out to others, the Kingdom given to another Nation, and therewith the Covenant ſanctified uſe of the Scripture, the remaining Jews having loſt wholly the mind of God therein, betook themſelves to their *Traditions*, and as I ſaid before, began to fancy and contend that they came from God himſelf; whereas their Predeceſſors durſt not plead any thing for them, but that they came unto *them from them of old*, that is ſome of the Maſters of preceding Generations. Hereupon a while after, (as I have elſewhere ſhewed at large) one of them whom they call *Rabbi Juda Hannaſi, and Hakkadoſh*, the Prince, and the Holy, took upon him to gather their *ſcattered Traditions*, and to caſt them into form, order, and method, in Writing, that they might be unto the *Jews* a Rule of Life and Worſhip for ever. The Story of his work and undertaking is given us by *Maimonides* in *Jad Chazacha*, the Authors of *Sedar Olam*, *Halicoth Olam*, *Tzemach David*, and many others; and they all agree that this their great Maſter lived about the times of *Marcus Antoninus* two hundred years, or thereabouts after the deſtruction of City and Temple. §. 7.

This Collection of his they call משנה or משניות *Miſhne*, or *Miſhnaioth*, being as is pretended *a repetition of the Law* in an Expoſition of it; indeed a *farrago* of all ſorts of Traditions, true, and falſe; with a monſtrous mixture of Lyes, uſeleſs, fooliſh and wicked. The things contained in it, are by themſelves referred to five heads: 1. The *Orall Law* received by *Moſes* on Mount *Sinai*, preſerved by the means before declared: 2. *Orall Conſtitutions* of *Moſes* himſelf after he came down from the Mount: 3. *Conſtitutions and Orders* drawn by various wayes of arguing; (13. as *Rambam* tells us) out of the written Law; 4. The *Anſwers and Decrees* of the *Sanhedrim*; and other wiſe men in former Ages; 5. *Immemoriall Cuſtoms*, whoſe original being unknown are ſuppoſed to be divine. §. 8.

The Whole is divided into ſix parts: noted with the initial letter of the word which ſignifies the chief things treated on in it. As the firſt by ז, *z*, that is זרעים, *Zeraim*, *Seeds*; which is divided into eleven *Maſſicktot* or Treatiſes, containing all of them ſeventy five Chapters. The ſecond by מ, *m*, that is, מועד, *Moad*, or *appointed feaſts*, which is diſtributed into Twelve *Maſſicktot*, containing in them eighty eight Chapters. The Third by נ that is נשים, *of Women*, and is diſtributed in ſeven Treatiſes, containing ſeventy one Chapters. The fourth by נ, that is, נזיקים, *Nezikim*, about *loſs and dammage*, and is divided into eight *Maſſicktot*, whereof the firſt is divided into three parts, called קמא בבא, מציעא בבא, בתרא בבא, the *firſt*, *middle*, and *laſt port* or entrance, containing in them thirty Chapters, whereunto forty four are added in the following parts. The fifth by ק, that is קדשים, *Kodoſhim*, of *Sanctifications*, and is divided into eleven Books containing ninety Chapters. The ſixth with ט, that is, טהרות, *Teharoth*, of *Purifications*, in twelve Books, and one hundred twenty ſix Chapters. §. 9.

Unto this *Miſhnæ* of *R. Juda* they annex the תוספות the *Toſiphot*, or additions of *Rabbi Chaiah* his Scholar, expounding many paſſages in his Maſters works; to them a more full explanation of the ſame doctrine of the *Miſhnæ*, which they call *Baracetot* is ſubjoyned, being the Collection of ſome *Antitalmudicall* Maſters. About three hundred years after the Deſtruction of the Temple *R. Johanan* compoſed the *Hieruſalem* §. 10.

Talmud

Talmud, consisting in Expositions, Comments, and Disputes upon the whole *Mishnæ*, excepting the last part about *Purifications*. An hundred years or thereabouts after that, *Rabbi Ase*, composed the *Babylonian Talmud*, *or Gemara*; thirty two years they say he spent in this work, yet leaving it unfinished; seventy one years after, it was compleated by his Disciples. And the whole work of both these *Talmuds* may be referred unto five heads: For first, they expound the Text of the *Mishnæ*; 2. Decide *Questions* of right and fact; 3. Report the *Disputations*, Traditions and Constitutions of the Doctors that lived between them and the Writing of the *Mishnæ*; 4. Give *Allegorical* monstrous Expositions of the Scripture, which they call *Midrashoth*; and 5. Report Stories of the like nature.

§. 11. This at length is their *Orall Law* grown into; and in the learning and practising of these things consists the whole Religion and Worship of the Jews; there being not the most absurd saying of any of their Doctors in those huge heaps of folly and vanity, that they do not equall unto, nay that they are not ready to preferr before the Written Word; that perfect and only Guide of their Church whilest God was pleased with it.

In the dust of this confusion here they dwell, *loving this darkness* more than light, because their deeds are evil. Having for many generations entertained a prejudicate imagination, that these *traditional Figments*, amongst which their crafty Masters have inserted many filthy and *blasphemous* Fables against our Lord Christ, and his Gospel, are of Divine Authority, and having utterly lost the *spiritual sense* of the written Word, they are by it sealed up in blindness and obdurateness, and shall be so, untill the vail be taken away, when the appointed time of their deliverance shall come. A brief discovery of the falseness of this fancy of their *Orall Law*, which is the foundation of all that huge building of Lyes and Vanities that their *Talmuds* are composed of, shall put an end to this Discourse.

§. 12. 1. The very Story of the giving of the Law at *Mount Sinai*, sufficiently discovers the folly of this imagination: This *Orall Law* the *Jews* are ready on all occasions to prefer before that which is written: and do openly profess that without it, the other is of no use unto them. I desire then to know, whence it is that all the circumstances of the giving and teaching of the less necessary are so exactly recorded, but not *one word* is spoken of this *Orall Law*, either of Gods revealing of it to *Moses*, or of *Moses* teaching of it to *Joshua* or any others; Strange! that so much should be recorded of every circumstance of the less principal, *lifeless Law*, and not *one* word of either substance or circumstance of that which is, if these men may be believed, the very life and soul of the other. *Maimonides in Jad Chazaka* tells us, there is mention made of it in *Exod.* 24. 12. I will give ye, saith the Lord התורה והמצוה a *Law and Commandment*; תורה saith he, is the *Written Law* מצוה, the *Orall*; when the next words are אשר כתבתי להורתם, *which I have written that thou mayest teach them*; the *Written Law* being on several accounts expressed by both those terms, and no other. How know they that any such Law was given to *Moses* as they pretend? What Testimony Witness or Record of it, was had or made at the time of its giving, or in many generations, for two thousand years afterwards.

§. 13. 2. Did their Fore-fathers at any time before the Captivity *transgress* this *Orall Law*, or did they not? If they say they did not, but kept it, and observed it diligently, we may easily see of what importance it is, that the most strict Observation of it, would not preserve them from all manner of wickedness, and what an *hedge* it is to the Written Law, when notwithstanding the obedience yielded unto it, that was utterly despised and neglected; if they shall say that Law also was broken by them; I desire to know whence it comes to pass, that whereas God by his Prophets doth reprove them for all their other sins, and in particular for contempt of his *Written Law*, the Statutes, Ordinances and Institutions of it, he no where once mentioneth this their greater guilt of despising the *Orall Law*, but there is as universall a silence concerning its transgression, as there is of its giving and institution. Can we have any greater evidence of its being fictitious than this; that whereas it is pretended that it is the main *Rule* of their Obedience to God, God did never reprove them for the transgression of it, though whilest he owned them as his Church and People, he suffered none of their sins to pass by unreproved, especially not any of that importance, which this is by them pretended to be of.

3. *Moses* was commanded to write the *whole Law* that he received from God, and did so accordingly; *Exod.* 24. 3, 4. *Chap.* 34. 28. *Deut.* 31. 9, 24. Where was this

Orall

Orall Law which they ſay was not to be written, when *Moſes* was commanded to write the *whole Law* that he had received of God; and did accordingly. This New Law was not then coyned, being indeed nothing but the product of their Apoſtacy from the Law which was written.

4. The ſole ground and foundation of this *Orall Law* lyes in the imperfection of the *Written Law*. This is that which they plead, for the neceſſity of it; The written Law extends not to all neceſſary caſes that occurr in Religion; many things are redundant, many wanting in it, and hereof they gather great heaps of Inſtances; ſo that they will grant that if the *Written Law* had been perfect, there had been no need of this Traditional one. But whom in this matter ſhall we believe, a few ignorant Jews, or God himſelf, bearing witneſs that his Law is perfect, and requiring no more in his Worſhip but what is in that Law preſcribed? See *Pſal.* 19. 8. *Prov.* 30. 5, 6. *Deut.* 4. 1, 2. And this perfection of the *Written Law*, though it be perfectly deſtructive to their Tradions, not only the *Karæi* among themſelves do earneſtly contend for, but alſo ſundry of their *Gemariſts* do acknowledge, eſpecially when they forget their own concernments out of a deſire to oppoſe the Goſpel. And to this head belong all the Arguments that Divines make uſe of to prove the perfection of the Scripture, againſt the *New Talmudiſts* in Chriſtianity.

5. God every where ſends his people to the *Written Law* of *Moſes*, for the Rule of their Obedience, no where unto any Kabal, *Deut.*11.32. and *chap.*10.12,13. *Chap.*28.1. *Joſh.* 1. 7, 8. *Chap.* 23. 6. 2 *Chron.* 30. 18. *Iſa.* 8. 20. If there be ſuch an *Orall Law* it is one that God would not have any man to obſerve; which he calls none to the Obedience of, nor did ever reprove any man for its Tranſgreſſion.

And many more Arguments of the *like nature* may be added to prove the vanity of this pretence. And yet this Figment is the bottom of the preſent *Judaical Religion* and obſtinacy. When the Apoſtle wrote this Epiſtle, their Apoſtacy was not yet arrived at this rock of offence; ſince their falling on it, they have increaſed their blindneſs, miſery, and ruine. Then they were contented to try their cauſe by what God ſpake to their Fathers *in the Prophets*, which kept open a door of hope, and gave ſome advantages for their Converſion, which are now ſhut up and removed, untill God ſhall take this *vail away* from their faces, that they may ſee to the end of the things that were to be done away. §. 14.

By *this means* principally have they for many generations both *ſhut out* the Truth, and *ſecured* themſelves from Conviction. For what ever is taught and revealed in the *Scripture* concerning the Perſon, Office, and Work of the *Meſſiah*, ſeeing they have *that* which they eſteem a *Revelation* of *equall Authority* herewithall, teaching them a *Doctrine* quite of another nature, and more ſuited unto their carnal *Principles* and Expectations, they will rather reſt in any evaſions, than give way to the Teſtimony thereof. And whileſt they have a firm perſwaſion, as they have, received by the *Tradition* of many Generations, that the written Word is *imperfect*, but an *half Revelation* of the mind of God, in its ſelf *unintelligible*, and not to be received or underſtood but according to the ſenſe of their *Orall Law* now recorded in their *Talmuds*, what can the moſt plain and *cogent Teſtimonies* of it avail unto their Conviction? And this hath been the fatall way and means of the *grand Apoſtacy* of both Churches, *Judaical* and *Chriſtian*. How far that of the *Jews* was overtaken with it, in the dayes of our *Lords Converſation* on the Earth, the *Goſpel* doth abundantly declare; and how they have brought it unto its *height*, we have given now ſome brief account. That of the *Roman Church* hath been the very ſame, and hath at length arrived unto almoſt the *ſame* iſſue, by the *ſame* degrees. This ſome of them perceiving, do not only defend the *Phariſaical* Opinion among the *Jews*, about the *Orall Law* and *Succeſſion* of their Traditions, as conſonant to the *pretenſions* of their own Church, but alſo openly avow that a very great number of their *ſeveral reſpective Traditions* are either the ſame, or that they nearly reſemble one another; as doth expreſly *Joſephus de Voyſin* in his *Proæmium* to the *Pugio fidei* of *Raimundus Martini*. And becauſe it is evident, that the ſame have been the way and means, whereby both the *Judaical* and *Roman* Church have *apoſtatized* and departed from the Truth, and that they are the ſame alſo whereby they maintain and defend themſelves in their *Apoſtacy* and refuſal to return unto the *Truth*, I ſhall ὡς ἐν παραδείγματι, manifeſt their Conſent and Agreement in this Principle, about their *Traditions* and Authority of them, which have been the Ruine of them both. §. 15.

Firſt, The *Jews* expreſly contend that their *Orall Law*, their *Maſs* of *Traditions* was from God himſelf. Partly they ſay it was delivered unto *Moſes* on Mount *Sinai*, and partly §. 16.

partly added by him from *Divine Revelations* which he afterwards received. Hence the *Authority* of it with them is *no leſs* than that of the *Written Word*, (which hath all its Authority from its Divine Original) and the *uſefulneſs* of it is much *more*. For although they cannot deny but that this and that particular *Tradition*, that is Practice, Cuſtom, or Expoſition of any place of Scripture was firſt introduced, expreſſed, and declared, at ſuch or ſuch ſeaſons, by ſuch *Maſters* or *Schools* amongſt them, yet they will not grant that they were then firſt invented or found out, but only that they were then firſt declared out of the *Cabaliſtical Abyſs*, wherein they were preſerved from their firſt Revelation; as all of them agree who have written any thing about the nature, propagation, and continuance of their *Orall Law*.

And this is the perſwaſion of the *Romaniſts* about their *Cabal* of *Traditions*. They plead them to be all of a *Divine Original*; partly from Chriſt, and partly from his Apoſtles. What ever they have added unto the written Word, yea, though it be never ſo contrary thereunto, ſtill they pretend that it is part of the *Orall Law* which they have received from them by living Tradition; Let one *Convention* of their *Doctors* determine that *Images* are to be adored, another that *Tranſubſtantiation* is to be believed, a third add a *New Creed* with an equall number of *Articles* unto the old, let one Doctor advance the Opinion of *Purgatory*, another of *Juſtification by Works*; all is one, theſe things are not then firſt *invented*, but only declared out of that unſearchable *Treaſure of Traditions*, which they have in their Cuſtody. Had they not *inlaid* this Perſwaſion in the minds of men, they know that their whole Fabrick would of its own accord have long ſince ſunk into Confuſion. But they highly contend at this day, that they need no other Argument to prove any thing to be of an *Heavenly Extract* and *Divine Originall*, but that themſelves think ſo, and practiſe accordingly.

§. 17. *Secondly*, This *Orall Law* being thus given, the *Preſervation* of it, ſeeing *Moſes is dead* long ago, muſt be enquired after. Now the *Jews* aſſign a threefold *Depoſitory* of it. *Firſt*, The whole Congregation; *Secondly*, The *Sanhedrim*, and *Thirdly*, The High Prieſt. To this End they affirm, that it was *three times* repeated upon the deſcent of *Moſes* from Mount *Sinai*, as to what of it, he had then received, and his after additions had the ſame promulgation. Firſt, It was repeated by himſelf unto *Aaron*; Secondly, By them both unto the *Elders*: and Thirdly, By the *Elders* unto the whole *Congregation*; or as *Maimonides* in *Jad Chazakah*, *Moſes* delivered it unto *Eleazar*, *Phineas* and *Joſhuah* after the Death of *Aaron*, by whom the *Conſiſtory* was inſtructed therein, who taught the People as occaſion did require. What the *People* knew of it is uncertain, but what they did ſo, was quickly loſt; The Conſiſtory or great *Sanhedrim* בית דין של שבעים ואחד, as they call it, the *Houſe of Judgement*, *of Seventy and one*, was more faithfull in its charge. Hence *Rab. Moſes* in the ſame Book, *Tractat.* ממרים *of Rebells* or *Tranſgreſſors*, teacheth us, בית דין הגדול שבירושלם הם עיקר תורה שבעל פה והם עמודי החוראה ומהם חק ומשפט יוצא לכל ישראל, *The great Conſiſtory* (or Houſe of Judgement) *at* Jeruſalem *was the foundation of the Orall Law; Theſe are the Pillars of Doctrine, from whom Statutes and Judgements went forth unto all all Iſrael.* And he afterwards affirms, with what Truth may be eaſily judged משהיה בית דין הגדול קיים לא היתה מחלוקה בישראל, *whileſt this great Conſiſtory continued, there was no diſſention in* Iſrael. For not only the famous differences between *Hillel* and *Shammai* with their Diſciples, which involved all the Schools, Scribes and Lawyers, among them, aroſe and were propagated whileſt that *Conſiſtory* continued, but alſo the *Atheiſtical* Sect of the *Sadduces*, roſe unto that height and intereſt, as to obtain the *Preſidentſhip* in the *Sanhedrim* its ſelf. But the *High Prieſts* are thoſe whom they fix upon as the principal Conſervators of this *Orall Law*. To this End they give us *Catalogues* of them from firſt to laſt, that by their uninterrupted Succeſſion, we we may be ſecured of the incorrupt preſervation of their *Original Traditions*. Only it may here be added by the way; that *they bind not* themſelves preciſely in all their Religious Obſervances unto this *Oral Law* whereunto they aſſign a *Divine* Original; but aſcribe an Authority unto the *Sanhedrim* and the High Prieſt, to conſtitute things of themſelves in the Worſhip of God beſides and beyond the word. For whatever they pretend of their *Orall Law*, when they come unto particular Inſtances they would fain *educe* the Conſtitutions of it, from ſome Word, or Letter or manner of *Interpretation* of the Scripture its ſelf. But thoſe Conſtitutions of the *Conſiſtory* and *Wiſemen* they aſcribe unto their own Authority.

Some of theſe are recounted by *Maimonides* in his *Preface* unto *Jad Chazaka*; as the *Reading of the Book or Roll of* Eſther *with Faſting*; *lights on the Feaſt of Dedication*; *The Faſt*

Faſt on the ſeventh of Ab. *or* July; *various Mixtures, and Waſhings of hands*; things plainly of that nature which our *Lord Jeſus* condemned amongſt them. And it is obſervable how he frees them from tranſgreſſing that Precept, Deut. 12. 32. *Thou ſhalt not add unto this word*, by this Conſtitution. לא אמרו הקבה" צוה לעשות עדוב או לקרות מגלה בעונתה ואילו אמרו כן חיו מוסיפין על התורה אלא כך אנו אומר" ות" *For*, ſaith he, *they ſay not that the holy bleſſed God hath commanded theſe things, that there ſhould be ſuch Mixtures, that the Book of* Eſther *ſhould be read with faſting; for if they ſhould ſay ſo, they ſhould add to the Law; but thus we ſpeak, ſuch and ſuch a Prophet or the Conſiſtory, commanded and appointed, that the Book of* Eſther *ſhould be read with faſting to celebrate the Glory of the Holy Bleſſed God in our Deliverance*, and ſo of the reſt. It ſeems then they may *add* what they will of their own, ſo they entitle not the Name of God to their *Inventions*; by which means they have ſet themſelves at liberty to multiply *ſuperſtitious* Obſervations at their pleaſure, which they had actually done in the dayes of our Saviour, and thereby made the *Law of God of none effect*.

In all theſe things are they followed and imitated by the *Romaniſts*. In the ſame manner do they lay up the *ſtock* of their Traditions. In general they make the *Church* the *repoſitory* of them, although they do not ſo diſtinctly explain the way and means whereby they were committed thereunto as the *Jews* do. Unto the *Sanhedrim*, *Councils* are ſucceeded in the ſame Office. But their Nature, Work, Authority, Aſſiſtance, and Uſe, are ſo *variouſly diſputed* amongſt them, that nothing of *certainty* from them, or by them ſingly conſidered is to be obtained. It is the *High Prieſt*, or *Pope* that is the Principal Conſervator of this *Sacred Treaſury* of Traditions; upon their Succeſſion doth the *certainty* of them depend. And whileſt there is a *Pope at Rome*, the knowledge of the new *Orall Law* will not fail, as the *Old* one did not whileſt the Jews had an *High Prieſt*, though in the purſuit of it they *Crucified the Meſſiah*, and continue to reject him unto this day. Beſides, like the *Jews*, they content not themſelves with what they pretend to be of antient *Tradition*, but aſſume a Power of making new *Conſtitutions* in the things of God; whereby they would have us to think they do not violate the *prohibitions* of *adding*, becauſe they aſcribe them not unto the *Word of God*, but to the Authority of the *preſent Church*. Thus far therefore they are fully agreed.

Thirdly, The *Jews* in favour and unto the Honour of theſe *Traditions*, affirm that the *written Word* without them is *imperfect*, and not to be underſtood, but as it is interpreted by them. This they are conſtant unto, and earneſtly contend for. *Aben Ezra* in his *Preface* to the *Law*, diſcourſeth at large of *five ſeveral wayes* of the Interpretation of it, but concludes at laſt that the whole written Law of *Moſes* is founded on the Orall; וזה ſaith he, לנו לאות שסמך משה על תורה שבעל פה שהוא שמחת לבב, *and this is a ſign unto us, that the Law of* Moſes *is founded on the Orall Law, which is the joy of our hearts*; ſo apt are they to rejoyce in a thing of nought. To the ſame purpoſe are the words of another *Famous Maſter* amongſt them; *Rabbi Bechai* in *Cad. Hakkemach.* עיקר התורה הוא תורה שבעל פה שאין תורה שבכתב יכולה להתבאר כי אם ע"ת שבע"פ. *The Orall Law is the Foundation of the written, nor can the Written Law be expounded but by the Oral.* §. 18.

By this being the *Foundation of the Written Law*, they intend that the ſenſe of it, is ſo enwrapped and contained therein, that without the Explications thereof it cannot be underſtood. And to this End *Manaſſe* one of their late Maſters, expreſly diſputes that in many things it is *defective*, and in ſome things *redundant*, ſo that it is not able to give us a full and clear direction in the things of God, without their *Traditional Explications*; and in the confirmation of his opinion, he inſtanceth in ſundry *Precepts and Prohibitions*, that he would prove ſo obſcure, as that no Obedience can be yielded unto them in a due manner without the help of the *Cabala*; which becauſe for the moſt part his Exceptions from them are *Childiſh Cavils*, and have been anſwered by others, ſhall be here paſſed over. This they are arrived unto; this is the common perſwaſion of them all, and we ſhall yet hear, what farther Progreſs they have made. And herein are they imitated by their *Succeſſors*. Their *Orall Law* alſo is made by them the foundation of the *Written*.

As thoſe *Hereticks* of old, who having got ſome *Sophiſtical Cavils* about, *Evil*, where ever they met with any one not of their mind, they preſently fell upon him with their *Unde malum*; whence had evil its *Original*; ſo thinking to bring them to the acknowledgement of two *ſupream Principles of things*, a good one, and a bad one.

Thus for the moſt part the firſt Queſtion of a *Romaniſt* is, *How do you know the Scri-*

ptures to be the Word of God? and then the next word is, the *Cabala*, the תורה שבעל פה, *Orall Law*, *Tradition*, theſe are the Foundation of it; And in their progreſs they fail not to aſſert *two Principles* both borrowed from the *Jews*. *Firſt*, That the Scripture is *imperfect*, and doth not give us a full and compleat account of all things that are to be believed or practiſed, that God may be glorified, and our own ſouls ſaved. *Secondly*, That what is delivered therein can no way be rightly and truly underſtood, but by the help of thoſe *Traditions* which they have in their cuſtody. But although theſe are good uſefull Inventions, and they are men that want not Ability to find out what is conducing unto their own advantage, yet they cannot be allowed the Credit of being their firſt Authors, ſeeing they are expreſly borrowed of the *Jews*.

§. 19. *Fourthly*, When theſe two Laws, the Law of God, and their own, do come in competition, the *Jews* many of them do expreſly prefer that of their own *invention* before the other, and that both as to certainty, and uſe. Hence they make it the *foundation* of their Church, and the only ſafe *means* to preſerve the Truth. So are we informed by *Iſaac Corbulenſis* in עמודי גולה. *Do not think*, ſaith he, *that the written Law is the Foundation; for the Foundation is the Orall Law; For by that Law was the Covenant made, as it is written, according to theſe words do I make a Covenant with thee. Exod.* 34. 27. (where he takes his Argument from that Expreſſion, על פי הדברים האלה, wreſting *fooliſhly*, as they do all, his Orall Law from thoſe words, על פי which ſignifie nothing but *according to*, nor are any other words intended, but thoſe delivered to *Moſes* and written by him.) *And theſe*, he adds, *are the Treaſures of the Holy Bleſſed God; For he knew that* Iſrael *ſhould be carried Captive among other People, and that the Nations would tranſcribe their Books, and therefore would not commit their ſecret Law to Writing.*

It ſeems theſe things were left them in ſecret Tradition, becauſe God was not willing that any beſides themſelves, ſhould know his Mind and Will; but they have at laſt ſhewed themſelves more full of benignity towards mankind, than they would allow God to be, in as much as they have committed this Secret Law to Writing. And to this purpoſe is their Confeſſion in מזבח הזהב; *The Golden Altar*; אי אפשר לעמור על עיקר תורתנו הקדושה שהיא תורה שבכתב כי אם ע"י תורה שבע"פ שהוא פירושה; *It is impoſſible for us to ſtand*, or abide, *upon the Foundation of our holy Law, which is the written Law; unleſs it be by the Orall Law which is the Expoſition thereof.* Wherein they not only declare their Judgements concerning their *Traditions*, but alſo expreſs the Reaſon of their obſtinate adherence unto them; which is that without it, they cannot maintain themſelves in their *preſent Judaiſm*. And ſo indeed is the caſe with them; innumerable Teſtimonies of the Scriptures riſing up directly againſt their Infidelity, they were not able to keep their ſtation, but by an horrible corrupting of them through their *Traditions*. On this account it is a common thing with them in the adviſe they give unto their *Diſciples*, to prefer the *Study of the Talmud*, before the *Study of the Scripture*, and the *ſayings* of their Wiſe men before the *ſayings* of the Prophets; and plainly expreſs an utter diſregard of the Written Word, any farther than as they ſuppoſe the ſenſe of it explained in their *Orall Law*. Neither are they here forſaken by their Aſſociates. The principal deſign of *all the Books* which have been lately publiſhed by the *Romaniſts*, and they have not been a few; hath been to prove the Certainty and Sufficiency of their *Traditions* in matters of their Faith and Worſhip, above that of the *Written Word*.

§. 20. *Fifthly*, There are ſome few remaining among the *Eaſtern Jews*, who reject all this Story concerning the *Orall Law*, and profeſſedly adhere unto the *Written Word* only. Theſe the Maſters of their *preſent Religion* and Perſwaſion do by common conſent brand as *Hereticks*: calling them *Scripturiſts*, or *Scripturarians*, or *Bibliſts*, the very name of reproach wherewith the *Romaniſts ſtigmatize* all thoſe who reject their *Traditions*. Theſe are their קראים, that is *Bibliſts* or *Scripturarians*: and every where they term them מינאים *Hereticks*, and endeavour to prove them guilty מינות of *Hereſie* in the higheſt degree. Some of them would have them to be the *Offſpring* of the old *Sadducees*, to deny the Reſurrection, and the World to come, as men care not much uſually what they impute unto thoſe whom they eſteem *Hereticks*. But the falſity hereof is notorious, and ſo acknowledged by others, and confuted by the Writings of the *Karæans* themſelves. Yea the Author of *Coſri* affirms that they are more *ſtudious in the Law* than the *Rabbins*; and that their *Reaſons were more weighty* than theirs, and *lead more towards the naked ſenſe of the Scripture*. But this is that which they charge upon them, namely that rejecting the ſure Rule of their *Traditions*, they run into *ſingular Expoſitions* of the Law, and ſo divided it, and made *many Laws* of it, having no certain

means

means of Agreement among themſelves. So ſaith *Rabbi Jehuda Levita* the Author of the fore-mentioned *Coſri*, הקראים נפי סברתם ידבו התורות. *The Karaeans multiply Laws according to their own Opinion*, which he inveighs againſt them for, after he had commended them. And the ſame is objected againſt them by *Maimonides* on *Pirke Aboth*. As though it were not known, that the greateſt part of their *Talmud*, the Sacred Treaſury of their *Orall Law*, is taken up with differences and Diſputes of their Maſters among themſelves, with a multitude of various Opinions, and *contradictory conceptions* about their *Traditions*. Thus deal the *Romaniſts* alſo which their Adverſaries, this they charge them withall; They are *Hereticks*, *Biblioliſts*, and by adhering to the *Scripture alone*, have no certainty among themſelves, but run into diverſities of Opinions, as having deſerted the unerring Rule of their *Cabala*; when the world is filled with the noiſe of their own conflicts, notwithſtanding the pretended relief which they have thereby.

It remains that we conſider how theſe Traditions come to be communicated unto others, out of the ſecret *Store-houſe* wherein Originally they were depoſited. This as I have elſewhere, and partly before declared, was by their being committed unto writing by *Rabbi Juda Hakkadoſh*, whoſe collections, with their Expoſitions in their *Talmud*, do give us a perfect account, if we may believe them, of that ſecret Law which came down unto them by *Orall Tradition* from *Moſes*. And ſomething like hereunto is by the *Romaniſts* pretended. Many of their *Traditions* they ſay, are recorded in the *Reſcripts* of *Popes*, *Decrees* of Councils, and *Conſtitutions of the Canon Law*, and the like ſacred means of the declaration of the *Orall Inſtructions* of our Lord Jeſus Chriſt and his Apoſtles.

But herein the *Jews* deal with us far more ingeniouſly than they. They tell us plainly, that now their whole *Orall Law* is written, and that they have no reſerve of *authentick* Traditions not yet declared. So that where *Auſtin* ſayes of his Adverſaries *Neſcit habere præter Scripturas Legitimas & Propheticas, Judæos quaſdam traditiones ſuas quas non Scriptas habent, ſed memoriter tenent, & alter in alterum loquendo transfundit, quam deuteroſin vocant*; either he knew not of the *Miſhnæ*, that was then written, or this opinion of *Secret Traditions*, was continued, untill the finiſhing and promulgation of the *Babilonical Talmud*, which was ſundry years after his Death. But here the *Romaniſts* fail us; for although they have given us *heaps upon heaps* of their *Traditions*, by the means afore mentioned, yet they plead that they have ſtill an inexhauſtible Treaſure of them, laid up in their Church ſtores, and Breaſt of their Holy Father, to be drawn forth at all times as occaſion ſhall require.

Auſt. lib. 2. Con. adver. Leg. & Prophet. cap. 1.

And thus have we taken a brief Proſpect of the Conſent of both the *Apoſtatical* Churches, in that *Principle* which hath been the means of their *Apoſtaſie*, and is the great Engine whereby they are rendered incurable therein.

Exercitatio VIII.

The First Diſſertation concerning the Meſsiah, proving him to be promiſed of Old.

Principles preſuppoſed in the Apoſtles Diſcourſe in his Epiſtle to the Hebrews. *First, A Meſsiah promiſed from the Foundation of the World. Of the Evil that is in the World. Of Sin and Puniſhment. Original and Entrance of them. Ignorance of Mankind about them. The Sin and Fall of* Adam. *Their Conſequents. Jews Opinion about the Sin of* Adam. *Alſo of the Curſe, and corruption of Nature. Their ſenſe of both at large evinced. God not unjuſt if all mankind had periſhed in this condition. Inſtance of the Sin and Puniſhment of Angels. Differences between the Sin of Angels and Man. Angels loſt, Mankind relieved. Evidences of that Deliverance. How attainable. Not by Men themſelves. Not by Angels. Nor the Law. That proved againſt the Jews. Their Fable of the Law made before the World, with the occaſion of it. The Patriarchs ſaved before the giving of the Law. Obſervation of the Moral Precepts of the Law no means of Relief, nor the Sacrifices of it. The New Covenant. God the Author of it. How to be accompliſhed. The firſt Promiſe of it,* Gen. 3. 16. *diſcuſſed. Senſe of the Jews upon it; manifeſted: Examined. Promiſe of a Deliverer, the Foundation of all Religion in the World. The Promiſe renewed unto* Abraham, Gen. 12. 1, 2, 3. *Nature of it as given unto him. Teſtified unto and confirmed,* Gen. 49. 10. Numb. 24. 17, 19. Job 19. 25. *Opened; with ſundry other Places. End of the Separation of the Poſterity of* Abraham *unto a peculiar People and Church. This Deliverer the* MESSIAH. *Denotation of the Word. The Perſon who.*

§. 1.

WE E proceed now unto our Principal intendment in all theſe Diſcourſes; which is the Conſideration and Diſcuſſion of thoſe *great Principles*, as of all Religion in general, ſo of the *Chriſtian* in particular, which the *Apoſtle* ſuppoſeth as the Foundation of his whole Treaty with the *Hebrews*, and which are the *Baſis* that he ſtands upon, in the management of his whole Deſign. For in all Diſcourſes that are *Paræneticał*, as this Epiſtle for the moſt part is, there are alwayes ſome Principles taken for granted, which give Life and Efficacy unto the *Exhortations* in them, and whereinto they are reſolved. For as to *perſwade* men unto *particulars* in Faith, Opinion or Practice, without a previous conviction of ſuch *general Principles of Truth*, as from which the Perſwaſions uſed do naturally flow and ariſe, is a thing *weak* and inefficacious; ſo to be exerciſed in the Demonſtration of the Principles themſelves, when the eſpecial End aimed, is to *perſwade*, would bring confuſion into all Diſcourſe.

Wherefore although our Apoſtle do aſſert and confirm thoſe *dogmata* and Articles of Truth, which he dealt with the *Hebrews* in a way of Perſwaſion to embrace; yet he ſuppoſeth and takes for granted thoſe more general κυρίας δόξας, or firſt *Maxims*, which are the Foundation both of the *Doctrines* and *Exhortations* inſiſted on; as all skill in teaching doth require. And theſe are thoſe which now we aim to draw forth and conſider; being theſe that follow.

First, *That there was a Meſsiah, or Saviour of mankind from Sin and Puniſhment, promiſed upon and from the firſt entrance of Sin into the World, in whom all acceptable Worſhip of God was founded, and in whom all the Religion of the Sons of men was to center.*

Secondly, *That this Meſsiah long before Promiſed, was now actually exhibited in the world, and had finiſhed the work committed unto him, when the Apoſtle wrote this Epiſtle.*

Thirdly, *That Jeſus of* Nazareth *was this Meſsiah, and that what he had done and ſuffered, was the work and duty promiſed of old concerning him.*

There is not a *Line* in the *Epiſtle* to the *Hebrews*, that doth not *virtually* begin and end in theſe Principles; not an Aſſertion, not a Doctrine, not an Exhortation, that is not built on this *Triple* Foundation. They are alſo the great Verities τῆ ὁμολογίας χειστιανῆς, of the *Chriſtian Profeſſion* or Religion. A ſincere endeavour therefore in their Explanation

nation and Vindication, eſpecially in theſe dayes, wherein as on the *one hand*, there are various thoughts of heart, about the Jews, their preſent condition and expectation, ſo *on the other*, there are many who are ready with a preſumptuous boldneſs ἀκίνητα κινεῖν, and to call in queſtion the *fundamentals of all Religion*, may not be unacceptable. Now the *firſt* of theſe *Principles*, is at this day by ſeveral vain imaginations obſcured by the *Jews*, to their utter loſs of all benefit by it, and hath been ſo for many Generations, although it were the *Life and Soul* of the Religion of their fore-fathers, as ſhall be demonſtrated; and the *two latter* are by them expreſly *denyed*, and maliciouſly *contended* againſt. Here then we ſhall fix; and confirm theſe Principles in the order wherein we have laid them down; declaring on every one of them, the Conceptions and *Perſwaſions of the Jews* concerning the promiſed *Meſſiah*, removing in the Cloſe their Objections againſt the Faith of Chriſtians in this matter, in a peculiar Exercitation to that Purpoſe. And the *Confirmation*, and *Vindication* of the firſt of theſe Principles, is that which our preſent Diſcourſe is deſigned unto.

§. 2. Beſides the Teſtimony of God himſelf in his Word, we have a concurrent ſuffrage from the *whole Creation*, that man in the Beginning was formed, as in the *Image*, ſo in the Favour of God, and unto his Glory. And as he was not *liable* unto any evil which is the effect of Gods diſpleaſure, nor *defective* in any Good, neceſſary to preſerve him in the condition wherein he was made, ſo he was *deſtitute* of nothing that was any way requiſite to carry him on unto that farther enjoyment of God whereunto he was deſigned. *Gen.* 1. *v.* 26, 31. *Eccleſiaſt.* 7. *v.* 29. For God being infinitely *Good*, *Wiſe*, *Righteous*, and *Powerfull*, creating man to know, love, honour, and enjoy him, and thereby to *glorifie* thoſe Holy Properties of his nature, which exerted themſelves in his creation, (which that he did, the nature of thoſe *intellectual Perfections* wherewith He endowed him, doth undeniably evince) it was utterly impoſſible that either He ſhould not delight in the work of his own hands, the effect of his own Wiſdom and Power, or not furniſh him with thoſe *Faculties and Abilities* by which he might anſwer the Ends of his Creation. To ſuppoſe a Failure in any of theſe, is contrary to the prime *Dictates* of Reaſon. For *Infinite Wiſdom* can do nothing *in vain*, nothing not perfectly ſuited unto the End whereunto it is deſigned; Neither can Infinite Goodneſs allow of any defect in ought that proceedeth from it. Gen. 1. *v.* 31. *God ſaw every thing that he had made, and behold it was very Good.* Hence many *Philoſophers* ſaw and granted, that the *Firſt Cauſe* in the Production of all things, did ὁδῷ βαδίζειν proceed by ſuch a certain *Reaſon and Way*, as that every thing might both in its ſelf and with reference unto its own eſpecial End, and alſo in Relation unto the *Univerſe*, have its proper Rectitude and Goodneſs, ſufficient unto its Station and Condition. This ὁδὸς the Scripture calls, βουλὴν τοῦ θελήματος τοῦ θεοῦ, *Epheſ.* 1. *v.* 11. *The Counſel of the Will of God*; expreſſing a contemporation of abſolute Soveraignty, and Infinite Wiſdom. And theſe *uncontroulable Notions* of Nature or Reaſon, caſt men of old into their entanglements about the *Original of Evil*. For this they plainly ſaw, that it muſt be accidental and *occaſional*, but where to fix that *Occaſion* they knew not. Thoſe who to extricate themſelves out of this difficulty, fancied two Supream Principles, or Cauſes, the one Author of all Good, the other of all Evil, were ever exploded as Perſons *bidding defiance* unto all Principles of Reaſon whereby we are diſtinguiſhed from the Beaſts that periſh. This I ſay men generally diſcerned, that *Evil*, wherein it *now lyes*, could not have entred into the world, without a diſturbance of that *Harmony*, wherein all things at the beginning were conſtituted by Infinite Wiſdom and Goodneſs, and ſome interruption of that dependance on God, from whence it did proceed.

The very firſt Apprehenſions of the Nature of God, and the Condition of the *Univerſe* declare, that man was formed *free from ſin*, which is his voluntary ſubduction of himſelf from under the Government of his Maker, and *free* from *Trouble*, which is the effect of his diſpleaſure on that *Subduction* or Deviation, in which two, the whole nature of *Evil* conſiſteth; ſo that it muſt have ſome other *Original*.

§. 3. Furthermore, In this firſt Effort of immenſe *Power* did God glorifie himſelf, as in the Wiſdom and Goodneſs wherewith it was accompanied, ſo alſo in that *Righteouſneſs* whereby as the Supream *Rector and Governour* of All, he allotted unto his Rational Creatures, the Law of their Obedience, annexing a Reward thereunto in a mixture of *Juſtice* and Bounty. For, that Obedience ſhould be rewarded is of Juſtice, but that ſuch a Reward ſhould be propoſed unto the *temporary* Obedience of a creature, as is the eternal enjoyment of God, was of meer Grace and Bounty. And that things ſhould have continued in the ſtate and condition wherein they were created, I mean

as unto mankind, ſuppoſing an accompliſhment of the Obedience preſcribed unto them, is manifeſt from the very firſt notions we have of the nature of God; for we do no ſooner conceive that he is, but withall we *aſſent that he is the Rewarder of them that diligently ſeek him*, Heb. 11. 6. which is eſſential unto him, and inſeparable from his Nature as the *Soveraign Ruler* of the works of his hands. And thus was the *continuance* of this Bleſſed State of the Creation of all things provided for; and laid in a tendency unto farther Glory; being abſolutely excluſive of any diſtance between God and man, beſides that which is natural, neceſſary, and infinite, from their *Beings*. There was no ſin on the one ſide, nor diſſavour on the other. And this ſecured the Order of the *Univerſe*. For what ſhould cauſe any confuſion there, whileſt the *Law of its Creation* was obſerved, which could not be tranſgreſſed by *Brute* and *inanimate* Creatures.

§. 4. That this eſtate of things hath been altered from time immemorial, that there is a corrupt Spring of ſin and diſorder in the nature of man; that the whole world lieth in Ignorance, Darkneſs, Evil and Confuſion; that there is an Alienation and diſpleaſure between God and mankind; God revealing his Wrath and Judgements from Heaven, whence at firſt nothing might be expected but fruits of goodneſs, and pledges of love; and man naturally dreading the Preſence of God, and trembling at the effects of it, which at firſt was his Life, Joy and Refreſhment, *Reaſon* it ſelf with prudent Obſervation will diſcover, it hath done ſo, unto many *contemplative* men of old. The whole Creation *groans* out this complaint, as the *Apoſtle* witneſſeth. *Rom.* 8. v. 20, 21. and God makes it manifeſt in his Judgements every day; *Chap.* 1. v. 18. That things were not made at firſt in that ſtate and condition wherein now they are, that they came not thus immediately from the hand of Infinite Wiſdom and Goodneſs, is eaſily diſcernable. God made not man to be at a *perpetual quarrell* with him, nor to fill the world with tokens of his *diſpleaſure* becauſe of ſin. This men ſaw of old by the light of Nature; but what it ſhould be that opened the *Flood-gates* unto all that Evil and Sin which they ſaw and obſerved in the world, they could not tell. The ſprings of it indeed they ſearched after, but with more vanity and diſappointment, than thoſe who ſought for the Heads of *Nilus*. The Evils they ſaw were *Catholick* and unlimited; and therefore not to be aſſigned unto *Particular Cauſes*, and of any *generall one*, proportioned unto their Production, they were utterly ignorant. And this ignorance filled all their Wiſdom and Science with fatal miſtakes; and rendered the beſt of their *Diſcoveries*, but meer uncertain conjectures. Yea, the *Poets* who followed the *confuſed Rumours* of Old Traditions, about things whoſe *Original* was *Occaſional* and Accidental, give us a better ſhadow of Truth, than the *Philoſophers*, who would reduce them unto general Rules of Reaſon, which they would no way anſwer.

Poſt ignem æthereâ domo
Subductum, Macies & nova febrium
Terris incubuit Cohors:
Semotiq; prius tarda neceſſitas
Lethi corripuit Gradum: Horat. Car. lib. 1. Od. 3.

is a better Alluſion to the *Original* of Sin and Puniſhment, than all the Diſputations of the *Philoſophers* will afford us.

§. 5. But that which they could not *attain* unto, and which becauſe they could not *attain* unto, they wandered in all their Apprehenſions about God and themſelves, without *Certainty* or Conſiſtency, we are clearly acquainted withall by *Divine Revelation*. The ſumm of it is briefly propoſed by the Apoſtle; Rom. 5. v. 12. *By one man ſin entered into the World, and Death by Sin.* Sin and Death are comprehenſive of all that is *Evil* in any kind in the world. All that is *morally* ſo, is ſin; all that is *pœnally* ſo, is Death. The entrance of both into the World, was by the ſin of one man, that is *Adam* the common Father of us all. This the *Philoſophers* knew not, and therefore knew nothing clearly of the Condition of Mankind in relation unto God. But two things doth the Scripture teach us concerning this *entrance of Evil* into the world.

Firſt, The *Puniſhment* that was threatned unto, and inflicted on the diſobedience of *Adam*. Whatever there is of Diſorder, Darkneſs or Confuſion in the nature of things here below, whatever is uncertain, irregular, horrid, unequal, deſtructive in the *Univerſe*, what ever is *pœnal* unto man, or may be ſo in this Life, or unto *Eternity*, what ever the *Wrath* of the Holy Righteous God *revealing its ſelf from Heaven*, hath brought, or

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ſhall ever bring on the Works of his hands, are to be referred unto this head. Other Original of them can no man aſſign.

Secondly, The *moral corruption* of the Nature of man, the Spring of all *ſin*, the other head of Evil proceeded *Hence* alſo. For by this means, that which before was good and upright, is become an inexhauſtible Treaſure of Sin: And this was the ſtate of things in the World, immediately upon the *Fall* and Sin of *Adam*.

Now the work which we aſſign unto the *Meſſiah*, is the Deliverance of Mankind from this State and condition. Upon the Suppoſition and Revelation of this *Entrance of Sin*, and the Evil that enſued thereon, is the whole Doctrine of his Office founded, as ſhall afterwards more largely be declared. And becauſe we contend againſt the Jews, that he was promiſed and exhibited for a Relief in the Wiſdom, Grace, and Righteouſneſs of God againſt this ſin and miſery of mankind, as our Apoſtle alſo expreſly proveth, *Chap.* 2. of his Epiſtle unto them, this being denyed by them, as that which would overthrow all their fond imaginations about his Perſon and Office, we muſt conſider what is their Senſe and Apprehenſion about theſe things, with what may be thence educed for their own Conviction, and then confirm the Truth of our Aſſertion from thoſe Teſtimonies of Scripture which themſelves own and receive.

§. 6. The firſt effect and conſequent of the ſin of *Adam* was the puniſhment wherewith it was attended. What is written hereof ἐντῶς in the Scripture, the *Jews* neither can, nor do deny. Death was in the commination given to deter him from his Tranſgreſſion. מות תמות, *Gen.* 2. 17. *Dying thou ſhalt dye.* Neither can it be reaſonably pretended to be ſingly Death unto his own Perſon which is intended in that expreſſion. The Event ſufficiently evinceth the contrary. What ever is, or might be *Evil* unto himſelf and his whole Poſterity, with the reſidue of the Creation, ſo far as he, or they might be any way concerned therein, hath grown out of this commination. And this is ſufficiently manifeſted in the firſt Execution of it, *Gen.* 3. 16, 17, 18, 19. The *Malediction* was but the Execution of the *Commination*. It was not conſiſtent with the Juſtice of God to increaſe the Penalty, after the ſin was committed. The *threatning* therefore was the Rule and meaſure of the *Curſe*. But this is here extended by God himſelf, not only to all the miſeries of Man, (*Adam* and his whole Poſterity) in this Life, in labour, diſappointment, ſweat and ſorrow, with *Death* under, and by vertue of the Curſe, but to the whole *Earth* alſo, and conſequently unto thoſe *ſuperiour Regions* and Orbs of Heaven, by whoſe influence, the *Earth* is as it were governed and diſpoſed unto the Uſe of Man. *Hoſ.* 2. *v.* 21, 22. It may be yet farther enquired, what was to be the *duration* and continuance of the Puniſhment to be inflicted in the purſuit of this Commination and Maledi&ction. Now there is not any thing in the leaſt to intimate that it ſhould have a term prefixed unto it, wherein it ſhould expire; or that it ſhould not be commenſurate unto the exiſtence or being of the ſinner. God layes the *Curſe* on man, and there he leaves him, and that for ever. A miſerable life he was to ſpend, and then to *dye* under the Curſe of God, without hopes of emerging into a better condition. About his ſubſiſtence after this Life, we have no controverſie with the Jews. They all acknowledge the *immortality* of the Soul; for the Sect of the Sadducees is long ſince extinct; neither are they followed by the *Karæans* in their *Atheiſtical* Opinions, as hath been declared. Some of them indeed encline unto the *Pythagorean Metempſuchoſis*, but all acknowledge the Souls Perpetuity.

Suppoſing then *Adam* to dye *pœnally* under the Curſe of God, as without extraordinary Relief he muſt have done, the Righteouſneſs and Truth of God being engaged for the Execution of the Threatning againſt him, I deſire to know what ſhould have been the State and condition of his Soul? Doth either Revelation or Reaſon intimate that he ſhould not have continued for ever under the ſame Penalty and Curſe, in a ſtate of Death, or Separation from God? And if he ſhould have done ſo, then was *Death eternal* in the Commination. This is that which with reſpect unto the preſent effects in this life, and the puniſhment due to ſin, is termed by our Apoſtle, ἡ ὀργὴ ἐρχομένη, 1 *Theſſ.* 1. *v.* 10. the *Wrath to come*, from whence the *Meſſiah* is the Deliverer.

Nor will the Jews themſelves contend that the guilt of any ſin reſpects only *temporal* puniſhment. The Event of Sin unto themſelves they take to be that only, imagining their Obſervation of the *Law of Moſes*, ſuch as it is, to be a ſufficient Expiation of Puniſhment eternal. But unto all ſtrangers from the Law, all that have not a Relief provided, they make every ſin mortal; and *Adam*, as I ſuppoſe had not the Priviledge of the Preſent *Jews* to obſerve *Moſes* Law. Wherefore they all agree, that by his Repentance he delivered himſelf from Death eternal, which if it were not due unto his

his Sin he could not do; for no man can by any means *eſcape* that, whereof he is in no danger. And this *Repentance* of his, they affirm to have been attended with *ſevere Diſcipline* and ſelf maceration, intimating the greatneſs of his ſin, and the difficulty of his eſcape from the puniſhment due thereunto. So *Rabbi Eliezer* in *Pirke Aboth. cap.* 20. באחד בשבת נכנס אדם במי גיחון העליון; *On the firſt day of the Week* Adam *entred into the Waters of the upper* Gihon, *until the Waters came unto his neck; and he afflicted himſelf ſeven Weeks, untill his Body became like a Sieve; And* Adam *ſaid before the Holy Bleſſed God, Lord of the whole World, let my ſins I pray thee be done away from me, and accept of my Repentance, that all Ages may know that there is Repentance, and that thou wilt receive them that Repent and turn unto thee.* Hence alſo they tell us, that upon the Pardon of his ſin, he ſang a Song of Praiſe unto the Lord on the Sabbath Day, which is mentioned in the *Targum* on the Song of *Solomon, chap.* 1. *v.* 1. as one of the Songs in reference whereunto that of *Solomon* is called, שיר השירים, the *Song of Songs*, or the moſt excellent of them. And although indeed that expreſſion, מות תמות, *dying thou ſhalt dye*, according to the propriety of the *Hebrew Tongue*, denotes only the Certainty and Vehemency of the Death threatned, in which caſe it uſeth *reduplications*; yet ſome of them have not been averſe to apprehend, a twofold death, of the Body, and of the Soul, to be intimated in that expreſſion; as *Fagius* on the place well obſerves. Body and Soul they ſay both ſinned, and therefore both were to be puniſhed. אילו הבשר חוטא בלא רוח מדוע הנפש נענשת וכי זה חוטא וזה נענש אלא כך הדבר שניהם חוטאים באחד; *If the fleſh ſin without the ſpirit, why is the ſoul puniſhed? Is it one thing that ſins, and another that is puniſhed? or rather is it not thus, that both ſin together*; and ſo both are juſtly puniſhed together.

§. 7. Thus is the condition of the Sin and Puniſhment of our *firſt Parents* themſelves, acknowledged by them. And the ſame is that of their *Poſterity*. What was threatned unto, what was inflicted upon thoſe who *firſt* ſinned, they are all liable and obnoxious unto. Are they not all as ſubject unto Death, as was *Adam* himſelf? Are the miſeries of *man* in his *labour*, or the ſorrows of *Women* in *Childbearing* taken away? Is the *Earth* its ſelf freed from the Effects of the Curſe? Do they not *dye* who never ſinned after the ſimilitude of *Adams* Tranſgreſſion? The Jews themſelves grant that all death is pœnal. אין מות בלא חטא ואין יסורין בלא עון; *There is no Death without Sin; no Puniſhment or Correction without iniquity*: It is the ſaying of *R. Ame* in the *Talmud, Tractat. Sabbat.* cited in *Sepher Ikkarim, lib.* 4. *cap.* 13. And this Principle *Maimonides* carries ſo high, as to deny all יסורין של אהבה, Correction of Love, affirming none to be of that mind, but ſome *Gæonims* deceived by the Sect of *Muatzali. More Nebuch. p.* 3. *cap.* 17. And they who dye pœnally under the Curſe, abide in no other eſtate than that mentioned. They acknowledge alſo the remainder of the Curſe on the Earth its ſelf on the ſame account. העולם כולו לא נברא אלא בשביל האדם ואחר שאדם חטא האדמה חסרה שלמותה. *The whole World*, ſayes one of their Maſters, *was not created but for man; and therefore after man ſinned, it came ſhort of its firſt perfection.* But theſe things being of ſome uſe for their Conviction, as alſo to diſcover the perverſe obſtinacy of ſome of their later Maſters, we may a little more particularly take them along with us.

§. 8. Firſt, They acknowledge that *Adam* was a *common Head* unto all mankind. So ſaith *Manaſſe Ben. Iſrael* from their Principles. *Cum itaque eſſet Adam futurus caput & principium humanæ naturæ, neceſſe erat illi a Deo conferri omnem perfectionem & ſcientiam: De Fragilitate*; pag. 34. *Whereas* Adam *was to be the Head and Principle of humane nature, it was neceſſary that God ſhould endow him with all perfection and knowledge.* And this Perfection of his knowledge *Aben Ezra* on Gen. 12. proves from Gods bringing all Creatures unto him to give them Names according to their Nature. And the ſame Author again in his Diſcourſe *de Termino Vitæ. Aben Ezra inquit nominibus propriis in Sacra Scriptura non præfigi* הוא הידיעה, *He demonſtrativum, quod tamen in voce Adam fit*, Gen. 3. 22. *ratio eſt quia in Adamo notantur omnes ejus poſteri, & univerſa ſpecies humana deſignatur.* Aben Ezra *ſayes, that* He Hajedia *is not prefixed unto proper names in the Scripture; only it is ſo unto the Word* Adam, Gen. 3. v. 22. *and the Reaſon is, becauſe in* Adam *all his Poſterity, the whole Race of Mankind is denoted and ſignified.* Now this could not be, but by vertue of ſome Divine Conſtitution. For, naturally *Adam* could have no other Relation to his Poſterity than every other man hath unto his own. And this was no other but that *Covenant* which God made with all mankind in him; whoſe Promiſes and Threatnings, Rewards and Puniſhments, muſt therefore equally reſpect them with him.

Wherefore

Wherefore, Secondly, they grant that on this account, his *Sin was imputed unto all his Poſterity.* That is ſome of them do ſo, and thoſe the moſt ſober of them. So *Rabbi Menahem Rakanatenſis in ſec. Bereſhith. &c.* אין לתמוה על חטא אדם וחוה ; *It is no wonder why the Sin of* Adam *and* Eve *was engraven and ſealed with the Signet of the King to be propagated unto all following Generations; For in the day that* Adam *was created all things were finiſhed, ſo that he was the Perfection and Complement of the whole workmanſhip of this world. Therefore when he ſinned the whole world ſinned, whoſe Sin we bear and ſuffer, which is not ſo in the Sin of his Poſterity.* To be ſealed with the Signet of the King, is their Expreſſion of Gods Conſtitution.

And theſe words are very conſonant to thoſe of our Apoſtle, *Rom.* 5. 12. *As by one man Sin entered into the World, and Death by Sin, ſo Death paſſed upon all men, for that, or becauſe in him all have ſinned.* To the ſame purpoſe ſpeaks the *Targum on Eccleſ.7.v.29.* in the Copies followed by the *Jayan* and *London* Bibles; (for ſo the words are not in thoſe of *Buxtorf*, nor the *Biblia Regia*) *God made the Firſt man upright and innocent before him, but the Serpent and* Eve *ſeduced him,* ונרמו לאסתקפא עלוהו יום מותא ולכל דירו ארעא, *and gave cauſe why the day of Death ſhould come on him and all the Inhabitants of the Earth.* And we can have no more Authentick Teſtimony of the Apprehenſions of their *antient Doctors*, than what their *Targums* afford us. And therefore *Joſeph Albo* in *Seher Itharim* expreſly concludes *lib.* 1. *chap.* 11. *that all the puniſhments relating unto* Adam *and* Eve *for their firſt Sin belong unto all mankind.* And whereas they fancy that ſome Perſons ſpent their dayes without actual ſin; at leaſt any ſuch as ſhould deſerve Death, they charge their Death on the guilt of the ſin of *Adam.* So the *Targum* on the laſt Chapter of *Ruth*; *And* Hobed *begat* Jeſſe, *who was called* Nachaſh, *and there was no iniquity, or corruption in him for which he ſhould be delivered into the hand of the Angel of Death to take his ſoul from him; and he lived many dayes, untill the Counſell that the Serpent gave to* Eve, *abode before the Lord; and upon that Counſell were all the inhabitants of the Earth made guilty of death, and upon the account of that ſin dyed* Jeſſe *the Righteous. Lud. Capellus* in his Annotations on *John* 3. hath an obſervation on this paſſage in the *Targum*, not unworthy conſideration. The *Jews* call *Jeſus* ישו without ע: which differs little from ישי; and ſo he may be here intended; for he may be called נחש both becauſe he was prefigured by the *Brazen Serpent*, and becauſe the Names of נחש and משיח are the ſame by *Gematry*, or in their Numeral Letters; a great occaſion amongſt them to change the Names of Perſons and things. And this they might have from ſome Tradition which they underſtood not. The like Teſtimony we have in *Siphre*; אר' יוסי הגלילי צא ולמד, *Rabbi Joſe the Galilean ſaid, go forth and learn the Merit of Meſſiah the King, and the reward of that Righteous One above the firſt* Adam, *who had only Negative Precepts given unto him which he tranſgreſſed; behold how many deaths befell him and his Generations, and the Generations of his Generations, unto the End of all Generations.* Anſwerable unto that of the Apoſtle, *Rom.* 5. 18. *Therefore as by the offence of one, judgement came upon all men unto condemnation, even ſo by the righteouſneſs of one, the free gift came upon all men unto the juſtification of Life.*

And this Puniſhment of the Sin of *Adam* and *Eve* they grant to have been ſo terrible, that they ſay, that in the day they were caſt out of Paradiſe God lamented over them. כמה דאתרנו אדם וחוה מגנתא דעדן ואספיד מרי עלמא עלויהון. *Even as* Adam *and* Eve *when they were judged and caſt out of the Garden of* Eden, *and the Lord of the world lamented over them. Targum*, on *Lamenta*, *chap.* 1. *v.* 1. And to ſhew alſo that the whole creation was made ſubject unto Vanity upon the Sin of our firſt Parents, *Moſes Haddarſhan* in *Bereſchit Rabba* on *Gen.* 3. *v.* 6. informs us, that *Eve* gave of the fruit of the Tree which ſhe took unto all the Beaſts of the field, and Birds of the air, חול only, (which they interpret the *Phœnix*) excepted. The Truth indeed in theſe Expreſſions is clouded with Fables and trifles; but they who are offended at them may do well to direct us unto *Judaical* Writers that are free from ſuch follies; and yet on theſe things do innumerable poor ſouls venture their Eternal Condition, in an oppoſition to the bleſſed Goſpel of the glorious God,

The *later Maſters* I acknowledge are in this whole matter lubricous and uncertain; and they have been ſo in eſpecial manner ever ſince they began to underſtand the plea of Chriſtians for the neceſſity of *ſatisfaction* to be made by the ſufferings of the *Meſſiah* from the Doctrine of the Fall and Sin of Man. Hence *Abarbinel* in his Commentary on *Iſa.* 53. expreſly argues againſt thoſe ſufferings of the Meſſiah, from the *non-neceſſity* of them with reference unto the Sin of *Adam.* They contend alſo ſome of them that §. 9.

it was not ſo ſorely revenged, as we plead it to have been. *Aſk an Heretick* (a Chriſtian) ſaith *Lipman* in his *Nizzachon*, *how it can enter into their hearts to think that God ſhould uſe ſo great ſeverity againſt the Sin of* Adam, *that he ſhould hold him bound for ſo ſmall a matter, namely, for the eating of an Apple, that he ſhould deſtroy him in this world, and that to come, and that not him only but all his Poſterity.*

But the blind *Phariſee* diſputes not ſo much againſt us as againſt God himſelf. Who was it that denounced death in caſe he ſo tranſgreſſed? Who was it that pronounced him miſerable, and the world accurſed on the account thereof? Are we to blame if the *Jews* are not pleaſed with the wayes of God? Beſides although to *eat an Apple* be in its ſelf but a ſmall thing, yet to diſobey the command of the great God, is no ſuch ſmall matter as the *Jew* ſuppoſeth; eſpecially that command which ſet boundaries unto that excellent condition, wherein *Adam* in the right of all his Poſterity was placed. But theſe Exceptions owe their Original unto a diſcovery of the Tendency of that Truth, which otherwiſe as we have ſhewed they are convinced of; and which we have ſufficiently cleared from the Scripture.

§. 10. The ſecond conſequent of the firſt ſin of man, is the *Morall corruption* of Nature, the ſpring of all that evil of actual ſin that is in the world. And herein we have a full conſent from the Jews, delivered after their manner, both in the *Targums*, *Talmuds*, and private Writings of their principal Maſters. For an Evil Concupiſcence in the heart of man from his very conception they generally acknowledge.

The name they give unto it, is יצר הרע *figmentum malum*; the evil figment of the Heart; properly enough, from *Gen. 6. v. 5.* And God ſaw that the wickedneſs of man was great in the earth; וכל־יצר מחשבת לבו רק רע כל־היום, *and that the whole figment of the thoughts*, or computation *of his heart*, *was only evil, every day.* Hence have they taken their יצר הרע, a more proper name than that uſed by Chriſtian Divines of *Originale Peccatum.* And it is a ludicrous ignorance in ſome of the late *Rabbins*, who profeſs themſelves to deny Original Sin, as doth the Author of the Queſtions and Objections, publiſhed by *Brenius*, and others of them, and yet in the mean time grant this *Evil figment* in all mankind, which was not in *Adam* in his innocency. And hereunto they oppoſe that יצר הטוב, that *Good Concupiſcence*, which they fancy to come on every one at the Age of thirteen years, when he becomes *Filius Præcepti*, or liable unto the commands of God. The *Targumiſts* term it in the *Chaldee* Tongue, יצרא בישא to the ſame Purpoſe. And it is mentioned by them, *Pſal.* 13. 5. That יצרא בישא, *the Evil figment ſay not I have ruled over him*; inſtead of *the Enemy*; for it is the chief enemy of men. Twice alſo it is mentioned in the *Targum* of *Pſalm* 50. v. 14. נכוש יצרא בישא *reſtrain the Evil figment, and it ſhall be accounted before God as a Sacrifice.* Doubtleſs none more acceptable; and to the ſame purpoſe the words are alſo *v.* 23. And in *Pſalm* 91. 12. that thy *foot ſtumble not at the evil figment which is like a ſtone.* That is, that it ſeduce thee not, that it cauſe thee not to offend, to ſtumble and fall into ſin. See *James* 1. 14. And *Pſalm* 119. *v.* 70. they call it abſolutely יצרא דלב the *figment*, or evil *fomes*, of the heart. אטפש היך תרב יצרא דלבהון; *the figment of their heart is made thick or hard as with fatneſs*; an expreſſion not unuſual in the Scripture to ſet out impenitency and ſecurity in ſinning: *Iſa.* 6. 10. And in *Iſa.* 62. v. 10. they mention הירוד יצרא, the thought of *luſt*, or of the *figment*; which is that *conceiving* of it, mentioned by *James*, *Chap.* 1. 14.. For הירוד is the inward evil thoughts of the heart, or the firſt motion of ſin. Moreover they do not unfitly deſcribe it by other property; as *Eccleſ.* 9. 14. יצרא בישא דמתיל למלך רב; *The evil figment or concupiſcence which is like unto a great King*; namely becauſe of its power; on which account in the New Teſtament it is ſaid βασιλεύειν, to *raign as a King*, becauſe of the ſubjection unto it, ἐν ταῖς ἐπιθυμίαις, in the Luſts or Concupiſcence of the heart, *Rom.* 6. 12. and κυριεύειν, or to have *Dominion* v. 14. which is to the ſame purpoſe with that of the *Targumiſt*; evil concupiſcence is like a great King. And this Teſtimony we have given unto this *Moral* corruption of nature in the *Targums*, the moſt antient Records of the *Judaical Apprehenſions* about theſe things, that are now extant, or have been ſo for many Ages.

§. 11. The *Talmudiſts* have expreſſed the ſame thoughts about this inbred and indwelling ſin; and to ſet forth their conceptions about it, they have given it ſeveral *names* not unſuited unto thoſe deſcriptions of it, which are given us by the Holy Ghoſt in the New Teſtament. As,

Firſt, They call it רע, that is, *malum* Evil; a Name as they ſay given by God himſelf; *Gen.* 8. 21. Hence is that Obſervation of *R. Moſes Haddarſhan*, from *R. Joſe* in *Bereſhith*

Bereſhith Rabba; עלוב מאוד, *Sad*, or dark *is that Maſs againſt which he that made it gives Teſtimony that it is Evil; and our Maſters affirm that nought is that plant, which he that planted it witneſſeth to be Evil.* And in anſwer hereunto it is termed in the New Teſtament, ἡ ἁμαρτία, *that ſin*, that Evil thing that dwelleth in us: *Rom.* 7.

Secondly, They ſay, that *Moſes* calleth it, ערלה, *præputium*, or *uncircumciſion*, *Deut.* 10. 16. And therefore in *Tract. Sand. cap.* 11. to the Queſtion, when an Infant may be made partaker of the World to come, *Ka. Nachman* the Son *of Iſaac* anſwereth, משעה שנימל, preſently after he is *circumciſed*; Circumciſion being admitted of old, as the ſign of the taking away by Grace of the natural *evil figment* of the heart. And in Anſwer hereunto, it is called by our Apoſtle ἀκροβυστία, or *Uncircumciſion*; *Col.* 2. 13.

Thirdly, They ſay, *David* calls it טמא an *Unclean thing*. This they draw from *Pſalm* 51. *v.* 12. by the *Rule of Contraries*, a great Guide in their Expoſitions. Create in me a *Clean Heart* O God; whence it appears that the Heart of its ſelf is *unclean*. And the *Apoſtle* gives it us under the ſame Name and Notion, 1 *Theſ.* 4. *v.* 7. 1 *Cor.* 7. *v.* 14.

Fourthly, *Solomon* as they ſuppoſe calls it שונא an *Enemy* or *Hater*, *Prov.* 25. *v.* 21. How properly they gather this name from that place, *ipſi viderint*; This I know that to the ſame purpoſe it is called in the New Teſtament, ἔχθρα, *Enmity*, or Hatred; *Rom.* 8. 7. and all the Effects of Enmity, or actings of an *Enemy*, שונא, are aſcribed unto it, 1 *Pet.* 2. 11.

Fifthly, *Iſaiah* calls it מכשול, *the offence*, or ſtumbling block, *Iſa.* 57. 17. πρόσκομμα, *Rom.* 5. 18. See *James Chap.* 1. *v.* 14, 15. The cauſe of our ſtumbling and falling.

Sixthly, *Ezekiel* calls it, אבן, a *ſtone*, *chap.* 36. *v.* 26. The Reaſon of this Appellation is commonly known; neither doth any Alluſion better ſet out the *nature* of it from its Effects. καρδία σκληρὰ καὶ ἀμετανόητος, an hard and *impenitent heart*, *Rom.* 2. *v.* 5.

Seventhly, *Joel* calls it, as they ſay, צפוני, that *hidden thing*, *chap.* 2. 20. for ſo they interpret הצפוני in that place; whereby they ſeem to intend that *Darkneſs and Deceitfulneſs*, which are often aſcribed unto it, in the New Teſtament. And theſe names they largely Comment upon. Now though I ſhall not juſtifie their deduction of them, from the places mentioned, which yet ſome of them are proper enough unto their purpoſe; yet, as was ſaid, the Names themſelves ſeem not unſuitable unto that deſcription of it which we have in the New Teſtament. Beſides they ſpeak elſewhere to the ſame purpoſe. In *Neve Shalom lib.* 10. *cap.* 9. They term it זוהמת נחש, the defilement of the Serpent; See 2 *Cor.* 11. 3. and מלך זקן וכסיל, from *Eccleſ.* 4. *v.* 13. *An old and fooliſh King*; So is that place interpreted in *Midraſh Coheleth*. And this as we obſerved before anſwers what we are taught in the New Teſtament, concerning the *Reign and Dominion* of Sin; as alſo the Name given it by the Apoſtle, of παλαιὸς ἄνθρωπος, *the Old Man*; both being compriſed in that expreſſion, an *old and fooliſh King*, though the Text be wreſted by them in their uſual manner. And they give a *tolerable Reaſon* in the ſame place, of this Appellation of the *Old Man*; becauſe ſay they, it is joyned unto a man in his infancy, continuing with him unto his Old Age; but the יצר הטוב, that is, the *New man*, *or Good concupiſcence comes not on our nature untill the Age of thirteen years*; ſo the *Midraſh*, feeling in the dark after that ſupply of of Grace, which is ſo clearly revealed in the Goſpel. And in *Tractat. Sandrim. fol.* 91. they ask this Queſtion; יצר הרע אימתי שולט באדם, *from what time doth the Evil Concupiſcence bear rule in a man? from the Time of his birth, or from the time of his forming in the Womb?* Rabbi *anſwered from the time of his conception and forming in the Womb.* And this *Kimchi*, on *Pſalm* 51. illuſtrates by a ſimilitude, not altogether impertinent. As, ſaith he, *He that ſows a bitter Berry, that bitterneſs becomes naturall unto the Tree and Fruit that grows thereon.* And this Concupiſcence which is in the heart of man from his Conception, they acknowledge to have proceeded Originally from the Sin of our firſt Parents, for if it were implanted in him at his Creation, it cannot be avoided but that God himſelf muſt be aſſigned as the Principal efficient *Cauſe* of all Moral Evil.

Unto this purpoſe ſpeaks their late Maſter in his *Preface* to his Book *de Fragilitate*. *Hæc vitioſitas*, ſaith he, *ex primorum Parentum profecta crimine contagioq;, invaſit utramq; animæ rationalis facultatem, mentem, qua apprehendimus, & voluntatem qua appetimus*; *This vitioſity and contagion proceeding from the Sin of our Firſt Parents, hath invaded both the faculties of our Rational Souls, both the Underſtanding and the Will.* And for the continuance of this Evil, or its abode in us, they expreſs it in *Bereſhith Rabba*; כל זמן שהצדיקים חיים הם נלחמים יצר, *ſo long as the Righteous live they wage*

War with their concupiſcence. And they variouſly ſet forth the growth of it, where it is not corrected by Grace. At firſt they ſay, it is like a *Spiders thread*, but at laſt like a *Cartrope*; from *Iſa.* 59. *v.* 5. and *Chap.* 5. *v.* 18. And again, in the beginning it is like a ſtranger, then as a Gheſt, but laſtly as the Maſter of the Houſe; ſee *James* 1. 14, 15. And according to their wonted manner on *Gen.* 4. *v.* 7. where רובץ of the Maſculine Gender is joyned with חשאת of the Fœminine, they obſerve: in *Bereſhith Rabba: ſec.* 22. בתחלה הוא חש כנקבה ואחר כך הוא מתגבר כזכר, at firſt it is like a woman, but afterwards it waxeth ſtrong like a man.

§. 12. More *Teſtimonies* of this nature, from the Writings that are of Authority amongſt them, might be produced, but that theſe are ſufficient unto our Purpoſe. That we aim at, is to evidence their Conviction of that manifold miſery which came upon mankind, on the *Entrance of Sin* into the world. And two things we have produced their Suffrage and Conſent unto.

Firſt, The Change of the Primitive Condition of Man, by his Defection from the *Law of his Creation.* This made him obnoxious in his whole Perſon and all his Concernments to the diſpleaſure and Curſe of God, to all the *Evil* which in this world he feels, or fears in another; to Death Temporal and Eternal. And hence did all the diſorder which is in the *Univerſe* ariſe. All this we have found them freely teſtifying unto. And this muſt be acknowledged by all men, who will not brutiſhly deny what their own Conſciences dictate unto them, and which the condition of the whole lower world proclaims, or irrationally aſcribe ſuch things unto God, as are utterly inconſiſtent with his Wiſdom, Goodneſs, Righteouſneſs, and Holineſs. And,

Secondly, We have manifeſted their acknowledgement, that a Principle of Sin, or Moral Evil, hath invaded the nature of man; or that from the ſin of our firſt Parents, there is an Evil Concupiſcence in the heart of every man, continually and inceſſantly inclining the Soul unto Operations *ſuitable* unto it; that is unto all Moral Evil whatever. From both theſe it unavoidably follows, on the firſt Notions of the Righteouſneſs, Holineſs, Veracity, and Faithfulneſs of God, that mankind in this eſtate and condition, can juſtly expect nothing, but a *confluence of Evil* in this world, and at the cloſe of their Pilgrimage, to periſh with a Ruine Commenſurate unto their Exiſtence. For God having in Wiſdom and Righteouſneſs, as the Soveraign Lord of his Creature, given them a *Law*, good, juſt, and equal, and having appointed the *Penalty* of Death and his everlaſting diſpleaſure therein unto the *Tranſgreſſion* thereof; and withall having ſufficiently promulgated both *Law* and *Penalty*, (all which things we have before demonſtrated) the Tranſgreſſion prohibited actually enſuing, God himſelf being Judge, it remains that all this Conſtitution of a Law, and threatning of a penalty was vain and ludricous, as *Satan* in the *Serpent* pretended, or that mankind is rendered abſolutely miſerable and curſed, and that for ever. Now which of theſe is to be concluded, Divine Revelation in the Scripture, Reaſon, and the Event of things, will readily determine.

§. 13. That God without the leaſt impeachment of his Righteouſneſs or Goodneſs might have left all mankind *remedileſs* in this Condition, is manifeſt, both from what hath been diſcourſed concerning the means whereby they were brought into it, and his dealing with *Angels* on the like occaſion. The *condition* wherein man was created, was *morally* good and upright; the *ſtate* wherein he was placed outwardly happy and bleſſed; the *Law* given unto him, juſt and equall, the *Reward* propoſed unto him, glorious and ſure, and his *Defection* from this condition voluntary. What ſhall we ſay then, is God unjuſt who inflicteth Vengeance? God forbid. The Execution of a Righteous Sentence, upon the *voluntary* Tranſgreſſion of a Law *juſt and equal*, hath no unrighteouſneſs in it. And this was the ſumm of what God did in this matter, as to the miſery that came on mankind. And who ſhould judge Him, if he left him for ever to *eat of the fruit of his own wayes, and to be filled with his own devices?* He had before, as expreſſed his Power and Wiſdom, ſo ſatisfied his Goodneſs and Bounty in his Creation, with his endowments, and enjoyments according unto the Law thereof; and what could man look for farther at his hands?

Hence *Adam* when his *eyes were opened* to ſee the nature of *Evil* in that actual ſenſe which he had in his Conſcience of the guilt that he had contracted, had not the leaſt Expectation of Relief or Mercy. And the *folly* of the courſe which he took in *hiding* himſelf, argues ſufficiently both his preſent Amazement, and that he knew of nothing better to betake himſelf unto. Therefore doth he give that account of the *Reſult* of his

his thoughts, as unto the Relation that was between God and him, and what only he now looked for from him, *I heard thy voice, and was afraid.* Neither would any *Revelation* that God had then made of himſelf, either by the *Works* of his Power and Wiſdom, or by any inbred impreſſions on the ſouls of men *concreated* with them, give encouragement unto them that had ſinned againſt him to expect Relief. Beſides He had dealt thus with *Angels.* Upon their firſt Sin, *he ſpared them not*, but at once without hope of Recovery caſt them under the *Chains of Darkneſs to be kept unto the* final *Judgement of the laſt day.* This our *Apoſtle* diſcourſeth unto the *Hebrews*; *chap.* 2. Now God dealt not unſuitably unto any of the Excellencies of his Nature, when he left the *Apoſtatizing Angels* to periſh without Remedy unto Eternity. Had he dealt ſo alſo with *Apoſtatizing Mankind*, who were drawn into a conſpiracy againſt him by the *Head of the Defection*, his wayes had been Holy and Righteous.

Yet doth not this great Inſtance of Gods dealing with Angels abſolutely conclude his leaving of mankind remedileſs in his miſery alſo. He might *juſtly* do ſo, but thence it doth not follow that *neceſſarily* he muſt ſo do. And although the chief, and indeed only Reaſon of his extending Grace and Mercy unto *Men*, and not unto *Angels*, was his own Soveraign Will and Pleaſure, concerning which who can ſay unto him, *What doeſt thou?* yet there was ſuch a difference between theſe two ſorts of Original Tranſgreſſors, as may manifeſt a *Condecency* or ſuitableneſs unto his Righteouſneſs and Goodneſs in his various proceeding with them. For there are ſundry things that put an Aggravation on the Rebellion of *Angels* above that of man; and ſome that render their ruine leſs deſtructive unto the Glory of the Univerſe, than that of mankind would have been. For, §. 14.

Firſt, The Angels were created in an *eſtate and condition*, much *ſuperiour* unto, and more excellent than that of Man; and ſo likewiſe were their preſent or actual *enjoyments* far above his, though they alſo were admirable and bleſſed. The place of their *firſt Habitation* which they left, *Jude* 6. was the Higheſt *Heavens*, the moſt glorious receptacle of created Beings; in oppoſition whereunto they are ſaid to be caſt into the *loweſt Hell*, 2 *Pet.* 2. 4. Whereas *Man* was placed in the *Earth*, which although then beautifull and excellently ſuited to his condition; yet was every way inferiour unto the glory and luſtre of the other, which God ſo had *Garniſhed by his Spirit*, *Job* 26. 13. and which for its curious Excellency is called the *Work of his Fingers*, *Pſalm* 8. 3. And in theſe different places of their Habitation,

Secondly, Their ſeveral Employments alſo did greatly differ; The work of Angels was immediately to attend the *Throne of God*, to miniſter before him, and to give glory unto him, and to execute the Commands of his Providence in the Government of the works of his hands; *Pſal.* 68. *v.* 17. *Dan.* 7. *v.* 10. *Ezek.* 1. 5, 6, 7. *Heb.* 1. 14. *Revel.* 5. 11. the higheſt pitch of Honour that a meer *creature* can be exalted unto. Man during his natural life was to be employed in *tilling and dreſſing of the Ground*, *Gen.* 2. 16. a labour that would have been eaſie, uſefull, and ſuitable unto his condition, but yet in honour, advantage, and ſatisfaction, unſpeakably beneath the Duty of the Others.

Thirdly, Their *Enjoyments* alſo greatly differed. For the *Angels* enjoyed the immediate glorious Preſence of God, without any external *created reſemblances* of it; when man was kept at a greater Diſtance, and not admitted unto ſuch immediate communion with God, or enjoyment of his Glorious Preſence. Now all theſe, and the like Conſiderations, although on the one ſide they do not in the *leaſt extenuate* or excuſe the ſin and crime of *Man* in his *Apoſtaſie*, yet they *greatly aggravate* the Wickedneſs, Ingratitude and Pride of the *Angels.*

Moreover, they differed in their *Intellectual Perfections*, whereby they were enabled to diſcern the Excellencies, and to know the mind of God. For although man had all that Light, Knowledge and Wiſdom *concreated* with him, and ſo *naturall* unto him, which were any way needfull to enable him unto a right and due performance of the *Obedience* required of him, in the Obſervance whereof he ſhould have been brought unto the Enjoyment of God; yet it came far ſhort of that *Excellency* of Underſtanding, and that piercing Wiſdom which was in thoſe *Spiritual Beings*, which they were endowed withall to fit them for that *near* contemplation of the glory of God whereunto they were admitted, and that ready Apprehenſion of his mind which they were to obſerve. And as theſe were in themſelves, and ought to have been improved by themſelves, as *bleſſed means* of preſerving them in their Obedience, ſo being deſpiſed and neglected they were a great Aggravation of the Wickedneſs of their *Apoſtaſy.*

There

There was likewiſe (Fifthly) a difference in the *manner of their Defection.* Man was *circumvented* by the Craft and Policy of the *Angels*, who were made before him, and ſinned before him. And this, although He was furniſhed with an Ability and Power to have rejected and overcome, yet it had that influence into his Sin and Fall, that the Holy Ghoſt affirms that our *firſt Parents* were SEDUCED, or deceived, 1 *Tim.* 2. 14. 2 *Cor.* 11. 3. and therefore calls *Sathan* their *Murderer*, *John* 8. 34. But the Angels had nothing without them to excite, provoke, or *lay ſnares* for them; but of their own *Voluntary Choice*, and meer motion of their own mind, in the Exerciſe of that *Freedom of their Wills* which was beſtowed on them for their own honour and advantage in their Obedience, left their ſtations, and ſet up themſelves in a way of Oppoſition unto their *Creator*, who had exalted them above their companions, newly brought out of the ſame *Nothing* with themſelves, into a condition of the higheſt created Glory imaginable.

Again (Sixthly) although the condition of mankind being to be propagated by *naturall Generation* from one common Stock, made it neceſſary that our *Firſt Parents* ſhould have a greater Truſt repoſed in them, by Reaſon of their *Repreſentation* of their whole Poſterity in that Covenant wherein they ſtood before God, than any *Angel* could have, ſeeing they ſtood every one, only in his *own name*, and for himſelf; yet they were but *two perſons* that actually ſinned at firſt, and thoſe one after another, one ſeduced by another; whereas the *Angels* in multitudes *inconceivable*, by a joint conſpiracy at the ſame inſtant combined together againſt the Authority and Law of their Creator; and as it ſhould ſeem appointed one among themſelves for the Head of their Apoſtaſie. Now although, as was ſaid, none of thoſe things can, or do in the leaſt *extenuate* the ſin of *man*, which was the product of inconceivable infidelity and ingratitude, yet they contain ſuch *Aggravations* of the Sin of *Angels*, as may evidence a condecency unto Divine Wiſdom and Goodneſs, in paſſing them by in their ſin and miſery unto Eternity, and yet giving Relief unto mankind.

Laſtly, We may add unto what hath been ſpoken the concernment of the glory of God in the *Univerſe*. For if *man* had been left for ever without Relief, the whole *race* or kind of Creatures, partakers of *Humane Nature*, had been utterly loſt; nothing of that kind could ever have come unto the Enjoyment of God, nor could God have ever been glorified by them in a way of Thankfulneſs and Praiſe, which yet was the End why he made that ſort of Creatures. For the whole race of them as to the *Event* would have been meer Objects of Wrath and Diſpleaſure. But in the Fall of Angels, they were only a certain number of *individuals*, that ſinned, the whole kind was not loſt as to the firſt End of their Creation. *Angelical Nature* was preſerved in its orderly dependance on God, in thoſe millions that kept their Obedience, and Primitive condition thereon, which is continued unto them with a *ſuperaddition* of Glory and Honour, as ſhall be elſewhere declared. God then having made himſelf *two Families* unto his Praiſe, amongſt whom he would dwell, that above of *Angels*, and this below of *mankind*, had *ſinning Man*, which was the whole Creation participating in *Humane Nature*, been utterly caſt off, one *Family* had been loſt for ever, though ſo great a Remnant of the other was preſerved. Wherefore, as we ſhall afterwards ſee, it ſeemed good unto his Infinite Wiſdom, as to *preſerve* that Portion of his *Superiour Family* which ſinned not, ſo to recover a portion of that *below*, and to make them up into *one Family* in one New Head, his Son *Jeſus Chriſt*, in whom he hath now actually gathered into *One*, all things that are in Heaven and Earth unto his *Praiſe and Glory*, *Epheſ.* 1. 10. It appears then that no certain concluſion can hence be drawn, that *man* is left remedileſs in his Sin and Miſery, becauſe Angels are ſo; ſeeing that although the *whole Cauſe* of the difference made is to be referred unto the Soveraign Will, Wiſdom and Pleaſure of God, yet there is that appearing unto Reaſon, which manifeſts a ſuitableneſs unto his Excellencies in the diſtinction to be put between them.

§. 15. There is then no *Neceſſary Reaſon* inducing us to believe, that God hath left all mankind to periſh in their ſin and miſery under the *Curſe* without any proviſion of a *Remedy*; yea, there are on the other ſide Evidences many and certain, that there is a *Way* provided for their Recovery. For,

Firſt, The Glorious Properties of the Nature of God whoſe Manifeſtation and Exaltation in all the works that outwardly are of him, he deſigneth, do require that there ſhould be *Salvation* for *Sinners*. Even this matter of the *Salvation of Sinners* conduceth, yea is neceſſary unto the manifeſtation of ſome of thoſe Divine Excellencies, wherein no ſmall part of the glory of God doth conſiſt. God had in the *Creation* of all things

glorified

glorified his Greatneſs, Power, Wiſdom and Goodneſs. His Soveraignty, Righteouſneſs, and Holineſs, he had in like manner revealed in that *Holy Law* which he had preſcribed unto Angels and Men for the Rule of their Obedience, and in the Aſſignation of their Reward. Upon the *Sin* of Angels and Men, he had made known his Severity and *Vindictive Juſtice*, in the Curſe and Puniſhment inflicted on them. But there were yet remaining undiſcovered in the *Abyſſe* of his Eternal Eſſence, *Grace*, and *Pardoning Mercy*, which in none of his Works had as yet exerted themſelves, or manifeſted their Glory. And in caſe no *Remedy* be provided for mankind under the Evils mentioned, and their utter ruine, as they muſt have periſhed accordingly, ſo thoſe glorious Properties of the nature of God, all wayes of exerting their proper and peculiar Acts being *ſecluded*, all objects of them removed, could not have been equally glorified with his other Holy Attributes. The creatures know nothing in God, but as it manifeſted in its Effects. His *Eſſence* in itſelf dwells in Light inacceſſible. Had never any ſtood in need of *Grace* or *Mercy*, or doing ſo, had never been made partakers of them, it could not have been known that there was that kind of *Goodneſs* in his Nature, which yet it is his deſign principally to glorifie himſelf in. The *neceſſity* therefore of the Manifeſtation of theſe Properties of God, his Goodneſs, Grace, Mercy, and Readineſs to Forgive, which can only be exerciſed about *ſinners*, and that in their Relief and Salvation from Sin and Miſery do require that the Deliverance enquired after be admitted and juſtly expected. And this *Expectation* is ſo much the more *juſt* and firmly grounded in that there is nothing in himſelf which the Lord more requireth our *Conformity* unto himſelf in, than in this Condeſcenſion, Goodneſs, Grace, and Readineſs to forgive, which manifeſts how *dear* the glory of them is unto him.

Secondly, To what End ſhall we conceive the Providence and *Patience* of God to be exerciſed towards the Race of Mankind, for ſo long a ſeaſon in the Earth? We ſee what is the general Iſſue and Event of the *continuance* of Mankind in the world; God ſaw it and complained of it long ago, *Gen.6. v.* 5, 6. Shall we now think that God hath no other Deſign in his *Patience* towards mankind for ſo many Generations, but meerly to ſuffer them *All*, and *Every one* without exception, to ſin againſt him, diſhonour him, provoke him, that ſo He may at length everlaſtingly deſtroy them? That this indeed is the *Event* with many, with the moſt, through their own perverſe wickedneſs, blindneſs, and love of the pleaſures of ſin, cannot be denyed. But to ſuppoſe that God hath no other *deſign* at all, but meerly by his Patience to forbear them awhile in their *folly*, and then to avenge himſelf upon them, is unſuitable unto his Wiſdom and Goodneſs. It cannot be then, but that he would long ſince have cut off the whole Race, if there were *no way* for them to be delivered out of this periſhing condition. And although this way what ever it be, is not *Effectual* towards All, yet for their ſakes towards whom, through the grace of God it is, and ſhall be ſo, is the *Patience* of God exerciſed towards the whole Race of Mankind, and their Being is continued in this world. Other Reaſon of this *Diſpenſation* of Divine Wiſdom and Goodneſs can none be aſsigned.

Thirdly, That there is a *way of Diliverance* for Mankind, the *Event* hath manifeſted in two remarkable and undeniable *Inſtances*.

Firſt, In that *ſundry Perſons* who were as others by *nature children of Wrath*, and under the Curſe, have obtained an undoubted and *infallible* intereſt in the love and favour of God, and this *Teſtimony* that they pleaſed him. What were the *Aſſurances* they had hereof, I ſhall not now debate. But I take it now for granted, which may be farther confirmed as occaſion ſhall require, that ſome Perſons in all Generations, have enjoyed the *Friendſhip*, Love and Favour of God; which they could never have done, unleſs there had been ſome way for their Deliverance out of the ſtate of Sin and *Miſery* before deſcribed. For therein every man upon a juſt account will find himſelf in the ſtate of *Adam*, who when *he heard the voice of God was afraid.*

Secondly, God hath been pleaſed to require from men a *Revenue of Glory* by a way of Worſhip preſcribed unto them after the Entrance of ſin. This he hath not done unto the *Angels* that ſinned; nor could it have been done in a conſiſtency with *Righteouſneſs* unto *men* without a Suppoſition of a *Poſſibility* of Deliverance from under his Wrath. For in every Preſcription of Duty, God propoſeth himſelf as a *Rewarder*, which he is only unto them that pleaſe him; and to pleaſe God without the *Deliverance* enquired after is impoſsible. Beſides that God is actually glorified in the world, by the *Way of Worſhip* required on this ſuppoſition, ſhall be elſewhere declared, and *Arguments* added in

full

full meaſure to confirm our Aſſertion. *Deliverance* then from this condition may on juſt grounds be expected; and how it might be effected, is our next Enquiry.

§. 16. The great Relief enquired after, muſt be brought about by *men* themſelves, or by ſome *other* for them. What they can do themſelves herein we may be quickly ſatisfied about. The nature of the *Evils* under which they ſuffer, and the *Event* of things in the world ſufficiently diſcover the diſability of men to be their own *Deliverers*. Beſides, who ſhould contrive the *way* of it, for them? One Single Perſon, More, or All? How eaſily the *impoſſibility* of it might be demonſtrated on any of theſe ſuppoſitions, is too manifeſt to be inſiſted on. The *Evils* ſuffered under, are of two ſorts, both *Univerſal* and Eternal. The firſt is that of *Puniſhment*, inflicted from the Righteouſneſs of God.

There are but two wayes poſſible (ſetting aſide the Conſideration of what ſhall be afterwards fixed on) whereby mankind, or any individual Perſon amongſt them, may obtain deliverance from this Evil: And the firſt is, that God without any further conſideration ſhould remit it, and exempt the *Creation* from under it. But although this way may ſeem *poſſible* unto ſome, it is indeed utterly otherwiſe. Did not the ſentence of it proceed from his *Righteouſneſs*, and the Eſſential Rectitude of his Nature? Did he not engage his *Truth* and faithfulneſs, that it ſhould be inflicted? and doth not his *Holineſs* and Juſtice require that ſo it ſhould be? What ſhould become of his glory, what would he do unto his great name, if now without any Cauſe or Reaſon he ſhould contrary unto all theſe engagements of his Holy Perfections, wholly remit and take it off? Nay, this would plainly juſtifie the *Serpent* in his Calumny, that what ever he pretended, yet indeed that no Execution of his Threatning would ever enſue. How alſo can it be ſuppoſed that any of his future *Comminations* ſhould have a juſt weight upon the ſouls of men; if that firſt great and fundamental one ſhould be fruſtrated and evacuated? or what *Authority* would be left unto his *Law*, when he himſelf ſhould diſſolve the Sanction of it? Beſides if God ſhould do thus, which Reaſon, Revelation, and the Event of things do manifeſt that he neither would nor *could*, (for he cannot deny himſelf) this would have been his work, and not an acquiſition of men themſelves, which we are now enquiring after. So that this way of *deliverance*, as it is but *imaginary*, ſo it is here of no conſideration.

There is *no other way* then for man, if he will not periſh eternally under the *puniſhment* due unto his Apoſtaſie and Rebellion, but ſecondly to find out ſome way of *Commutation*, or making a *Recompence* for the Evil of ſin unto the Law and Righteouſneſs of God. But herein his utter inſufficiency quickly manifeſts it ſelf. What ever he is, or hath, or can pretend any Intereſt in, lyes no leſs under the *Curſe* than he doth himſelf. And that which is under the *Curſe* can *contribute* nothing unto its removall. That which is in its whole *Being* obnoxious unto the greateſt Puniſhment, can have nothing wherewithall to make *Commutation* for it. For that muſt firſt be accepted in, and for its ſelf, which can either make *Attonement*, or be received for any other in Exchange. And this is the condition of man, and of every *individuall* of mankind, and will be ſo to Eternity, unleſs *Relief* ariſe from another place. It is farther alſo evident, that all the endeavours of men muſt needs be unſpeakably diſproportionate unto the Effect and End aimed at, from the concernment of the other parts of the Creation in the *Curſe* againſt ſin. What can they do to reſtore the *Univerſe* unto its firſt Glory and Beauty? How can they reduce the Creation unto its *Original Harmony*? Wherewith ſhall they *recompence* the Great God for the defacing of ſo great a portion of that *impreſs* of his Glory and Goodneſs that he had enſtamped on it? In a word, they who from their firſt *date* unto their utmoſt *Period* are alwayes under the *Puniſhment*, can do nothing for the *total* removall of it. The Experience alſo of *five thouſand years* hath *ſufficiently* evinced, how *inſufficient man* is to be a Saviour unto himſelf. All the various and uncertain motions of *Adam's* Poſterity in Religion, from the Extremity of *Atheiſm* unto that of *Sacrificing* themſelves and one another have been deſtined in vain, towards this End. Neither can any of them to this day, find out a better, or more likely way for them to *thrive* in, than thoſe wherewith their Progenitors deluded themſelves. And in the Iſſue of all we ſee, that as to what man hath been able of himſelf to do towards his own *Deliverance*, both himſelf and the whole world, are continued in the ſame ſtate wherein they were upon the firſt Entrance of Sin *cumulated* as it were with another world of Confuſion, Diſorder, Miſchief and Miſery. There is alſo another head of the Miſery of man, and that is the corrupt ſpring of *Moral Evil* that is in his nature. This alſo is *Univerſal* and Endleſs. It mixeth its ſelf with all, and

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every thing, that man doth, or can do, as a *Moral* Agent, and that alwayes, and for ever, *Gen. 6. v.* 5. It is then impoſſible that it ſhould have an end, unleſs it do either *deſtroy*, or ſpend its ſelf. But ſeeing it will do neither of theſe, *ever ſinning*, which man cannot but be, is not the way to *diſentangle* himſelf from ſin.

If then any Deliverance be ever obtained for mankind, it muſt be by ſome other not *involved* in the ſame miſery with themſelves. This muſt either be God himſelf or good Angels. Other *Rational Agents* there are none. If we look to the *latter*, we muſt ſuppoſe them to undertake this work either by the *Appointment* of God, or upon their own *Accord*, without his previous Command or Direction. The latter cannot be ſuppoſed. They knew too much of the Majeſty, Holineſs, and Terror of the great God to venture on an *interpoſition* of themſelves upon his Counſels and Wayes, uncommanded. To do ſo would have been a ſinfull *diſſolution* of the Law of their Creation. So much alſo they might diſcern of the work its ſelf, as to ſtifle unto *Eternity*, every thought of engaging themſelves into it. Beſides they knew the Will of God, by what they ſaw come to paſs. They ſaw his Juſtice and Holineſs *glorified* in the Evils which he had brought upon the world. That He would not for ever ſatisfie himſelf in that Glory, they knew not. And what was *man* unto them, that they ſhould buſie themſelves to retrive him from that condition whereinto he had caſt himſelf by ſin, finding Him glorified therein, in conformity unto whoſe will their Happineſs and Perfection doth conſiſt? As remote as men are from thoughts of recovering *Fallen Angells*, ſo far were they contriving the Recovery of Man. §. 17.

But it may be ſaid, that God himſelf might *deſign* them to work out the Salvation and deliverance enquired after, as was before ſuppoſed. But this makes God, and not them to be the Saviour, and them only the *Inſtruments* in the Accompliſhment of his work. Neither yet hath he done ſo, nor were they *meet* ſo to be employed. What ever is *purely pœnall* in the miſery of man is an Effect of the Righteous Judgement of God. This, as we have manifeſted could be no otherwiſe diverted from him, but by the *undergoing* of it, by ſome other in his ſtead. And two things are required in him, or them that ſhould ſo *undergoe* it. Firſt, That they were not themſelves *obnoxious* unto it, either *Perſonally*, or upon the firſt *common account*. Should they be ſo, they ought to look to their own *concernment* in the firſt place. Secondly, that they were ſuch, as that the Benefit of their *Undergoing* that Penalty, might according to the Rules of Juſtice redound unto them, for whom, and in whoſe ſtead they underwent it; otherwiſe they would ſuffer in vain. Now although the Angels might anſwer the firſt of theſe in their *Perſonal immunity* from obnoxiouſneſs unto the Curſe, yet the latter they were unſuited for. They had no Relation unto mankind, but only that they were the *Workmanſhip* of the ſame Creator. But this is not ſufficient to warrant ſuch a ſubſtitution. Had *Angels* been to be delivered, their Redemption muſt have been wrought in the *Angelical Nature*, as the *Apoſtle* declares, *Heb. 2. v.* 16. But what Juſtice is it that *Man* ſhould ſin, and *Angels* ſuffer? or from whence ſhould it ariſe that from *their* ſuffering it ſhould be Righteous, that *he* ſhould go free? By what notions of God could we have been inſtructed in the *Wiſdom* and Righteouſneſs of ſuch a Proceeding? Add hereunto, that this God *hath not done*, and we may ſafely conclude, that it *became him* not ſo to do.

But what need all this Enquiry? The *Jews* with whom we principally have to do in this matter, plead conſtantly, that God hath appointed unto men, at leaſt unto themſelves, a way and means of *Delivery* out of this condition. And this is, by the obſervation of *Moſes's Law*. By this they ſay, they are *juſtified* in the ſight of God, and have *Deliverance* from all wrath due unto ſin. This they *truſted* in of old; *Rom. 9. v.* 32. this they continue to make their *Refuge* at this day. *Spiritualis liberatio ſolummodo dependet ab Obſervatione legis quam Deus in monte Sinai promulgavit. Spiritual Deliverance dependeth ſolely on the Obſervation of the Law which God promulgated on Mount Sinai*, ſaith the Author of the Anſwers unto certain Queſtions propoſed to the *Jews*, Queſt. 5. publiſhed by *Brenius*, who in his reply hath betrayed unto them the moſt important Doctrines of the Chriſtian Religion. But this is their Perſwaſion. The giving of *this Law* unto them, they ſuppoſe to have freed them utterly from every thing in the condition before deſcribed, ſo far as they will acknowledge it to concern any of the Poſterity of *Adam*. And whereas they cannot deny but that they ſometimes ſin againſt the Moral Precepts of this Law, and ſo ſtand in need of Help againſt their *Helper*, they fix in this caſe upon a double relief. The firſt is of their own *Perſonal Repentance*; and the other the *Sacrifices* that are appointed in the Law. §. 18.

But whereas they now are, and have been for many Generations, deprived of the *Priviledge* as they eſteem it of offering Sacrifices according to the Law, they hope that their *own Repentance* with their death, which they pray that it may be *expiatory*, will be ſufficient to obtain for them the *forgiveneſs of ſin*. Only they ſay this might better and more eaſie be effected, if they might enjoy the Benefit of Sacrifices. So ſaith the forementioned *Jew*, whoſe Diſcourſe is publiſhed by *Brenius*. *Quamvis jam nulla ſint Sacrificia, quæ media erant ad tanto facilius impetrandam remiſſionem peccatorum, eadem tamen per pœnitentiam & reſipiſcentiam impetratur:* And again, *Hodie victimas offerre non poſſumus deſtituti mediis ad hoc neceſſariis, quæ quando obtinebimus, tum remiſſio illa tanto facilior reddetur. Reſpon. ad Quæſt. Septim.* If they cannot obtain the uſe of *Sacrifices*, yet the matter may be effected by their *Repentance*; only it were much eaſier to do it by *Sacrifices*. And they ſeem to long for them principally on this account, that by them they may free themſelves from ſomewhat of *Diſcipline* and Penance which now their conſciences enforce them unto: But this, as all other Articles of their Creed which are properly *Judaical*, is feigned by them to ſuit their preſent condition and Intereſt. For where do they find that their *Sacrifices*, eſpecially that which they moſt truſt in, namely, that on the *Feaſt of Expiation*, *Lev.* 16. was ever deſigned for this End, to enable them the *more eaſily* to obtain the Remiſſion of ſins by another means which they uſe? For it is ſaid directly, that the *Sacrifice* on that day did expiate their ſin, and make *Attonement* for it, that they might not dye; and not that it did help them in procuring pardon another way. But this is now taken from them, and what ſhall they do? Why rather than they will look or come to him, who was *repreſented* in that Sacrifice, and on whoſe account alone it had all its efficacy, they will find out a *new way* of doing that which their Sacrifices were appointed unto; and this they muſt do, or openly acknowledge that they all *periſh* eternally. I ſhall not inſiſt long on the caſting down of this *Imagination*, all the Foundations of it being long ago demoliſhed by our *Apoſtle* in his *Epiſtles*, eſpecially thoſe to the *Romans*, *Galatians*, and the *Hebrews* themſelves. And this he hath not done meerly by a *new Revelation* of the Mind and Will of God, but upon the Principles, and by the Teſtimonies of the Old Teſtament its ſelf; as will afterwards more fully appear. Only becauſe it is here ſet up in *competition* with that bleſſed and *All-ſufficient Remedy* againſt Sin and the Curſe, which God indeed hath provided: I ſhall briefly remove it out of our Way, and that by manifeſting that it is neither in its ſelf ſuited unto that End, nor was ever of God deſigned thereunto.

§. 19. That all *mankind* was caſt into the condition we have deſcribed by and upon the the ſin of *Adam*, we have before ſufficiently confirmed. Other juſt *Reaſon*, or Occaſion of it, no man can aſſign. It hath been alſo evinced that God *would*, and conſequently *did* prepare a *Remedy* for them, or a Way of Deliverance to be propoſed unto them. If this were only the *Law of Moſes* and the Obſervance thereof, as the *Jews pretend*, I deſire to know what became of them, what was their Eſtate and Condition who *lived and dyed* before the giving of that Law? Not only the *Patriarchs* before the *Flood*, who ſome of them had this Teſtimony, that they pleaſed God, and one of whom was taken *alive into Heaven*, but *Abraham* alſo himſelf who received the *Promiſes*, muſt on this Suppoſition be excluded from a participation in the Deliverance enquired after. For they obſerved not the *Law of Moſes*. What they dream about the making of their Law before the Foundation of the World, and the *ſtudy of God* therein, and that night and day, by day in the *Written Law*, and by night in the *Oral Cabal*, is not to be mentioned where matters of importance unto the ſouls of men are under conſideration.

But yet I may add by the way, that neither this, nor the like *monſtrous figments* are invented or broached by them, without ſome eſpecial deſign, In the *Eighth Chapter of the Proverbs*, there is mention of the *Wiſdom* of God, and ſuch a deſcription given of it, as allows not an *Eſſential Property* of his nature to be thereby intended. This is there ſaid to be with God before the foundation of the world his delight and companion. Whence it appears that nothing but the *Eternal Word*, *Wiſdom* and Son of God can poſſibly be intended thereby. To avoid this Teſtimony given unto his Eternal ſubſiſtence, the *Jews* firſt invented this *Fable*, that the Law was *created before the world*, and that the *Wiſdom* of it, was that which God converſed with, and delighted in. And I have often wondered at the Cenſure of a learned *Chriſtian Annotator* upon the place; *Hæc*, ſaith he, *de ea ſapientia quæ in Lege apparet exponunt Hebræi; & ſane ei, ſi non ſoli at præcipue hæc attributa conveniunt*, contrary to the Faith of the Church in all Ages.

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It is true on *v.* 22. and those that follow, He affirms they may be expounded by that of *Philo de Coloniis*. ὁ λόγος ὁ πρεσβύτερος τῆς γενέσεως ἁπάντων, ὃ καθάπερ ὄργανον ἐνειλημένος ὁ τῶν ὅλων κυβερνήτης πεπάλευκεν τὰ σύμπαντα, ᾧ ὅτε ἐκοσμοποίει χρησάμενος ὀργάνῳ τούτῳ πρὸς τὴν ἀνυπαίτιον τῶν ὑποτελουμένων σύσασιν. But whether this *Platonical* Declaration of the Nature, and Work of the Word of God, employed by him as an *Instrument* in the *Making* and Government of the World, would have been accepted in the *Primitive Church*, when this Place was vexed by the *Arians*, and studiously vindicated by the *Orthodox Fathers*, I much question. But to return; If the *Law* and the observance of it, be the only Remedy provided of God against the sin and misery of man, the only means of Reconciliation with him, all that *dyed* before the giving of it, must perish, and that eternally. But the contrary appears from this very consideration, and is undeniably proved by our *Apostle* in the Instance of *Abraham*, *Gal.* 3. *v.* 17. For he received the *Promise*, and was taken into *Covenant* with God four hundred and thirty years before the giving of the Law. And that *Covenant* conveyed unto him the Love and Favour of God, with *Deliverance* from Sin and the Curse, as themselves will not deny.

There was therefore a *Remedy* in this case provided long before the giving of the Law on Mount *Sinai*; and therefore the Law was not given unto that purpose, but for other Ends at large declared by our *Apostle*. Either then they must grant that all the *Patriarchs*, and he in especiall of whom they boast perished eternally, or else that there was a means of *Deliverance* provided before the giving of the Law, and consequently that the Law was not given for that End. The *first* they will not do, nor can without an absolute Renunciation of their own *Sacred Writings*, wherein none have obtained a larger Testimony that they pleased God than they. The *latter* therefore followeth undeniably. If they shall say they had a way of *Deliverance*, but God provided another afterwards, as this would be spoken without Warrant or *Authority* from the Scripture, so I desire to know both *what* that way was, and *why* it was rejected. Of Gods appointment it was, and effectual it was unto them that embraced it, and why it should be laid aside who can declare?

Again, as was before observed, there are two parts of the Law; The *Moral Precepts* of it, and the instituted *Worship* appointed in it. Unto this latter part do the Sacrifices of it belong. But neither of these are sufficient unto the *End* proposed, nor jointly can they attain it. Two things are evidently necessary from what hath been discoursed, unto the *Deliverance* enquired after. *First*, That *Man* be *reconciled* unto God, by the removal of the Curse, and the Wrath due unto him for his Apostacy. *Secondly*, That his Nature be freed from that Principle of Sin and enmity against God, (*the evil figment*) that it is tainted, yea, possessed withall. And neither of these can be effected by the *Law*, or either part of it. For, §. 20.

First, The *Moral Precepts* of it are the same with those that were written in the heart of man by Nature, or the *Law of his Creation* which he transgressed in his first Rebellion. And he must be delivered from that *guilt* before any new Obedience can be accepted of him. His *old debt* must be satisfied for, before he can treat for a *new Reward*, which inseparably follows all acceptable Obedience. But this the *Precepts* of the Law take no notice of, nor direct unto any way for its removal; only supposing the doing of it by some other means, it requires exact Obedience in them that come to God thereby. Hence our Apostle concludes, that it could *not give life*, but was *weak and insufficient* in its self unto any such purpose.

Besides secondly, it could not absolutely preserve men in its own Observation; for it required that Obedience which never any *sinner* did or could in all things perform; as the Scriptures of the *Old Testament* abundantly manifest. For they tell us, *there is is no man that sinneth not*, 1 *Kings* 8. *v.* 46. 2 *Chron.* 6. *v.* 36. That, if the Lord *should mark iniquity no man could stand*, *Psal.* 130. *v.* 3. And that, *if he enter into Judgement* (according to the Law) *no man living can be justified in his sight*, *Psal.* 143. *v.* 2. To this Purpose see the excellent Discourse, and invincible Reasonings of our Apostle, *Rom. chap.* 3. & 4. This the Holy Men of Old *confessed*, this the Scripture bears testimony unto, and this Experience confirmes, seeing *every sin*, and transgression of that Law was put under *a Curse*, *Deut.* 27. *v.* 26. Where then, there is no man that *sinneth not*, and every sin is put under the curse, the Law in the *Preceptive part* of it can be no means of delivery from the one or other, but is rather a certain means of increasing and aggravating of them both. Neither is there any Testimony given concerning any one under the Old Testament that he was any other way justified before God, but by

Faith and the Pardon of Sins, which are not of the Works of the Law. See *Gen.* 15. *v.* 6. *Pſal.* 32. *v.* 1, 2. Of *Noah* indeed it is ſaid, that he was *upright*, and *perfect in his Generation*; that is ſincere in his Obedience, and free from the open wickedneſs of the *Age* wherein he lived. But as this was before the giving of the Law by *Moſes*, ſo the Ground of his Freedom and Deliverance is added to be the *Gracious Love and Favour* of God. This the Jews themſelves confeſs in *Bereſhith Rabba*: *Sect.* 29. אפילו נח שנשתייר מהן לא היה כדאי אלא שמצא חן בעיני יי׳. *Even* Noah *himſelf who was left of them was not every way as he ſhould be, but that he found Grace or Favour in the eyes of the Lord.* And to the ſame purpoſe they ſpeak concerning *Abraham* himſelf elſewhere. אתה מוצא שלא ירש אברהם אבינו העולם הזה ועולם הבא אלא בזכות האכונה שנא׳ והאמין ביי׳, *Thou findeſt that* Abraham *our Father inherited not this world and the world to come any otherwiſe than by Faith; as it is ſaid he believed God.* This part therefore of the Law, is plainly convinced to be inſufficient to deliver ſinners from an Antecedent guilt, and Curſe due thereunto.

§. 21. It remains then that the *Sacrifices of the Law* muſt yield the Relief enquired after, or we are ſtill at a loſs in this matter. And theſe the *Jews* would willingly place their chief confidence in; they did ſo of old. Since indeed they have been driven from their Obſervation; they have betaken themſelves unto other *Helps*, that they might not appear to be utterly hopeleſs. But they ſufficiently manifeſt their great reſerve againſt the Accuſation of their Conſciences to be in them, by the ludicrous wayes of repreſenting, or rather counterfeiting of them that they have invented. גבר ſignifies a *man*; and among the *Rabbins* a *Cock* alſo. Hence *Ben Uzziel* renders עזיון גבר *Ezion Geber*. The name of a City, *Deut.* 2. 8. כרך דנגולא, the *City of a Cock*. And *Iſa.* 22. *v.* 17. גבר is rendered by *Hierom*, *Gallus Gallinaceus*. Granting therefore that the Puniſhment of *Geber* is required unto *Attonement* and Reconciliation, and that ſome ſuch thing was ſignified in their Sacrifices, they do each one for himſelf, torture, ſlay, and offer a *Cock* on the day of *Expiation* to make attonement for their ſins, and that unto the Devil. The Rites of that *Diabolical* Solemnity are declared at large by *Buxtorfius* in his *Synagog. Judaic. cap.* 20. But yet as this *folly* manifeſts that they can find no reſt in their conſciences without their *Sacrifices*, ſo it gives them not at all what they ſeek after. And therefore being driven from all other hopes they truſt at length unto their own *Death*, for in Life they have no hope; making this one of their conſtant Prayers, *Let my Death be the Expiation of all Sins*. But this is the *curſe*, and ſo no means to avoid it. Omitting therefore theſe horrid follies of men under *deſpair*, an effect of that wrath which is come upon them unto the uttermoſt, the thing its ſelf may be conſidered.

That the Sacrifices of *Moſes's* Law in and by themſelves, ſhould be a means to deliver men from the guilt of ſin, and to reconcile them unto God, is contrary to the *Light of Nature*, their own *proper uſe*, and expreſs Teſtimonies of the *Old Teſtament*. For *Firſt*, Can any man think it reaſonable that the blood of *Bulls* and *Goats* ſhould of its ſelf make an *Expiation* of the ſin of the ſouls of men, *reconcile* them to God the Judge of all, and impart unto them an Everlaſting Righteouſneſs? Our Apoſtle declares the manifeſt impoſſibility hereof, *Heb.* 10. *v.* 4. They muſt have very mean and low thoughts of God, his Holineſs, Juſtice, Truth, of the Demerit of Sin, of Heaven and Hell, who think them all to depend on the blood of a *Calf or a Goat*. The Sacrifices of them indeed might by Gods appointment repreſent *that* to the minds of men which is effectuall unto the whole End of appeaſing Gods Juſtice, and of obtaining his Favour; but that they ſhould themſelves effect it, is unſuitable unto all the Apprehenſions which are imbred in the heart of man, either concerning the nature of God, or the Guilt of Sin. *Secondly*, Their Primitive and proper uſe, doth manifeſt the ſame. For they were to be frequently *repeated*, and in all the Repetitions of them, there was ſtill new mention made of ſin. They *could* not therefore by themſelves take it away; for if they could, they would not have been reiterated. It is apparent therefore that their uſe was to *repreſent* and bring to remembrance that which did perfectly take away ſin. For a *perfect work* may be often remembred, but it need not, it cannot be often done. For being done for ſuch an End, and that End being obtained it cannot be done again. The Sacrifices therefore were never appointed, never uſed *to take away ſin*, which they did not, but to repreſent that which did ſo effectually.

Beſides, there were *ſome ſins* that men may be guilty of whom God will not utterly reject, for which there was no Sacrifice appointed in the *Law of Moſes*: as was the caſe

caſe with *David*, *Pſal.* 51. *v.* 16. which makes it undeniable that there was ſome other way of Attonement beſides them and beyond them, as our *Apoſtle* declares, *Acts* 13. *v.* 38, 39. *Thirdly*, The Scripture expreſly *rejects* all the Sacrifices of the Law, when they are truſted in for any ſuch End and Purpoſe, which ſufficiently demonſtrates that they were never appointed thereunto. See *Pſal.* 40 *v.* 6, 7, 8. *Pſal.* 50. *v.* 8, 9, 10, 11, 12, 13. *Iſa.* 1. *v.* 11, 12, 13. *Chap.* 66. *v.* 3. *Amos* 5. 21, 22. *Micha* 6. *v.* 6, 7, 8. and other places innumerable.

Add unto what hath been ſpoken, that during the Obſervation of the whole Law of *Moſes*, whileſt it was in force by the Appointment of God himſelf, He ſtill directed thoſe who ſought for Acceptance with him, unto a *New Covenant* of Grace, whoſe *Benefits* by faith they were then made partakers of, and whoſe *nature* was afterwards more fully to be declared. See *Jerem.* 31. *v.* 31, 32, 33, 34. with the inferences of our Apoſtle thereon, *Heb.* 8. 12, 13. And this plainly everts the whole Foundation of the *Jews* Expectation of Juſtification before God on the account of the Law of *Moſes* given on Mount *Sinai*. For to what purpoſe ſhould God call them from reſting on the *Covenant* thereof, to look for Mercy and Grace in and by another, if that had been able to give them the help deſired? §. 22.

In brief then, the *Jews* fixing on the *Law of Moſes*, as the only means of delivery from ſin and death, as they do thereby exclude all mankind beſides themſelves from any intereſt in the Love, Favour, or Grace of God, which they greatly *deſign* and deſire, ſo they caſt themſelves alſo into a miſerable reſtleſs ſelf-condemned condition in this world, by truſting to that which will not relieve them, and into Endleſs miſery hereafter, by refuſing that which effectually would make them *Heirs of Salvation*. For whileſt they periſh in their ſin, another, better, more glorious and ſure Remedy againſt all the Evils that are come upon mankind, or are juſtly feared to be coming by any of them, is provided in the Grace, Wiſdom, and Love of God, as ſhall now farther be demonſtrated.

The firſt intimation that God gave of this work of his Grace in Redeeming mankind from ſin and miſery, is contained in the *Promiſe* ſubjoyned unto the Curſe denounced againſt our firſt Parents, and their Poſterity in them, Gen. 3. *v.* 15. *The ſeed of the Woman ſhall bruiſe the Head of the Serpent, and the Serpent ſhall bruiſe his Heel.* Two things there are contained in theſe words, *A Promiſe of Relief* from the miſery brought on mankind by the Temptation of Satan; and an intimation of the Means or *Way*, whereby it ſhould be brought about. That the *firſt* is included in theſe words is evident; For, §. 23.

Firſt, If there be not a Promiſe of Deliverance expreſſed in theſe words, whence is it, that the execution of the ſentence of Death againſt ſin, is ſuſpended? Unleſs we will allow an *Intervention* ſatisfactory to the Righteouſneſs and Truth of God to be expreſſed in theſe words, there would have been a truth in the *ſuggeſtion of the Serpent*, namely, that whatever God had ſaid, yet indeed they were not to dye. The *Jews* in the *Midraſh Tehillim*, as *Kimchi* informs us on *Pſal.* 92. whoſe Title is, *a Pſalm for the Sabbath Day*, which they generally aſſign unto *Adam*, ſay that *Adam* was caſt out of the *Garden of Eden*, on the Evening of the *ſixth day*; after which God came to execute the *Sentence of Death* upon him; but the *Sabbath* being come on, the Puniſhment was deferred, whereon *Adam* made that *Pſalm* for the *Sabbath Day*. Without an interpoſition of ſome external Cauſe and Reaſon they acknowledge that Death ought immediately to have been inflicted; and other beſides what is mentioned in theſe words, there was none.

Secondly, The whole Evil of ſin and Curſe that mankind then did, or was to ſuffer under, proceeded from the *friendſhip* contracted between the *Woman* and the *Serpent*, and her fixing faith in him. God here declares that he will break that *League*, and put *Enmity* between them. Being now both of them under the ſame condition of ſin and Curſe, this could not be without a change of Condition in one of them. Satan is not divided from himſelf; nor is at Enmity with them that are left wholly in his Eſtate. A change of Condition therefore on the part of the *Woman and her Seed*, is plainly promiſed; that is, by a *Deliverance* from the ſtate of ſin and miſery wherein they were. Without this the *Enmity mentioned* could not have enſued.

Thirdly, In purſuit of this Enmity the ſeed of the woman was to *bruiſe the Head of the Serpent*. The *Head* is the ſeat of his Power and Craft. Without the deſtruction of the Evil and pernicious effects which by his Counſel he had brought about, his *Head* cannot be *bruiſed*. By his *Head* he had contrived the *Ruine* of mankind; and without

without the Deſtruction of his Works, and a Recovery from that Ruine, he is not conquered, nor his *Head* bruiſed. And as theſe things though they may now ſeem ſomewhat obſcurely expreſſed in theſe words, are yet made plain unto us in the Goſpel; ſo the importance of them was evident unto our firſt Parents of old, being expounded by all the *Circumſtances* wherewith the matter of fact was attended.

Again, there is an intimation of the *manner* how this work ſhall be performed. This *Firſt*, God takes upon himſelf; I will do it; I will put *Enmity*: It is an iſſue of his Soveraign *Wiſdom* and Grace. But *Secondly*, He will do it *in* and by the *nature* of man; the *ſeed of the Woman*. And two things muſt concur to the effecting of it. *Firſt*, That this *ſeed of the Woman* muſt conquer Satan; bruiſe his Head, deſtroy his Works, and procure Deliverance for mankind thereby. *Secondly*, That he muſt ſuffer from, and by the means of Satan in his ſo doing; the *Serpent* muſt *bruiſe his Heel*. This is the *Remedy and Relief*, that God hath provided for mankind. And this is the MESSIAH; or God joyning with the Nature of man, to Deliver mankind from ſin and Eternal miſery.

§. 24. This Promiſe of Relief by the *ſeed of the Woman*, is as the firſt, ſo the only intimation that God gave unto our firſt Parents, of a way of *Deliverance* from that condition whereinto they and the whole Creation were brought by the Entrance of Evil or Sin. It was likewiſe the firſt Diſcovery that there was in him, סליחה, רחמים, רצון, חן, חסד, Benignity, Grace, Kindneſs, or Mercy, Compaſſion, Pardon. Hereby he declared himſelf to be, אלוה סליחות חנון ורחום, *Neh. 9. v. 17. A God of Pardons, Gracious, and tenderly merciſull.* As alſo *Pſalm 86. v. 5.* טוב וסלח ורב חסד, *Good and pardoning and much in mercy.* And if this be not acknowledged, it muſt be confeſſed that all the world, at leaſt unto the *Flood*, if not unto the dayes of *Abraham*, in which ſpace of Time we have Teſtimony concerning ſome, that they *walked* with God and *pleaſed* him, were left without any certain ground of Faith, or hope of Acceptance with him. For without ſome knowledge of this Mercy, and the Proviſion of a way for its exerciſe, they could have no ſuch Perſwaſion. This then we have obtained, that God preſently upon the Entrance of ſin into the World, and the breach of its publick Peace thereby, promiſed a Reparation of that Evil in the whole Extent of it, to be wrought in and by the *ſeed of the Woman*; That is the MESSIAH.

§. 25. According unto our Deſign we may take along with us the thoughts of the *Jews* in this matter, expreſſed after their manner.

For the *Serpent* that tempted *Eve*, who is here threatned as the *Head* of all the Evil that enſued thereon, they confeſs that *Satan* accompanied him, and was principally intended in the Curſe denounced againſt him. So the *Targum* of *Ben Uzziel*; *When the Serpent came to tempt Eve*, ſhe ſaw סמאל מלאך מותא, *Samael the Angel of Death upon him.* And *Maimonides* gives a large account of the Doctrine of their Wiſemen in this matter. *More Nebuch.* pag. 2. cap. 20. *At neque hoc prætereundum quod in Midraſh adducunt Sapientes noſtri, Serpentem equitatum fuiſſe, quantitatem ejus inſtar Cameli, & ſeſſorem ejus fuiſſe illum qui decepit Evam, hunecque Seſſorem fuiſſe Samaelem, quod nomen abſolute uſurpant de Sathana. Invenies enim quod in multis locis dicunt Sathanam voluiſſe impedire Abrahamum ne ligaret Iſaacum, ſic voluiſſe impedire Iſaacum ne obſequeretur voluntati patris ſui; alibi vero in hoc eodem negotio dicunt, venit Samael ad Abrahamum; ſic itaque apparet quod Samael ſit ipſe Sathan.* To omit their Fables, this is evident, that they acknowledge it was *Satan* who deceived *Eve*. And in *Bereſhith Rabba*, *ſect.* 10. They give an account why God expoſtulated with *Adam* and *Eve* before he pronounced Sentence againſt them, but without any Word or Queſtion proceeded immediately unto the Doom of the Serpent; For ſay they, *the Holy Bleſſed God ſaid,* נחש זה רשע בעל תשובות ואם אני אומר לו עכשיו הוא אומר לי אתא צויית אותם ואני צויתיו אותם מפני מה הניחו צוויך והלכו להם אדורו צוו אלא קפץ עליו ופסק לו את דינו; *This Serpent is wicked, and a cunning diſputer, and if I ſpeak unto him, he will ſtrait way ſay, thou gaveſt them a Commandment, and I gave them a Commandment; why did they leave thy Commandment, and follow my Commandment; and therefore he preſently pronounced ſentence againſt him;* And the ſame words are repeated in *Midraſh Vaiikra ad cap.* 13. *v.* 2. which things can be underſtood of Satan only. I know ſome of the later *Maſters* have other thoughts of theſe things, becauſe they diſcover what uſe may be made of the Truth, and the Faith of their fore-fathers in this matter.

Aben Ezra in his *Commentary* on this place diſputes the Opinions of their Doctors; and

and although he acknowledge that *Rabbi Saadias Haggaon*, and *Rabbi Samuel Ben Hophni*, with others, (that is indeed their *Targums*, and *Talmuds*, and all their antient Writers) affirm *Satan* to be intended, yet he contends for the Serpent only, on the weak pretences that Satan *goeth not on his Belly, nor eateth Duſt*, which things in the letter are confeſſed to belong unto the Inſtrument that he uſed. And hereon they would have it that the *Serpent* was deprived of *voice and underſtanding* which before he had, ſo making him a *rational ſubſiſtence*, who is expreſly reckoned amongſt the Beaſts of the Field.

The Root of all Evil alſo they would have to lye in the *matter whereof we were originally made*; an impoſſible figment, invented to reflect the guilt of all ſin on Him that made us. Thus every thing ſeems *right* to men that will ſerve the preſent turns, whileſt they ſhut their Eyes againſt the Truth. But we have the conſent of the Antienteſt, Beſt, and Wiſeſt of them in this matter; as alſo unto the *Deliverance* here promiſed. The two *Targums*, of *Uzzielides* and that called *Jeruſalem*, both agree, that theſe words contain a Remedy of the Effects of Satans Temptation, and that to be wrought by the *Meſſiah*, or as they ſpeak in his dayes. And hence they have a common ſaying, that in the *laſt dayes*, (which is the Old Teſtament *Periphraſis* of the dayes of the *Meſſiah*) *all things ſhall be healed but the Serpent and the Gibeonites*; by whom they underſtand all *Hypocrites* and Unbelievers. *Satan* therefore is to be conquered by the *bruiſing of his Head*; and conquered he is not, nor can be, unleſs his *work* be deſtroyed. In the deſtruction of his work, conſiſts the Delivery of mankind from the twofold evil mentioned. And this is to be effected by the *ſeed of the Woman*, to be brought forth into the world unto that end and purpoſe. For when the Production of this *Seed* is reſtrained unto the Family and Poſterity of *Abraham*, it is ſaid expreſly, that in, or by it, all the Kindreds of the earth ſhould be *bleſſed*, which they could not be, without a removal and taking away of the *Curſe*.

We may now therefore take the ſumm of this Diſcourſe, and of the whole matter that we have inſiſted on, about the *Entrance* of ſin into the world, and the *Remedy* provided in the Grace and *Wiſdom* of God againſt it. It appears upon our Enquiry; *Firſt*, That the Sin of our Firſt Parents, was the Occaſion and Cauſe of all that *Evil* which is in the world, of all that is felt or juſtly feared by mankind. For as thoſe who knew not, or received not the *Revelation* of the Truth in theſe things made unto us in the Scripture, could never aſſign any other *cauſe* of it, that might be ſatisfactory unto an ordinary *rational Enquiry*, ſo the Teſtimonies of the *Scripture* make it moſt evident, and eſpecially that inſiſted on. *Secondly*, It hath been evinced, that *mankind* could not recover, or deliver themſelves from under the power of their own innate corruption and diſorder, nor from the effects of the *Curſe* and Wrath of God that came upon them. Neither is there any ground of Expectation of *Relief* from any other part of Gods Creation. But yet that God for the praiſe of the glory of his Grace, Mercy and Goodneſs, would effect it and bring it about. *Thirdly*, That this Relief and Deliverance is firſt intimated and declared, in thoſe words of God unto the Serpent; *I will put Enmity between thee and the Woman, and between thy ſeed and her ſeed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* Which appears, §. 26.

Firſt, Becauſe in and with the Serpent, *Satan* who was the Head of all Apoſtaſie from God, and by whom our firſt *Parents were beguiled*, is intended in theſe words. This we have made evident from the Confeſſion of the *Jews* with whom in this matter principally we have to do. And to what hath been already obſerved unto that purpoſe, we may add the Teſtimonies of ſome other of them to the ſame Purpoſe. *Rabbi Bechai*, he whom they call בחיי זקן, *Bechai the Elder*, in his *Comment on the Law* unto theſe words, *Gen.* 3. *v.* 15. ſpeaks to this purpoſe. *We have no more enmity with the Serpent than with other creeping things. Wherefore the Scripture Myſtically ſignifies him who was hid in the Serpent. For the body of the craſty Serpent was a fit inſtrument for that force, or vertue, that joyned its ſelf therewithall. That was it which made* Eve *to ſin, whence death came on all her Poſterity. And this is the Enmity between the Serpent and the ſeed of the Woman. And this is the Myſterie of the Holy Tongue, that the Serpent is ſometimes called* Saraph, *according to the name of an Angel, who is alſo called* Saraph. *And now thou knoweſt that the Serpent is Satan, and the evil Figment, and the Angel of Death.* And *Rabbi Judah*; in רלי יקר. *Many Interpreters ſay, that the Evil Figment hath all its force from the Old Serpent; or Satan.* To the ſame purpoſe, the Author of כפתור ופרח, *Caphtor Vaperach*; *The Devil and the Serpent are called by one name.*

And

And many other Teſtimonies of the like importance might be collected out of them.

We have alſo a ſurer word for our own ſatisfaction, in the Application of this place unto *Satan* in the Divine Writings of the *New Teſtament*: as 2 *Cor.* 11. 3. 2 *Tim.* 2. 14. *Rom.* 5. 11, 12, 13, 15. *Heb.* 2. 14, 15. 1 *John* 3. 8. *Revel.* 12. 9. and *Chap.* 20. *v.* 2, 3. but we forbear to preſs them on the Jews.

Beſides, it is moſt evident from the thing it ſelf. For (1.) Who can be ſo ſottiſh as to imagine, that this great Alteration which enſued on the works of God, that which cauſed him to pronounce them accurſed, and to inflict ſo ſore a Puniſhment on *Adam* and all his Poſterity, ſhould ariſe from the Actings of a *Brute Creature*. Where is the glory of this diſpenſation? How can we attribute it unto the *Wiſdom* and Greatneſs of God? What is there in it ſuitable unto his Righteouſneſs and Holineſs? Whereas ſuppoſing this to be the work of him who was in himſelf the beginning of all *Apoſtaſie*, and who firſt brake the Law of his Creation, all things anſwer the Excellency of the Divine Perfections. Moreover is it imaginable that the *nature* of man then flouriſhing in the vigour of all its intellectual Abilities, Reaſon, Wiſdom, Knowledge, in that Order and Rectitude of them which was his *Grace*, ſhould be ſurprized, ſeduced and brought into ſubjection, unto the Craft and Machinations of an inferiour Creature, a Beaſt of the Field, and that unto its own Ruine Temporal and Eternal? The *whole nature* of the inferiour creatures, *James tells us*, *is tamed by the nature of Man*, *Chap.* 3. *v.* 7. and that now in his leſſened and depraved condition; and ſhall we think that this Excellent Nature, in the bloſſom of its ſtrength, and right unto Rule over all, ſhould be *tamed*, corrupted, ſubdued, by the nature of a Beaſt or a *Serpent*. And yet again, whereas in the whole *action of the Serpent*, there is an open deſign againſt the glory and honour of God, with the welfare and happineſs of mankind, and that managed with Craft, Subtilty, and Forecaſt, how can we imagine that ſuch a contrivance ſhould befall a *brute Worm*, uncapable of Moral Evil, and newly framed out of the *duſt* by the power of its Creator? Hitherto it had continued under the Law and Order of its Creation; and ſhall we now think that ſuddenly on an inſtant, it ſhould *engage thus deſperately* againſt God and man? And further the actings of the *Serpent* were by Reaſon and with Speech. And doth not a ſuppoſal that he was endowed with them plainly exempt him from that *Order* and *kind of Creatures* whereof he was, and place him among the number of the *intellectual and rationall* parts of the Creation? And is not this contrary to the *Analogie* of the Scripture, and the open truth of the thing its ſelf, he being curſed among the *Beaſts of the Field*? To ſay, as *Aben Ezra* ſeems to do, that God gave him *Reaſon and Speech* for that occaſion, is blaſphemouſly to make God the ſole Author of that *Temptation* which he ſo much abhorred. Laſtly, Conſidering the Puniſhment denounced againſt mankind, of Death Temporall and Eternall, that which is threatned unto the *Serpent* bears no proportion unto it, if it concern only the Serpent its ſelf. And what Rule of Juſtice will admit, that the Acceſſory ſhould be puniſhed with greater Sufferings than the Principal? Neither doth this Puniſhment as to the Principal part of it, the *bruiſing of the Head*, befall all Serpents, yea, but *few* of them in compariſon, doubtleſs not *one* of a *Million*, whereas *all mankind* none excepted were liable unto the Penalty denounced againſt them. Were no more men intended herein than are *bitten on the heel* by Serpents, the matter were otherwiſe; but *death* is paſſed upon *all*, in as much as *all* have ſinned. *Satan* then it was, who was the *Principal* in this Seduction, the Author of all *Apoſtaſie* from God, who uſing the *Serpent its inſtrument*, involved that alſo ſo far in the *Curſe*, as to render it of all Creatures the moſt abhorred of mankind.

§. 27. Againſt this *Seducer* it is denounced, that his *Head ſhould be bruiſed*. The Head of Satan, is his Craft and Power. From theſe iſſued all that Evil whereinto mankind was fallen. In the *bruiſing* therefore of his *Head*, the defeat of his Counſel, the deſtruction of his Work, and the Deliverance of *Mankind* is contained, as our *Apoſtle* moſt excellently declares, *Heb.* 2. Death muſt be removed, and Righteouſneſs brought in, and acceptance with God procured, or the *Head of Satan* is not bruiſed. This therefore is openly and plainly a promiſe of the *Deliverance* enquired after.

Moreover, There is a Declaration made, how this *Victory* ſhall be obtained, and this Deliverance wrought, and that is by the *Seed of the Woman*. This ſeed is twice repeated in the words; once expreſly, and *her ſeed*, and Secondly it is included in the *Pronoun* הוּא, *it*. And as by ſeed in the *firſt* place the Poſterity of the Woman, ſome to be born of her race, partakers of humane nature may be intended, as the ſubjects

of

of the *Enmity mentioned*, ſo in the *latter* ſome *ſingle perſon*, ſome *one* of her Poſterity or ſeed, that ſhould obtain the Victory, is expreſly denoted. For as all her ſeed in common, do never go about this work, the greateſt part of them continuing in a willing Subjection unto *Satan*; ſo if all of them ſhould combine to *attempt* it, they would never be able to accompliſh it, as we have before proved at large. Some *one* therefore to come of *Her*, with whom God would be preſent in an eſpeciall and extraordinary manner, is here expreſly promiſed. And this is the *Meſſiah*.

§. 28. God having in infinite Wiſdom and Grace, provided this way of *Relief*, and given this intimation of it, That *Revelation* became the Foundation and Center of all the *Religion* that enſued in the world. For as thoſe who received it by Faith, and adhered unto it, continued in the Worſhip of the *true God*, expreſſing their Faith in the *Sacrifices* that he had appointed typically to repreſent and exemplifie before their eyes the work its ſelf which by the *promiſed ſeed* was to be accompliſhed; ſo alſo all that *falſe Worſhip* which the generality of mankind *apoſtatized* into, was laid in a general perſwaſion, that there was a way for the *Recovery* of the favour of God; but what that was they knew not, and therefore wandered in wofull uncertainties.

Some ſuppoſe that our great Mother *Eve* in thoſe words, *Geneſ.* 4. *ver.* 1. קניתי איש את־יהוה, expreſſed an Apprehenſion that ſhe had bore him who was Man-God, the Man the Lord, the *Promiſed Seed*. And they do not only contend for this meaning of the words, but alſo reproach them who are otherwiſe minded; as may be ſeen in the Writings of *Hunnius* and *Helvicus*, againſt *Calvin*, *Junius*, *Paræus*, and *Piſcator*. That ſhe together with *Adam* believed the Promiſe, had the conſolation and ſerved God in the Faith of it, I no way doubt. But that ſhe had an Apprehenſion that the *Promiſed Seed* ſhould be ſo ſoon exhibited, and knew that he ſhould be the Lord, or *Jehovah*, and yet knew not, that he was to be born of a *Virgin*, and not after the ordinary way of mankind, I ſee no cogent Reaſon to evince. Nor do the words mentioned neceſſarily prove any ſuch apprehenſion in her. The whole weight of that ſuppoſition, lyes on the Conſtruction of the words from the interpoſition of the *Particle* את denoting as they ſay after *Verbs active* alwayes an *Accuſative* Caſe. But inſtances may be given to the contrary; whence our *Tranſlation* reads the words, *I have gotten a man from the Lord*, without the leaſt intimation of any other ſenſe in the *Original*. And *Druſius* is bold to affirm, that it is want of *ſolid skill* in the Sacred Tongue, that was the cauſe of that conception. Beſides, if ſhe had ſuch thoughts, ſhe was manifoldly miſtaken; and to what end that miſtake of hers ſhould be here expreſſed, I know not. And yet notwithſtanding all this, I will not deny but that the expreſſion is unuſuall and extraordinary, if the ſenſe of our *Tranſlation* be intended, and not that by ſome contended for, I have *gotten or obtained the Man the Lord*. And this, it is poſſible cauſed *Jonathan Ben Uzziel* to give us that gloſs on the words in his *Targum*. וידע אדם ית חוה אתתיה דהוא חמידת למלאכא ואעריאת וילידת ית קין ואמרת קניתי לגברא ית מלאכא דיו. *And* Adam *knew his Wife* Eve, *who deſired the Angel: and ſhe conceived and bare* Cain, *and ſaid, I have obtained the man (or a man) the Angel of the Lord*. That is, him who was promiſed afterwards, under the name of the *Angel of the Lord*, or the Angel of the *Covenant*, which the *Jews* may do well to conſider.

§. 29. But we have farther Expoſitions of this firſt Promiſe, and farther Confirmations of this Grace in the *Scripture* its ſelf. For in Proceſs of time it was renewed unto *Abraham*, and the Accompliſhment of it confined unto his Family. For his *gratuitous* Call from Superſtition and Idolatry, with the Separation of him and his Poſterity from all the Families of the Earth, was *ſubſervient* only unto the fulfilling of the Promiſe before treated of. The firſt mention of it, we have *Gen.* 12. *v.* 1, 2, 3. *Now the Lord had ſaid unto* Abraham, *Get thee out of thy Country, and from thy Kindred, and from thy Fathers Houſe, unto a Land that I will ſhew thee. And I will make of thee a great Nation, and I will bleſs thee, and make thy Name great, and thou ſhalt be a bleſſing. And I will bleſs them that bleſs thee, and curſe him that curſeth thee, and in thee ſhall all the Families of the Earth be bleſſed.* And this is again expreſſed, Chap. 18. v. 18. *All the Nations of the Earth ſhall be bleſſed in him.* And Chap. 22. 18. *And in thy ſeed ſhall all the Nations of the Earth be bleſſed.* And when he *doubted* of the accompliſhment of this Promiſe, becauſe he was *Childleſs*, and ſaid, *Behold unto me thou haſt given no ſeed*, as knowing that therein lay the Promiſe, *Chap.* 15. *v.* 3. God tells him, that he who ſhould come *forth of his own Bowels ſhould be his Heir*, ver. 4. which was after-

wards reſtrained unto *Iſaac*, *chap.* 17. 21. Thus he is called and ſeparated, as from his own family and kindred, ſo from all other Nations, and a *peculiar portion* of the earth aſſigned unto him and his, for their habitation. Now the eſpecial End of this Divine diſpenſation, of this Call and Separation of *Abraham*, was to be a means of accompliſhing the Former Promiſe, or the bringing forth of him, who was to be the *Deliverer* of mankind from the *Curſe* that was come upon them for their ſin. For,

Firſt, It is ſaid that *Abraham* hereupon ſhould be a bleſſing. והיה ברכה. *And thou ſhalt be a Bleſſing:* not only bleſſed thy ſelf, which is expreſſed in the former words, *I will bleſs thee*; but the means of conveying Bleſſings, the *great Bleſſing* unto others; And how was this done in and by *Abraham?* In his own Perſon he converſed but with few of them, unto ſome whereof through their own ſins he was an occaſion of Puniſhment; as to the *Ægyptians*, *Chap.* 12. *v.* 17. and to the *Philiſtins*, *Chap.* 20. *v.* 4, 7. Some he deſtroyed with the ſword, *Chap.* 14. 15. and was not in any thing ſignally a *bleſſing* unto any of them. So his Poſterity extirpated ſundry *Nations* from the face of the Earth, were a ſcourge unto others, and occaſioned the *Ruine* of many more. He muſt needs then be made a Bleſsing unto the world on ſome other Account. And this can be nothing, but that he was *ſeparated* to be the peculiar channel, by which the promiſed bleſsing Seed, ſhould be brought forth into the world.

Secondly, It is ſaid, that all the *Families of the Earth ſhould be bleſſed in him*, *Chap.* 12. *v.* 3. that is, not in his Perſon, but in his *ſeed* as it is expounded, *Chap.* 22. *v.* 18. that is in the Promiſed Seed that ſhould come of him, *Chap.* 12. 3. נברכו, ſhall be bleſſed in the paſsive Conjugation of *Niphal*; referring ſolely unto the Grace and Favour of God in giving the Seed, *Chap.* 22. *v.* 18. התברכו, in *Hithpael*, ſo bleſſed in the Seed when exhibited, as that they ſhall come for the bleſsing by faith, and ſo in him obtaining it, bleſs themſelves. And this is ſpoken of all Nations, all Families, the Poſterity of *Adam* in general. They were all curſed in *Adam* as hath been declared; and God here promiſeth, that they ſhall be bleſſed in the ſeed of *Abraham*; and by him, the *ſeed of the Woman*. And this bleſsing muſt enwrap in it all the good things whereof by the Curſe they were deprived, or it will be of no uſe or benefit unto them; a *Bleſſing* indeed, it will not be. For a while he intended to *leave* mankind to *walk in their own wayes*; partly, that he might ſhew his Severity againſt ſin; partly, that he might evidence the *Soveraignty* and undeſerved Freedom of that Grace wherein he had provided a Deliverer; and partly, that they might try and experiment their own Wiſdom and Strength in ſearching after a way of Deliverance. But in this Promiſe was the *Ore* laid up, which after many Generations was brought forth and ſtamped with the Image of God.

Thirdly, The Curſe unto *Satan* is here again renewed, *I will bleſs them that bleſs thee, and I will Curſe HIM that curſeth thee.* The Bleſsing is to *many*; but the Curſe reſpecteth *one* principally, that is *Satan*, as the Scripture generally expreſſeth the oppoſite *Apoſtate* Power under that name. Neither is there any juſt cauſe of the variation of the number, unleſs we look on the words as a purſuit of the firſt Promiſe, which was accompanied with an eſpecial Malediction on *Satan*, and who acts his enmity in all obloquie, and curſing againſt the bleſſed Seed, and thoſe that are bleſſed therein. And this change of the number in theſe words is obſerved by *Aben Ezra*; מברכיך רבים: ומקללך יחיד, *They that bleſs thee, many*; *He that curſeth, one*; as though *many* ſhould bleſs, and *few* curſe, the contrary whereof is true. And *Baal Hatturim* מברכיך לשון רבים: מקללך לשון יחיד; *they that bleſs thee in the plural Number*; *he that curſeth thee in the ſingular*; and an interpretation is given of the laſt word, becoming thoſe Annotations which are immeaſurably *Judaical*, that is ſottiſh and ſuperſtitious. מקללך אאר בגימטריא בלעם הבא לקלל בניך; *He that curſeth thee, I will Curſe*; that is, by *Gematry*, *Balaam that cometh to curſe thy Sons*; The Numeral Letters of each making up 422. of which *fantaſticall* work amongſt ſome of them, there is no end. But one *Single Perſon*, in which way Satan is uſually ſpoken of, they ſaw to be intended; which is paſſed over, as far as I have obſerved by Chriſtian Expoſitors.

§. 30. After the giving of this Promiſe, the whole Old Teſtament beareth witneſs, that a Perſon was to be born of the Poſterity of *Abraham*, in and by whom the *Nations* of the Earth ſhould be ſaved, that is delivered from ſin and Curſe and made eternally happy. *Abraham* died himſelf without one foot of an *Inheritance* in this world, nor did

did he concern himſelf perſonally in the Nations of the Earth beyond his own Family. Another therefore is to be looked after in whom they may be bleſſed. And this we muſt further demonſtrate, to evince the perverſneſs of the *Jews* who exclude all others beſides themſelves from an intereſt in theſe Promiſes made to *Abraham*, at leaſt unleſs they will come into ſubjection unto them, and dependance upon them. So *high* conceits have they yet of themſelves in their *low* and miſerable condition. The next time therefore that he is mentioned in the Scripture, it is ſaid לו יקהת עמים, *to him* ſhall be, the *gathering of the Peoples*. *Gen.* 49. 10. concerning which place we muſt treat afterwards at large. The People of the world, diſtinct from *Judah* ſhall gather themſelves unto him; that is, for ſafety and deliverance, or to be made partakers of the *Promiſed Bleſſing*.

Hence *Balaam* among the Gentiles *Propheſied* of him, *Num.* 24. *v.* 17, 19. And *Job* among the children of the *Eaſt* that were not of the Poſterity of *Iſaac*, profeſſed his faith in him; *Chap.* 19. v. 25. ואני ידעתי גאלי חי ואחרון על עפר יקום. And *I know that my Redeemer liveth*, or is living, *and afterwards, he ſhall ſtand on the earth, or riſe on the Duſt*. He believed that there was a גאל a Redeemer promiſed, one that ſhould free him from ſin and miſery. *Aben Ezra* by *my Redeemer* underſtandeth a man that would aſsiſt him, or judge more favourably of his Cauſe than his friends at that time did; שדבר בשכילי טוב. And his Comment on חי and אחרון, is very fond; הוא היום בחיים או יהיה אחרון שיולד, *He is at preſent Living, or he ſhall be born hereafter*. But is this גאל חי a living Redeemer, חי ὁ ζῶ, the *living one*, is a Property of God; He is θεὸς ζῶν, the *living God*, 1 Tim. 4. v. 10. ὁ μόνος ἔχων ἀθανασίαν, 1 *Tim.* 6. 16. who alone hath immortality. A mortal man is not rightly called a *living Redeemer* one that hath life in his power. Beſides, *Job* met with no ſuch *Redeemer* out of his troubles; and therefore *R. Levi Ben. Gerſhom* confeſſeth that it is God who is intended; אשר הוא חי וקיים לנצח, *who is the Living One and liveth to Eternity*. Of this Redeemer, *Job* ſaith, he ſhall *ſtand on the Earth*, or *ariſe on the duſt*; if the words be taken in the former ſenſe (as they will bear either) his *Incarnation* and coming into the world, if in the latter his *Reſurrection* out of the duſt, is intended. The former ſeems moſt probable, and the Earth is expreſſed by עפר, the *duſt*, to denote the infinite condeſcention of this Redeemer in coming to converſe on this *duſt* that we live in and upon. And this he ſhall do אחרון. The word is uſed to expreſs the Eternity of God. אני ראשון אני אחרון, *Iſa.* 44. *v.* 6. *I am the firſt, and I am the laſt*; ſo *Chap.* 48. 11. Whence *Kalbag* before mentioned, interprets this expreſsion, with reſpect to the works that God ſhall do in the earth in the *latter dayes*. And in this reſpect our *Goel* is ſaid to be *Alpha* and *Omega*, the firſt and the laſt, the beginning and the ending. He that abides thus the ſame *after all*, ſhall ſtand on the Earth. But the word alſo is often joyned with דור, a *Generation*, a time, a ſeaſon: *Pſalm* 48. 4, 6, 14. *Pſalm* 102. *v.* 19. and denotes the *futurition* of it; that it is to come, and ſhall come. So alſo with יום, a day; as *Iſa.* 30. *v.* 8. pointing out ſome ſignal latter day. And here it is uſed abſolutely for באחרית הימים, in the *latter dayes*, which is the ordinary deſcription and deſignation of the Dayes of the *Meſſiah* in the Old Teſtament. This is that which *Job* expected, which he believed. Though he was among the *Gentiles*, yet he believed the Promiſe, and expected his own *Perſonal Redemption* by the bleſſed ſeed. And thus although God confined the Poſterity of *Abraham* after the fleſh unto the Land of *Canaan*, yet becauſe in the Promiſed Seed he was to be *Heir of the World*, he gives unto the *Meſſiah*, *the Heathen to be his inheritance, and the utmoſt parts of the Earth for his Poſſeſſion*, *Pſalm.* 2. *v.* 8. And upon the accompliſhment of the work aſsigned unto him, he promiſeth, that all *the Ends of the world ſhall remember and turn unto the Lord, and all the Kindreds of the Nations ſhall worſhip before him*, Pſalm 22. v. 27. a plain declaration of the *Gentiles* coming in for their ſhare and intereſt in the Redemption wrought by him. See *Pſal.* 45. *v.* 16. For theſe *Rebellious ones* was he to receive gifts that the *Lord God might dwell among them*, *Pſalm* 68. *v.* 18. So that by him *Ægypt and Æthiopia were to ſtretch forth their hands unto God*, v. 31. *Yea, all Kings were to bow down to him, and all Nations to ſerve him*, Pſalm 72. v. 11, 12, 13, 14, 15, 16, 17.

Theſe poor Gentiles were the *little Siſter* of the *Judaical Church* which were to be provided for in the love of her Spouſe, the Meſsiah, *Cant.* 8. v. 8, 9. For *in the laſt dayes*, the dayes of the Meſsiah, *many* People; yea, *all Nations*, are to be *brought unto the houſe of the Lord*, and to worſhip him acceptably, *Iſa.* 2. v. 2, 3, 4. And expreſly, §. 31.

Chap. 11. v. 10. The *Root of Jeſſe* which the *Jews* grant to be the *Meſſiah*, is to ſtand for an Enſign unto the People, and to it ſhall the *Gentiles ſeek*; even for that Salvation and Deliverance which he had wrought; and they are preferred therein before *Iſrael and Juda*, v. 12. *Ægypt and Aſſyria*, that is, the other Nations of the world, are to be brought into the ſame Covenant of the *Meſſiah* with *Iſrael*, *Chap.* 19. v. 25. For *all fleſh*, was to ſee the glory of God, and not the *Jews* only; *Chap.* 40. *v.* 5. And the *Iſles*, or utmoſt parts of the Earth, were to *wait for the Law* of the Promiſed Meſſiah, *Chap.* 42. *v.* 4. And the whole of what we aſſert is ſummed up, *Chap.* 49. v. 6. where God ſpeaks unto the *Promiſed Seed*, and ſayes, *It is a light thing that thou ſhouldſt be my Servant to raiſe up the Tribes of* Jacob, *and to reſtore the preſerved of* Iſrael; *I will alſo give thee for a Light unto the Gentiles, that thou mayeſt be my Salvation unto the Ends of the Earth*; Where he is as fully promiſed unto the *Gentiles* to be their Salvation, as ever he was unto *Abraham* or his Poſterity. See *Chap.* 51. *v.* 5. *Chap.* 53. 12. And on this account doth God call unto men in general to come into his Covenant; promiſing unto them an intereſt in the *mercies of David*, and that becauſe he hath given this ſeed as a witneſs unto them, as a *Leader and Commander*, or the Captain of their Salvation, *Chap.* 55. *v.* 1, 2, 3, 4. The effect of which call in the Faith of the *Gentiles*, and their gathering unto the *Promiſed Seed* is expreſſed, *v.* 5. The like *Prophecies* and Predictions of the *Gentiles* partaking in the Redemption to be wrought occur in all the Prophets, eſpecially *Ezechiel*, *Micah*, *Zechariah*, and *Malachie*, but the inſtances already produced are ſufficient unto our purpoſe.

§. 32. There ſeems yet to be ſomewhat inconſiſtent with what we have declared in the words of the Apoſtle, *Eph.* 3. *v.* 5, 6. *God by Revelation made known unto me the myſterie which in other Ages was not made known unto the Sons of men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit; that the Gentiles ſhould be fellow heirs, and of the ſame body, and partakers of his Promiſe in Chriſt by the Goſpel.* The Apoſtle ſeems to deny that this myſterie of the participation of the *Gentiles* in the Bleſſing by the promiſed ſeed was revealed or made known, before the time of its diſcovery in and by the Goſpel, and therefore could not be ſo declared by the Prophets under the Old Teſtament, as we have evinced. But indeed he doth not *abſolutely* deny what is aſſerted, only he prefers the Excellency of the Revelation then made, above all the *diſcoveries* that were before made of the ſame thing. The *myſterie* of it was intimated in many Prophecies and Prædictions, though before their accompliſhment they were attended with great *obſcurity*, which now is wholly taken away. In *former Ages*, οὐκ ἐγνωρίσθη, *it was not*, ſaith he, fully, clearly, *manifeſtly known*, τοῖς υἱοῖς τῶν ἀνθρώπων, לבני אדם to the *Sons of men*, in common and promiſcuouſly, though it were intimated unto the *Prophets*, and by them obſcurely repreſented unto the Church; but it was not made known ὡς νῦν, with that clearneſs, evidence, and perſpicuity, as it is *now* by the Apoſtles and Preached unto all. It is only then the degrees of the manifeſtation of this myſterie, as to openneſs, plainneſs, and evidence, that are aſſerted by the Apoſtle, above all which of the ſame kind went before; but the diſcovery of it *abſolutely* is not denyed. And thus much was neceſſary in our paſſage to ſecure our own *intereſt* in the mercy treated about.

§. 33. We may now return a little again unto the Promiſe given unto *Abraham*. In the purſuit hereof his *Poſterity* was ſeparated, to be a peculiar people unto God. Their Church-ſtate, the whole Conſtitution of their Worſhip, their Temple, and Sacrifices, were all of them aſsigned and appointed unto to the confirmation of the Promiſe, and to the explanation of the way whereby the *bleſſed ſeed* ſhould be brought forth, and the work that he ſhould perform for the removal of *ſin and the Curſe*, and the bringing in of *everlaſting Righteouſneſs*, as ſhall elſewhere be manifeſted. Moreover unto this Deliverer and Deliverance to be wrought by him, with the nature of it, and the means of its accompliſhment, by what he was to do and ſuffer do all the Prophets bear witneſs. The full manifeſtation hereof, ſeeing it requires an explication of the *whole Doctrine* of the *Meſſiah*, concerning his Perſon, Grace, and Mediation, his Offices, Life, Death, and Interceſsion, the Juſtification of ſinners through his Blood, and Sanctification by his Spirit, with all other *Articles* of our Chriſtian Faith, all which are taught and revealed, though *obſcurely*, in the Old Teſtament, would take up an *entire Volumn*, and be unſuitable unto our preſent deſign. But three things in general the *Prophets* give Teſtimony unto him by. *Firſt*, By preferring the promiſed relief and remedy above all the *preſent Glory* and Worſhip of the Church;

Church; directing it to look above all its enjoyments unto that which in *all things* was to have the *pre-eminence*. See *Iſa.* 2. *v.* 2. *Chap.* 4. *v.* 2, 3, 4, 5. *Chap.* 7. *v.* 13, 14, 15. *Chap.* 9. *v.* 6, 7. *Chap.* 11. *v.* 1, 2, 3, 4, 10, *&c.* *Chap.* 32. *v.* 1, 2, 3, 4. *Chap.* 53. *v.* 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. *Chap.* 40. *v.* 1, 2, 3, 4, 5, 9, 10, 11. *Chap.* 42. *v.* 1, 2, 3, 4. *Chap.* 49. *v.* 18, 19. *Chap.* 51. *v.* 4, 5, 6, 7. *Chap.* 59. 20, 21. *Chap.* 60. *Chap.* 61. *v.* 1, 2, 3, *&c.* *Chap.* 65. *v.* 17, 18. *Jeremiah* 23. *v.* 5, 6. *Chap.* 30. *v.* 9. *Chap.* 31. *v.* 31, 32, 33, 34. *Chap.* 32. *v.* 40, 41, 42. *Ezek.* 40. *&c.* *Dan.* 7. 27. *Chap.* 9. *v.* 24. *Chap.* 12. *v.* 1, 2. *Hoſ.* 3. *v.* 5. *Joel* 3. *v.* 18. *Amos* 9. *v.* 11, 12, 13, 14, 15. *Obad.* *v.* 21. *Micah* 4. *v.* 1, 2, 3, 4. *Chap.* 5. *v.* 1, 2, 3, 4. *Habbuk.* 2. *v.* 14. *Hagg.* 2. *v.* 6, 7, 8, 9. *Zechar.* 2. *v.* 8, 9, 10, 11, 12. *Chap.* 3. *v.* 8, 9, 10. *Chap.* 6. *v.* 12, 13. *Chap.* 9. *v.* 9, 10, 11. *Chap.* 14. *v* 3, 4, 20. *Malach.* 1. *v.* 11. *Chap.* 3. 1, 2, 3. *Chap.* 4. *v.* 2. Which places although but a *few* of thoſe that occur in the Prophets, are yet too many to be particularly inſiſted on. But this they all teach with one conſent, that there was in the Promiſe which they aſſert and confirm an *Excellency of Bleſſings*, far exceeding in Glory and Worth, and in advantage unto Believers, all that which they outwardly enjoyed, in their Peace, Proſperity, Kingdom and Temple-Worſhip. Now this can be nothing but the Spiritual and *Eternal Deliverance* of their Perſons, from ſin, Curſe, and Miſery, with the enjoyment of the Favour of God in this Life, and Bleſſedneſs hereafter in his Preſence for evermore. And this in particular is expreſſed and declared in many of the Promiſes directed unto, eſpecially thoſe which concern the making and eſtabliſhing of the *New Covenant*, which is that we are in the demonſtration of.

Secondly, They do the ſame in the Deſcription they give of the *Perſon* that was to be this *Remedy* or *Relief*, and of the *work* that he had to accompliſh for that End and Purpoſe. For the former, they declare that he was to be the Son of God, God and Man in one Perſon, *Pſalm* 2. *v.* 7. *Pſalm* 110. *v.* 1. *Iſa.* 9. *v.* 6, 7. *Jer.* 23. *v.* 5, 6. *Zech.* 2. 8, 9, 10. and in ſundry other places is the ſame myſterie intimated, whereby the Church was farther inſtructed how God would joyn with the nature of man in the *ſeed of the Woman*, for the Conqueſt of the Old Serpent, and the deſtruction of his works. And for the latter, as they declare his ſufferings in an eſpecial manner, even what and how he was to ſuffer in the *bruiſing of his heel*, or bearing the effect of and Puniſhment due to ſin, *Pſalm* 22. *Iſaiah* 53. *Dan.* 9. *v.* 24, 25. ſo his teaching, ruling, and governing of his people, in their Obedience unto God by him, untill they are ſaved unto the uttermoſt, as the great *Prophet*, and *King* of his Church, is by them fully manifeſted, *Pſalm* 2. *Pſalm* 22. *v.* 25. *Pſalm* 45. *v.* 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. *Pſalm* 68. *v.* 17, 18. *Pſalm* 72. *Pſalm* 89. *v.* 9, 10, 11, 12, 13. *Pſalm* 96. *Pſalm* 97. *Pſalm* 98. *Pſalm* 99. *Pſalm* 110. *Iſaiah* 11. *v.* 1, 2, 3, 4, 5. *Chap.* 9. 6, 7. *Chap.* 32. *v.* 1, 2. *Chap.* 35. *Chap.* 40. 11, 12. *Chap.* 42. *v.* 1, 2, 3, 4. *Chap.* 45. *v.* 22, 23, 24, 25. *Chap.* 49. *v.* 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. *Chap.* 50. *v.* 4. *Chap.* 59. *v.* 16, 17. *Chap.* 61. *v.* 1, 2, 3. *Chap.* 63. *v.* 1, 2, 3, 4, 5, 6. *Jerem.* 23. *v.* 5, 6. *Micah* 4. *v.* 2, 3. *Chap.* 5. *v.* 1, 2, 3, 4. *Zechary*, *Chap.* 2. *v.* 8. *Mal.* 3. 1, 2, 3, 4. as in ſundry other places. Yea, herein all the *Prophets* greatly abound, it being the principal work that God raiſed them up for, and *inſpired* them by his Holy Spirit in their ſeverall Generations, as *Peter* declared; 1 *Epiſt.* 1. *v.* 10, 11, 12.

Thirdly, They did alſo by taking off the *Expectations* of men from looking after relief and deliverance by any other way or means whatſoever; *Pſalm* 40. *v.* 8, 9. Add hereunto, that the whole Fabrick of the *Tabernacle* and *Temple*-Worſhip, was contrived, appointed and deſigned in Infinite Wiſdom, unto no other End, but to inſtruct and direct the Church unto this *Promiſed Deliverer*, and the Salvation to be wrought by him, as ſhall God aſſiſting, abundantly be manifeſted in our *Expoſition* of the *Epiſtle unto the Hebrews*.

Thus do both the Law and Prophets bear witneſs unto this *Promiſed Deliverer*, *and the Deliverance* to be wrought by him. And this is He whom the *Jews* and *Chriſtians* call the *Meſſiah*. משיח is from משח, to *annoint* with oyle. Thoſe who were peculiarly of old conſecrated unto God in the great Offices of *Kings*, *Prieſts*, and *Prophets*, were by his Appointment ſo to be annointed; at leaſt ſome of them on eſpecial *Occaſions* were ſo. Thence were they called משיחים *Annointed Ones*. And becauſe this *Annointing* with *Oyle* was not appointed for its own ſake, but for ſomewhat ſignified thereby, thoſe who received the thing ſo ſignified, although not actually §. 34.

annointed

annointed with *corporeal Oyle* are called Annointed ones alſo, *Pſalm* 105. *v.* 15. Now this Promiſed Seed, this Saviour or Deliverer, being appointed of God to perform his Work in the diſcharge of a *Triple Office*, of *King*, *Prieſt*, and *Prophet* unto his Sacred People, and being furniſhed with thoſe Gifts and Endowments which were ſignified by the *Annointing Oyle*, is by an *Antanomaſia* called the *Meſsiah*. Or מלך המשיח *Meſsiah the King*. *Dan.* 9.25. משיח נגיד, Meſsiah the Prince, Ruler, or Leader; and *v.* 26. משיח, *Meſsiah* abſolutely. The *Greeks* render this name μεσσιας, which twice occurs in the *New Teſtament*, where Perſons of the *Jewiſh* Faith and Church, are introduced, expreſsing the Saviour they looked for, *John* 1. *v.* 41. *Chap.* 4. *v.* 25. Otherwiſe the Holy Penmen conſtantly call the ſame Perſon by another name of the ſame ſignification in the Language wherein they wrote, with משיח in the *Hebrew*, χριστὸς the Annointed One, *Chriſt*. The *Greek* μεσσιας and the *Latine* Meſsiah ſeem rather to be taken immediately from the *Chaldee* משיחא *Meſsicha* than from the Hebrew משיח *Meſsiach*, and to come nearer unto it in ſound and *Pronunciation*. It is true, that the name is ſometimes applied unto prophane and *wicked men* with reſpect unto the Office or Work whereunto they were of God deſigned; as to *Saul*, 1 *Sam.* 24. v. 7. and to *Cyrus*, *Iſaiah* 45. v. 1. And the Jews call the *Prieſt* who was to *ſound the Trumpet* when the People went forth to Battel, *Deut.* 20. v. 8. משיח מלחמה, the *annointed unto the War*. But as was ſaid, it is applied by the way of Eminency unto the *Promiſed Seed*; unto others by way of Alluſion, and with reſpect unto their Office and preſent Work.

Exercitatio

Exercitatio IX.

The Firſt Promiſe explained in the ſubſequent. The Name Meſsiah *ſeldom uſed in the Original; frequently in the Targums. Places applyed unto him therein.* Gen. 3. 15. *Uſe of their Teſtimony againſt the preſent Jewes.* Gen. 35. 21. *Occaſion of the mention of the* Meſsiah *in that place, from* Micah 4. 8. Geneſis 49. 1. אחרית הימים *firſt mentioned.* V. 10. *Untill* Shilo *come. Agreement of Targums.* Exod. 12. v. 42. *Chriſt typified by the Paſchal Lamb.* Exod. 40. 9. קדש קדשים *who?* Dan. 9. 25. Numb. 11. 26. *Tradition about the Prophecying of* Eldad *and* Medad. Numb. 23. 21. Chap. 24. 7, 17, 20, 24. *Conſent of Targums; Talmudiſts, Cabaliſts,* Deut. 18. 15, 16, 17, 18, 19. *The Prophet promiſed who.* 1 Sam. 2. 10. Hannas *Prophecy of Chriſt.* 2 Sam. 23. 3. Davids *in his laſts words.* משל באדם, 1 Kings 4. 33. Solomons *Prophecie. Light of the Church increaſed by* David. Pſal. 2. *Vindicated.* Pſal. 18. v. 32. Pſal. 21. 3, 4. Pſal. 45. Pſal. 68. Pſal. 69. Pſal. 72. *Targum, Midraſh; Commentators. Vulgar Latin corrupted: and the LXX.* מסח *and* ינין *What.* Pſal. 80. v. 16, 18. בן *how to be rendered.* בן אדם *who.* Pſal. 110. *Propheſie of the* Meſsiah. *Confeſſion of the Jews. Of the Targum in* Solomons *Song.* Iſa. 2. 2, 3, 4. Chap. 4. v. 2. *Vindicated.* Chap. 9. v. 6. *Senſe of the Targum on the place. Vulgar Latin noted. Intanglements of the Jews from this Teſtimony. Four things promiſed, not agreeing to* Hezekia. *Anſwer of* Jarchi. Kimchi. Aben Ezra. *The Name mentioned whoſe.* שר שלום *who. Anſwer of* Abarbinel. *Of the increaſe of his Government.* Chap. 10. v. 27. Chap. 11. 1. Abarbinels *Prediction of the ruine of the Chriſtians.* Iſaiah 16. v. 1. Chap. 28. v. 5. Chap. 42. v. 1. Jeremiah 23. v. 5. *Corruption of Old Tranſlations. Purity of the Original.* Meſſiah, Jehovah *our Righteouſneſs.* Ezek. 37. v. 24. Jerem. 30. 21. Jerem. 33. 15, 16. Hoſ. 3. 5. Hoſ. 14. 8. Micha 5. 2. *Vindicated.* Kimchi's *Blaſphemy.* Zech. 3. 8. Chap. 4. 7. Chap. 6. 12. Chap. 10. 4. Chap. 9. 9. Chap. 11. 12, 13. Chap. 12. 10. *Concluſion.*

§. 1. HAving conſidered the firſt great Promiſe concerning the *Meſsiah*, and evinced from thence the nature of his Work and Office; as alſo ſhewed in generall how *Teſtimony* is given unto him throughout the Old Teſtament, and whence his *Name* is derived; we ſhall now moreover enquire in particular into thoſe places where he is expreſly foretold, promiſed, or propheſied of, that we may thence gather what farther Light concerning his *Perſon*, and Natures, with his employment was granted unto the Church of old, which the preſent *Jews* wilfully reject. And herein, as I aim not to collect all the *Prophecies* and Promiſes which God gave concerning him, by the mouth of his holy Prophets from the foundation of the World, but only to ſingle out ſome of the moſt eminent that give us a direct deſcription of his Perſon or his Grace, in anſwer unto, or the confirmation of what hath been already diſcourſed about them; ſo I ſhall have an eſpecial reſpect unto them, which the *Jews* themſelves do acknowledge to belong unto him. There is a Book written by *Abarbinel* which he calls משמיע ישועה, wherein he undertakes to explain all thoſe Texts of Scripture, or Prophecies, which cannot be underſtood either *Spiritually*, or of the *Second Temple*, but of their Redemption by the *Meſsiah.* This at preſent, among others, I am forbidden the uſe of, which might have been of Advantage in the preſent deſign. I ſhall therefore principally inſiſt on *thoſe places*, which are applied unto him in the *Targums*, the moſt *Authentick* Writings amongſt them, whereunto ſome others ſhall be added, which I have obſerved to be interpreted unto the ſame purpoſe, in the beſt of their *Commentators.*

§. 2. The name of *Meſsiah* is but twice or thrice at moſt uſed in the Old Teſtament, directly and immediately to denote the Promiſed Seed. Namely *Dan. 9. v. 25.* and *v. 26.* whereunto *Pſalm 2. v. 2.* may be added. But this Name, on the Reaſons before given, prevailing in the *Judaical Church*, it is frequently made uſe of, and inſerted in the *Targums*, where he is treated of, although he be not expreſly named in the Original. *Elias* in his *Methurgamim* reckons up *fifty* of thoſe places, whereunto *one*

and

and twenty more are added by *Buxtorfius*. The Principal of theſe deſerve our Conſideration, conſidering that ſome of the moſt eminent of them, are denyed by the *latter Jews*, to belong unto him, thoſe eſpecially which give Teſtimony unto that part of the faith of *Chriſtians* concerning him, his Perſon and Office, which by them is oppoſed or denyed. And this conſent of the *Targums* is of great weight againſt them, as containing an Evidence of what Perſwaſion prevailed amongſt them, before ſuch time as they ſuited all their Expoſitions of Scripture, unto their own infidelity in oppoſition to the *Goſpel* and Doctrine thereof. And unto theſe, as was ſaid, ſuch others ſhall be added, as their *Chiefeſt Maſters* do yet acknowledge directly to intend him.

§. 3. The firſt of this ſort that occurs, is the *Firſt Promiſe* before inſiſted on and vindicated; *Gen.* 3. 15. *It*, (the ſeed of the Woman) *ſhall bruiſe thy Head*, the Head of the Serpent. Mention is made here expreſly of the *Meſſiah* in the *Targums* of *Jonathan* and *Hieruſalem*; and this Promiſe applyed unto him after their manner. The ſeed of the Woman ſhall bruiſe the head of the Serpent, and they ſhall obtain, שפיותא בעיקבא ביומי מלכא משיחא, *healing*, or a Plaiſter *for the Heel* (the hurt received by the Serpent) *in the dayes of Meſſiah the King*; ſo *Jonathan*; and *Targ. Hieruſal.* uſeth words to the ſame Purpoſe. Both of them expreſly refer the Promiſe to the *dayes of the Meſſiah*; that is, to himſelf, or the work that he was to do, whence they inſert his name into the *Text*. And this is perfectly deſtructive unto the preſent pretenſions of the *Jews*. The work here aſſigned unto him, of recovering the *Evil* of ſin and miſery brought on the world through the Temptation of the Serpent, is that wherewith they would have him to have nothing to do.

Beſides his *ſuffering* is intimated in the foregoing Expreſſion, that the *Serpent ſhould bruiſe his heel*, which they much deſire to free their *Meſſiah* from. But that which principally lyes againſt them in this Teſtimony is, that whereas they appropriate the Promiſe of the *Meſſiah* unto themſelves, and make the Doctrine concerning him to belong unto the Law of *Moſes*, whereof ſay ſome, (thoſe that follow *Maimonides*) it is one of the *Fundamentals*, others (as *Joſephus Albo*) that it is a branch of the *Fundamentall* concerning Rewards and Puniſhments, it is here given out by the Teſtimony of their *Targums*, unto the Poſterity of *Adam* indefinitely, two thouſand years before the Call and Separation of *Abraham*, from whom they pretend to derive their Priviledge, and much longer before the giving of their *Law*, whereof they would have it to be a part; which is diligently to be heeded againſt them.

§. 4. Concerning the Promiſes made unto *Abraham* we have ſpoken before; the next mention in the *Targum* of the *Meſſiah* is on *Gen* 35. *v.* 21. where occaſion is taken to bring him into the Text. For unto thoſe words, and *Iſrael journyed and ſpread his Tent*, למגדל עדר, unto, or *beyond the Tower of* Edar, Jonathan *adds*, אתרא דמתמן עתיד דאתגלי מלכא משיחא בסוף יומיא *Which is the place from whence the King Meſſiah ſhall be revealed in the end of the dayes*. And this Tradition is taken from *Micah* 4. *v.* 8. ואתה מגדל עדר, *And thou Tower of Edar*, or of the flock, *unto thee ſhall it come, the firſt Dominion*. Now this *Tower* of *Edar* was a place in, or near to *Bethlehem*, as is manifeſt from the place in *Geneſis*; For whereas *Jacob* is ſaid to ſtay at *Ephrah* that is *Bethlehem*, where he ſet up a Pillar on the Grave of *Rachel*, *v.* 19, 20. upon his next removal, he ſpread his *Tent beyond the Tower of Edar*; which muſt therefore needs be a place near unto *Bethlehem*; and the Prophet aſſigning the riſe of the Kingdom of the *Meſſiah* unto that Place, becauſe he was to be born at *Bethlehem*, the Paraphraſt took occaſion to make mention of him here, where that place is *firſt ſpoken* of, declaring their expectation of his being born there, which accordingly was long before come to paſs.

§. 5. Gen 49. v. 1. *And* Jacob *called unto his Sons, and ſaid, Gather your ſelves together, that I may tell you what ſhall befall you.* באחרית היומים, *in the latter dayes*, or the laſt days, or end of the Days. *Jonathan* Paraphraſeth on theſe words; *after that*, or although the *Glory of the Divine Majeſty was revealed unto him*, קצא דעתיד מלכא משיחא למיתי, אתכסי מיניה, *the time*, (that is the expreſs time) *wherein the King Meſſias was to come, was hid from him, and therefore he ſaid, come and I will declare unto you what ſhall befall you in the End of the dayes*. This expreſſion of באחרית היומים, the End or laſt of the dayes, is an uſual *Periphraſis* of the dayes of the *Meſſiah* in the Old Teſtament. To that purpoſe it is uſed, *Numb.* 24. *v.* 14. *Deut.* 4. *v.* 30. *Iſa.* 2. *v.* 2. *Hoſ.* 3. *v.* 5. *Micah.* 4. 1. and our *Apoſtle* expreſly refers unto it, *Heb.* 1. 1. Now whereas this Expreſſion denotes no certain ſeaſon of time, but only *indefinitely* directs to the laſt dayes of

of the Poſterity of *Jacob* continuing a diſtinct Church and people for thoſe *Ends* for which they were originally ſeparated from all others, and this being the *firſt place* wherein it is uſed, and which all the reſt refer unto, the *Paraphraſt* here took occaſion both to mention the *Meſsiah* of whoſe time of coming this was to be the conſtant deſcription, as alſo to intimate the Reaſon of the frequent uſe of this Expreſſion; which was becauſe the *preciſe time* of his coming was hidden even from the beſt of the Prophets, unto whom the *Glory of the Divine Majeſty* was in other things revealed. Beſides the enſuing Predictions in the Chapter do ſufficiently ſecure his application of the *dayes* mentioned, unto the time of the *Meſsiah*.

Gen. 49. v. 10. עד כי יבא שילה, *untill Shiloh come.* All the three *Targums* agree in the Application of theſe words unto the Meſsiah. *Onkelos*; עד דייתי משיחא, *untill Meſsiah comes. Jonathan* and *Hieruſalem* uſe the ſame words; עד זמן דייתי מלכא משיחא *unto the time wherein the King Meſsiah ſhall come.* An illuſtrious Propheſie this is concerning him; the *firſt* that limits the time of his coming, with an expreſs circumſtance, and which muſt therefore afterwards be at large inſiſted on. At preſent it may ſuffice to remark the *ſuffrage* of theſe Targums againſt the perverſneſs of their *later Maſters*, who contend by all Artifices imaginable, to pervert this Text unto other purpoſes; who are therefore to be preſſed with the Authority of the *Targumiſts*, which with none of their cavilling exceptions they can evade. The following words alſo *v.* 11, 12. are applied by *Jonathan* unto the *Meſsiah* in the purſuit of the former Prediction, and that not unfitly, as hath been ſhewed by others already. See *Aynſworth* on the place. §. 6.

Exod. 12. v. 42. *It is a night much to be obſerved.* Hieruſal. Targ. *This is the fourth night,* (it had mentioned three before) *when the End of this preſent world ſhall be accompliſhed to be diſſolved, and the Cords of impiety ſhall be waſted, and the Iron Yoke ſhall be broken*; that is, the people of God ſhall be delivered; whereunto is added; משה יפוק מין גו מ־דברא ומלכא משיחא מן גו רומא, *Moſes ſhall come forth from the middeſt of the Wilderneſs, and the King* Meſsiah *from the middeſt of* Rome. That of the *Meſsiah* coming out of *Rome* is *Talmudical*, depending on a Fable which we ſhall afterwards give an account of. And we may here, once for all obſerve, that although they believe that their *Meſsiah* is to be a meer man, *born* after the manner of all other men, yet they never ſpeak of his *Birth or Nativity*, as a thing that they looked for; only they ſpeak of his *coming*, but moſt commonly of his being *revealed*, and their great expectation is, when he ſhall be *diſcovered* and *revealed*. And this proceedeth out of a ſecret ſelf-conviction, that he was *born* long ſince, even at the time promiſed and appointed; only that he is *hidden* from them, as indeed he is, though not in the ſenſe by them imagined. But what makes the Application of the night of the *Paſſeover* to the coming of the *Meſsiah*? They cannot imagine that he ſhall come unto them whileſt they are celebrating that Ordinance; for that is not lawfull for them, unleſs they were at *Jeruſalem*, whither they believe they ſhall never return untill he come and go before them. It is then from ſome *Tradition* amongſt them, that their Deliverance out of *Ægypt* was a Type of the Deliverance by the *Meſsiah*, whoſe Sacrifice and ſuffering was repreſented in the *Paſchal Lamb*, which gave occaſion unto this Gloſs. §. 7.

Exod. 40. v. 9. *Targum of* Jonathan; *Thou ſhalt ſanctifie it for the Crown of the Kingdom of the houſe of* Judah; ומלכא משיחא דעתיד למפרק ית ישראל בסוף יומיא, *and the King Meſsiah who ſhall deliver* Iſrael *in the End of the Dayes.* The end of the *Unction* there mentioned in the Text, is that the things annointed might be קדש קדשים, *holineſs of holineſſes*, unto the Lord. Now it was the *Meſsiah* alone who truly and really was this *moſt Holy One*, Dan. 9. v. 24. למשח קדש קדשים, to annoint, or to make *Meſsiah, of the Holineſs of Holineſſes*, the moſt Holy One, as he is called in the New Teſtament, ὁ ἅγιος the *Holy One* κατ' ἐξοχήν, *Acts* 3. 14. *Chap.* 4. *v.* 30. 1 *John* 2. 20. *Revel.* 3. *v.* 7. And hence, as it ſhould ſeem, is this place applyed unto him by the *Targumiſt*; and an intimation given, that in all their Holy things, their *Tabernacle, Sanctuary and Altar*, he was repreſented; for as he was the moſt holy, and his body the *Temple* wherein the *fulneſs of the Godhead dwelt*, Col. 2. v. 9. ſo ἐσκήνωσεν ἐν ἡμῖν, he *Tabernacled* amongſt us; *John* 1. *v.* 14. And is our *Altar*, Heb. 13. *v.* 10. §. 8.

Numb. 11. v. 26. *But there remained two of the men in the Camp, the name of the one was* Eldad, *and the name of the other was* Medad, *and the Spirit reſted upon them (and they were of the men that were written, but went not out unto the Tabernacle) and they Propheſied in the Camp.* Here ſeemeth not to be any thing immediately relating unto §. 9.

the *Meſsiah*, yet two of the *Targums* have brought him into this place, but attended with ſuch a ſtory, as I ſhould not mention were it not to give a ſignal inſtance in it, how they raiſe their Traditions. *Eldad* and *Medad* propheſied in the Camp, as the Text aſſures us. What, or whereabout they propheſied is not declared. This the *Targumiſts* pretend to acquaint us withall. *Eldad* they ſay propheſied of the *Death of Moſes*, the *Succeſſion of Joſhua*, and their entrance into *Canaan* under his conduct. This cauſed One to run and inform *Moſes*, which gave occaſion to thoſe words of his *v.* 29. *Enviеſt thou for my ſake*; for what if he do propheſie, that I ſhall dye; and thereon he would not rebuke them. *Medad* propheſied of the coming of the *Quailes* to feed them; but *both of them* propheſied and ſaid, בסוף יומיא גוג ומגוג וחילותיה סלקין לירושלם ובידוי דמלכא משיחא אבדן נפלין *In the latter dayes* Gog *and* Magog *ſhall aſcend with their Hoſt againſt* Jeruſalem, *and they ſhall fall by the hand of the Meſsiah*; whereon in *Jonathan* there followeth a ſtory of the delicious fare and dainties, which they fancy unto themſelves in thoſe dayes. But what is the Reaſon that *Eldad* and *Medad* muſt be thought to propheſie thus concerning *Gog*? *Ezek.* 38. v. 17. we have theſe words; *Thus ſaith the Lord God*, (unto Gog) *art not thou he of whom I have ſpoken in old time by my ſervants the Prophets of* Iſrael *which propheſied in thoſe dayes and years, that I would bring thee againſt them?* Not finding any expreſs propheſie in the Scripture, as they ſuppoſe concerning *Gog*, becauſe that name is not elſewhere uſed, they could not faſten theſe words any where better than on *Eldad* and *Medad*, concerning whom it is ſaid that they *Propheſied*, but nothing is recorded of what is ſpoken by them, whereon they think they may aſſign unto them what they pleaſe; although there is not the leaſt reaſon to ſuppoſe that their *Prophecying* conſiſted in *Predictions* of things to come. Speaking of the things of God, and praiſing him in an extraordinary manner, is called Prophecying in the Scripture. So thoſe words of the *Children of the Prophets* who came down from the High Place with Pſalteries and Harps, והמה מתנבאים, 1 Sam. 10. v. 5. and *they are Prophecying*, is rendred in the *Targum*, ואינין משבחין, and *they are praiſing*, or ſinging Praiſes unto God; which both their company and their *inſtruments* declare to have been their Employment. But ſuch occaſions as theſe, do they lay hold of, for the raiſing of their Figments which in proceſs of time grow to be *Traditions*.

§. 10. Numb. 23. v. 21. Chap. 24. v. 7, 17, 20, 24. All the *Targum* agree that the *Meſsiah* is intended in theſe Propheſies of *Baalam*. Eſpecially on thoſe words, Chap. 24. v. 17. *There ſhall come a Star out of* Jacob, *and a Scepter out of* Iſrael; *A King*, ſay they jointly, *ſhall ariſe out of* Jacob, ויתרבא משיחא, *and the Meſsiah ſhall be annointed* And an illuſtrious Propheſie it is no doubt, concerning his Coming and Dominion. who is the *Root and the Offspring of* David, *the bright and Morning Star*. *Raſhi* interprets the place of *David*, who ſmote the *Corners of Moab*, as he was in many things a Type of Chriſt. *Aben Ezra* confeſſeth that many interpret the words concerning the *Meſsiah*; And *Maimonides* diſtributes the Propheſie between *David* and the *Meſsiah*, aſſigning ſome things unto one, ſome to another; *Tractat. de Regib.* in בעל השורים alſo they grant it to be the Propheſie of the *Meſsiah*. And there is no doubt of the ſenſe of their antient Maſters from the ſtory of *Bar Coziba*, whom after they had accepted of for their *Meſsiah* from this place they called *Bar Chocheba*; *Akiba* applying this Prediction of כוכב, or the Star unto him. And *Fagius* on the *Targum* in this place, obſerves that in the name כוכב *Chochab* applyed unto the *Meſsiah*, the *Cabbaliſts* obſerve two things; Firſt, That the two firſt Letters ſignifie the ſame number with the Letters of יהוה the Name of God, that is twenty ſix; and the two latter twenty two, the number of the Letters of the Law. The obſervation is ſufficiently *Talmudical*; but the intendment of it, that the *Meſsiah* hath in him the Name of God, and ſhall fulfill the whole Law, is a bleſſed Truth. This *Fagius*, and *Munſter* before him obſerved out of צרור המור (a *Bundle of Myrrh*;) a *Cabaliſtical* Comment on the *Pentateuch*, by *R. Abraham*. But they all contend againſt the Application of this Prediction unto our Lord Jeſus Chriſt: for when ſay they did he *ſmite the Corners of Moab*; when did he deſtroy all the *Children of Seth*? and how were thoſe words, *v.* 18. וישראל עשה חיל (which they interpret, and *Iſrael ſhall gather wealth, or ſubſtance*) fulfilled? But we have ſufficiently proved the *Meſsiah* to be a Spiritual Redeemer; and therefore however his Kingdom may be expreſſed in words ſignifying *literally* outward and temporal things, yet things ſpiritual and eternall are to be underſtood, as figuratively ſet out by the other. Neither can theſe words be abſolutely underſtood according to the Letter; For whereas *Seth* was the Son given unto

Adam

Adam in the room of *Abel*, and all the Poſterity of *Cain* was cut off at the Flood, if the *Meſsiah* deſtroy literally all the *children of Seth*, he muſt not leave any one man alive in the world, which certainly is not the work he was promiſed for.

Beſides the Lord Chriſt, hath partly already, and in due time will utterly deſtroy all the ſtubborn Enemies of his Kingdom. Neither can the *Jews* preſs the inſtance of *Moab* literally, ſeeing themſelves by *Edom* do conſtantly underſtand *Rome*, or the *Roman* Empire.

Deut. 18. v. 15, 16, 17, 18, 19. This place is an eminent *Propheſie* concerning the *Meſsiah* and his *Prophetical Office*, not before any where mentioned. But the *Law* being now given, which was to continue inviolably unto his coming, *Mal.* 4. 4. when it was to be changed, removed, and taken away, this part of his work, that he was to make the laſt, full, perfect *Declaration* of the will of God, is now declared. §. 11.

The *Targums* are here ſilent of him, for they principally attend unto thoſe places which make mention of his Kingdom. *Raſhi* refers the words unto the *ſeries* of Prophets, which were afterwards raiſed up; *Aben Ezra* to *Joſhua*; others to *Jeremiah* upon the rejection of whoſe warnings, the people were carried into captivity, which they collect from *v.* 19. Whatever now they pretend, of *old* they looked for ſome *one ſignal Prophet* from this place, which ſhould immediately come before the *Meſsiah* himſelf; Thence was that Queſtion in their Examination of *John Baptiſt*; Art thou *that Prophet*, *John* 1. 21. namely whom they looked for from this Prediction of *Moſes*: But it is the *Meſsiah* himſelf and none other that is intended. For Firſt, None other ever aroſe *like unto Moſes*. This is twice repeated; in the words of *Moſes* unto the people; v. 15. *God will raiſe thee up a Prophet*, כמוכי, *like unto me*; and in the words of God to *Moſes*; v. 18. *I will raiſe them up a Prophet* כמוך *like unto thee*, as thou art. *Lipman* a blaſphemous Jew in his *Nizzachon* contends that *Jeſus* cannot be intended; becauſe he was not like *Moſes*; for *Moſes* was a man only, *Jeſus* declared himſelf to be God; *Moſes* had Father and Mother, *Jeſus* had not as we ſay; But the compariſon intended, doth not at all reſpect their *Perſons*, or their Natures, but their *Office*: It was in the *Prophetical* Office that the Prophet foretold, was to be like unto *Moſes*: It is a *Law-giver*, one that ſhould inſtitute New Ordinances of Worſhip by the Authority of God for the uſe and Obſervance of the whole Church, as *Moſes* did; one that ſhould reveal the whole will of God, as *Moſes* did, as to that ſeaſon wherein God employed him. That this could not be *Joſhua*, nor any of the Prophets that enſued, is evident from that Teſtimony of the Holy Ghoſt, Deut. 34. v. 10. *There aroſe not ſince a Prophet in* Iſrael *like unto Moſes*. This muſt therefore be referred unto ſome *ſingular Prophet* who was then to come, or there is an expreſs contradiction in the Text. And this is none other but the *Meſsiah*, concerning whom they acknowledge that he ſhall be a Prophet above *Moſes*. Secondly, The extermination threatned unto the people, upon their diſobedience unto this *Prophet*, here promiſed, *v.* 19. never befell them, untill they had rejected the Lord *Jeſus*, the true and only *Meſsiah*. Wherefore this place is rightly applyed unto him in the *New Teſtament*, *Acts* 3. 22, 23. *Chap.* 7. 37. And we have hence a farther diſcovery of the Nature of the *Deliverer*, and Deliverance promiſed of old, and therein of the Faith of the Antient Church; He was to be a bleſſed *Prophet* to reveal the mind and will of God; which alſo he hath done unto the utmoſt. And from this place it is that the Jews themſelves in *Midraſh Coheleth*, *cap.* 1. ſay, גואל ראשון כן גואל אחרון; *The latter Redeemer is to be like the former.*

Deut. 25. v. 19. *Thou ſhalt blot out the Remembrance of* Amaleck *from under Heaven, thou ſhalt not forget it.* *Jonathan's Targum*, ואפילו ליומי מלכא משיחא לא תתבשי, *And alſo in the dayes of the Meſsiah the King, thou ſhalt not forget it.* But as this ſavours too much of thoſe *revengefull* thoughts which they frequently diſcover themſelves to be filled withall; ſo all theſe apprehenſions proceed from the *Old Tradition* that by the *Meſsiah* we ſhould be delivered from the hands of *all our Enemies*, which they being carnal and earthly, do wreſt to give countenance unto their own deſires and imaginations. §. 12.

Deut. 30. v. 4. *If any of thine be driven out unto the utmoſt parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.* *Jonath. Targum*; מתמן יכנוש יתכון מימרא דיי ידוי דאליהו כהנא רבא ומתמן ומתמן יקרב יתכון על ידוי דמלכא משיחא; *from thence will the word of the Lord gather thee by the hand of* Elijah *the great Prieſt, and from thence will he bring thee by the hand of* §. 13.

Meſsiah the King. The place is not amiſs applyed unto the Deliverance which they ſhall one day have by the *Meſsiah*, for it is to happen after the whole *Curſe* of the *Law* is come upon them for their diſobedience, and that they ſhall turn again unto the Lord by Repentance, *v.* 1, 2. And whereas the words are doubled, they ſuppoſe them to intimate a double work of Deliverance; one whereof they have committed to *Elias* from *Mal.* 4. *v.* 5. who was to be, and was the fore-runner of the *Meſsiah.*

And theſe are places in the *Books of Moſes* wherein they acknowledge that mention is made of the *Meſsiah*; For that way whereby the Church of old was principally inſtructed in his work and office, namely in the *Sacrifices* and *Ceremonies* of the Law, they know nothing of it; nor ſhall it here be inſiſted on, ſeeing it muſt have ſo large a place in the Expoſition of the *Epiſtle* its ſelf.

§. 14. 1 Sam. 2. 10. *He ſhall give ſtrength unto his King, and exalt the horn of his annointed. Targ.* וירבי מלכות משיחיה, *and he ſhall exalt the Kingdom of his Meſsiah.* In *Midraſh Tillim* alſo on *Pſalm* 75. they aſcribe this place unto the *Meſsiah*, and reckon his *Horn* as the *tenth horn* of ſtrength granted unto *Iſrael. R. Levi Ben Gerſhom* underſtands, by the *King* in the firſt place, *He ſhall give ſtrength unto his King*; *Saul*, and by *Meſsiah* in the cloſe of the words, *David*, who was to be annointed by *Samuel* the Son of *Hanna* whoſe words theſe are; *Kimchi* applies the words to the *Meſsiah*, whom as he ſayes, ſhe intended by the *Spirit of Propheſie*; or ſpoke of from *Tradition.* And indeed the words ſeem directly to intend him. For by him alone doth the Lord *judge the Ends of the Earth*, and he was the Annointed whoſe Power he would ſignally exalt. And I mention this place only as an inſtance of the Faith of the Church of old, who in all their mercies, ſtill had a regard unto the *Great Promiſe* of the *Meſsiah*, which was the Fountain of them all. And therefore *Hanna* here cloſeth her *Prophetical Eulogie* with her acknowledgement thereof, and faith therein.

§. 15. 2 Sam. 23. v. 3. מושל באדם צדיק מושל יראת אלהים, *He that Ruleth in man, juſt, Ruler*, in or of, *the fear of the Lord: Targ.* אמר למנאה לי מלכא הוא משיחא העתיד ריקום ישלוט ברחלתא דיי; *He ſaid he would appoint unto me a King, which is the Meſsiah, who ſhall ariſe and Rule in the fear of the Lord.* And it refers this whole laſt Propheſie of *David*, or his *laſt words*, that he ſpake by the inſpiration of the Holy Ghoſt, unto the dayes of the *Meſsiah*; whence it gives this Preface unto them; *Theſe are the words of the Propheſie of* David, *which he propheſied concerning the End of the world*, or for the end of the world, לסוף עלמא, *and the dayes of Conſolation that were to come. Rab. Iſaiah*, and *Raſhi*, interpret the words of *David* himſelf; and *Kimchi* alſo, but he mentions the application of it unto the *Meſsiah*, who was to *come of David*, whom God would raiſe up unto him, which he approveth of. Chriſtian Expoſitors who follow the Jews, interpret thoſe words לי דבר the rock of *Iſrael ſpake to me*, by עלי, or דבי בעבור *ſpake concerning me*; that is by *Samuel* who annointed me to be King. Some, he ſpake unto me by *Nathan.*

Our *Tranſlators* keep to the Letter; *he ſpake unto me.* And that alone anſwers unto the words of the Verſe foregoing; *The Spirit of the Lord*, רבר בי *ſpake in me*, or to me; ſo are the Revelations of God expreſſed; See *Zech.* 4. *v.* 1, 4. and it expreſſeth the Communication of the mind of God, *unto the Prophet*, θεοπνευστια, and not his ſpeaking *by him* unto others; And from theſe very words, רוח יהוה דבר בי *the ſpirit of the Lord ſpake in me*, do the *Jews* take occaſion to caſt the writings of *David*, amongſt thoſe which they aſſign unto that kind of Revelation which they call רוח הקוש, or כתובים, Books written by *inſpiration of the Holy Ghoſt.* The other words alſo ומלתו על לשוני, *his word was in my tongue*, manifeſt that it is *David* himſelf that is ſpoken *unto*, and not *of*, in the *third Verſe*; and therefore it is ſome other who is Propheſied of by him, namely the *Meſsiah.*

And this the words whereby he is deſcribed do alſo manifeſt; מושל באדם; *Ruling in man*; that is, ſaith *Jarchi*, בישראל שנקר או אדם שנאמר אדם אתם: *over* Iſrael *who is called man*; *as it is ſaid, and ye the flock of my paſture are men*; אדם אתם. *you* are *man. Ezek.* 34. 1. But where the word *Adam* is uſed with this præfix ב as here, it no where ſignifies *Iſrael*; but is expreſly uſed in a contradiſtinction from them; as Jerem. 32. 20. *which haſt ſet Signs and Wonders in the Land of* Ægypt, *even unto this day*; ובישראל ובאדם, *and in* Iſrael *and in* Adam, that is as we render it, *amongſt other men* that are not *Iſrael.* So that if any eſpecial ſort of men are intended in this Expreſsion, it is not *Iſrael*, but *other men.* And indeed this word is commonly uſed to denote *mankind* in general; as *Gen. 6. v. 3. Chap. 9. v. 6. Exod.* 8. 18. *Chap. 9.* 10.

Chap.

Chap. 13. 2. and univerſally, where ever it is uſed, it ſignifies either all *mankind*, or *humane nature*. So that מושל באדם is he who is the *Ruler over all mankind*, which is the *Meſſiah* alone. Unleſs we ſhall interpret this Expreſsion by that of Pſal. 68. v. 19. *Thou haſt aſcended on high, thou haſt lead captivity captive* לקחת מתכות באדם, *accepiſti dona in homine*; *and thou haſt received gifts in man*, that is, in the *humane nature* exalted, whereof the *Pſalmiſt* treats in that place. For whereas the Apoſtle *Epheſ.* 4. *v.* 8. renders theſe words, ἔδωκε δόματα τοῖς ἀνθρώποις, *he gave gifts unto men*, it is manifeſt that he expreſſeth the *End and Effect* of that which is ſpoken in the *Pſalm*; for the Lord Chriſt *received gifts* in his own humane nature, that he might *give* and *beſtow* them on others, as *Peter* declareth, *Acts* 2. *v.* 33. The remainder alſo of the words contain a deſcription of the *Meſſiah*; He is צדיק; ὁ δίκαιος, the *juſt* and *Righteous One*, *Acts* 3. 14. And He alone is מושל יראת אלהים; he *that rules in the things that concern the fear and Worſhip of God*. Iſa. 11. *v.* 2, 3. So that this place doth indeed belong unto the faith of the Antient Church concerning the *Meſſiah*.

1 *Kings* 4. *v.* 33. In ſtead of thoſe words concerning *Solomon*, *He ſpake of Trees from the Cedar Tree that is in Lebanon, unto the Hyſſop that ſpringeth out of the Wall*; The *Targum* reads, ואתנבי על מלכי בית דוד דעתידין למשלט בעלמא הדין ובעלמא דאתי דמשיחא *And he Propheeied of the Kings of the houſe of* David *in this world*, (the duration of time and ſtate of things under the Old Teſtament) *and of the Meſſiah in the world to come*; ſo they call the dayes of the *Meſſiah*. I know of none who have conſidered what occaſion the *Targumiſts* could take from the words of the Text, to mention this matter, in this place. I will not ſay, that he doth not intend, the *Book of Canticles*, wherein under an *Allegory* of Trees, Herbs, and Spices, *Solomon* Propheſieth of, and ſets forth the Grace and Love of Chriſt towards his Church, and wherein many things are by the latter *Targumiſt* applied unto the *Meſſiah* alſo, as we ſhall ſee. §. 16.

There is mention likewiſe made of the *Meſſiah* in the *Targum*, by an addition unto the Text, Ruth 3. v. 15. *It was ſaid in the Propheſie, that ſix Righteous Perſons ſhould come of* Ruth, David, *and* Daniel *with his Companions, and the King Meſſiah.* The general End of the writing of this Book of *Ruth*, was to declare the Providence of God about the *Genealogie* of the *Meſſiah*. And this ſeems to have been kept in Tradition amongſt them. And for this Cauſe doth *Matthew* expreſly mention her *name* in his Rehearſal of the *Genealogie* of Chriſt, *Mat.* 1. *v.* 5. For it being a Tradition amongſt the Jews, that this was the end of the writing of her Story, whereon they add that conſideration unto the Text in their *Targum*, it was remembred by the Evangeliſt, in a compliance therewithall. §. 17.

The place of *Job* wherein he expreſſeth his faith in him, and expectation of Redemption by him, hath been already explicated and vindicated, ſo that we ſhall not need here to inſiſt upon it again. The *Pſalms* next occur. In *David* the Light and Faith of the Church began to be greatly inlarged. The Renovation of the *Promiſe* unto him, the confirmation of it by an *Oath*, the Confinement of the Promiſed Seed unto his Poſterity, the eſtabliſhment of his Throne and Kingdom, as a *Type* of the Dominion and Rule of the Meſsiah, with the eſpecial Revelations made unto him, as one that ſignally longed for his coming, and rejoyced in the *proſpect* which he had of it, in the Spirit of Propheſie, did greatly further the Faith and Knowledge of the whole Church. Hence forward therefore the mention of him is multiplied, ſo that it would be impoſsible to inſiſt on all the particular inſtances of it; I ſhall therefore only *call over* ſome of the moſt eminent, with an eſpecial reſpect unto the concurrence of the Perſwaſion and Expectation of the *Jews*. §. 18.

Pſal. 2. v. 2. *The Rulers take counſell together againſt the Lord and againſt his Annointed*; His Meſsiah, as the Word ſhould be left uninterpreted. *Targum*; על משיחיה *againſt his Meſſiah*. The *Talmudiſts* in ſeveral places acknowledge this Pſalm to be a Propheſie of the *Meſsiah*, and apply ſundry Paſſages thereof unto him. And thoſe words, *Thou art my Son, this day have I begotten thee*, are not amiſs expounded by them in *Tract. Succah. cap.* 5. היום אגלה לבריות שאתה בני, *I will this day reveal unto men that thou art my Son*; for ſo are they applyed by our Apoſtle dealing with the *Jews*, *Acts* 13. *v.* 33. *Heb.* 1. *v.* 5. namely, unto his *Reſurrection from the Dead*, whereby he was declared to be the *Son of God* with Power; *Rom.* 1. *v.* 4. All the principal Expoſitors amongſt them, as *Raſhi*, *Kimchi*, *Aben Ezra*, *Bartenora*, or *Rab. Obodia*, acknowledge that their antient Doctors and Maſters expounded this *Pſalm* concerning the *Meſsiah*. Themſelves, ſome of them apply it unto *David*; and ſay it was compoſed by ſome of the *ſingers* concerning him, when he was annointed King, which the *Philiſtins* hearing §. 19.

hearing of, prepared to war againſt him, 2 *Sam.* 5. 17. This is the conceit of *Raſhi*, who therein is followed by ſundry *Chriſtian Expoſitors*, with no advantage to the Faith. And I preſume they obſerved not the Reaſon he gives for his Expoſition; *Our Maſters*, ſaith he, *of bleſſed memory, interpret this Pſalm of the King Meſsiah*; ולפי משמעו ולתשובת המינין נכון לפירשו על דוד, *but as the words ſound, and to anſwer the Hereticks, it is meet, or right to expound it of* David. Thoſe words ולתשובת המינין, *and that we may anſwer the Hereticks*, or Chriſtians, are left out in the *Venice* and *Baſil* Editions of his Comments, but were in the old Copies of them. And this is the plain *Reaſon* why they would apply this *Pſalm* to *David*, of whom not one Verſe of it can be truly and rightly expounded, as ſhall be manifeſted elſewhere; And it is a wiſe anſwer which they give in *Midraſh Tehillim* unto that Teſtimony of *v.* 7. where Gods calls the *Meſsiah* his Son, to prove him to be the *natural* Son of God. מבאן תשובה למינין שהן אומרין יש בן להבה ואתה מוחיב ליה בולי אתה אינו אומר אלא בני אתה; *And hence we may have an Anſwer for the Hereticks, who ſay that the holy bleſſed God hath a Son. But do thou anſwer, he ſayes not thou art a Son to me; but thou art my Son.* As though אתה בני, *thou art my Son*, did not more directly expreſs the *Filiation* of the Perſon ſpoken of, than בן לי אתה would do. בני is more *emphatically* expreſſive of a natural Relation, then לי בן, my Son, than a Son to me; See *Gen.* 27. 21. And in this *Pſalm* we have a good part of the *Creed* of the Antient Church concerning the *Meſsiah*, as may be learned from the Expoſition of it.

§. 20. Pſal. 18. v. 32. *Targum*; *Becauſe of the Miracles and Redemption which thou ſhalt work for thy Meſsiah.* I mention this place only, that it may appear, that the Jews had a *Tradition* amongſt them, that *David* in this *Pſalm* bare the perſon of the *Meſsiah*, and was conſidered as his *Type*. And hence our *Apoſtle* applies thoſe words, v. 3. אחסה בו, *I will put my truſt in him*, unto the Lord Jeſus Chriſt, *Heb.* 2. *v.* 13. See alſo *Pſalm* 20. *v.* 7.

§. 21. Pſal. 21. v. 1. *The King ſhall joy in thy ſtrength O Lord. Targum*, מלכא משיחא, *the King Meſsiah ſhall rejoyce.* v. 7. *For the King truſteth in the Lord. Targum*; *Meſsiah the King.* And in *Midraſh Tehillim* thoſe words of v. 3. *Thou ſetteſt a Crown of pure Gold on his head*, are alſo applyed unto him. There is no mention of him in the *Targum* on *Pſalm* 22. nor in the *Midraſh*; but we ſhall afterwards prove at large, that whole *Pſalm* to belong unto him, and to have been ſo acknowledged by ſome of their antient *Maſters*, againſt the Oppoſitions and Cavils of their latter Seducers.

§. 22. Pſal. 45. The *Targum* hath given an eſpecial Title unto this Pſalm, לשבחא על יתבי סנהדרין דמשה, *A Pſalm of Praiſe for the Elders* (Aſſeſſors) *of the Sanhedrim of Moſes*: intimating that ſomething eminent is contained in it. And thoſe words, v. 2. *Thou art fairer than the children of men*; are rendered in it שופרך מלכא משיחא עדיך מבני נשא; *Thy Beauty O King Meſsiah is more excellent than that of the Sons of Men*; And *Grace*, in the next words is interpreted by רוח נבואה *the Spirit of Prophecy*; not amiſs; And thoſe words v. 7. *Thy Throne O God is for ever and ever*, are retained with little alteration. כורסי יקרך יי קים לעלמי עלמין, *The Seat of thy Glory O God, remaineth for ever and ever:* applying it unto the *Meſsiah*; which illuſtrious Teſtimony given unto his *Deity*, ſhall be vindicated in our Expoſition of the words, as cited by our Apoſtle; *Heb.* 8. *Kimchi* expounds this Pſalm of the *Meſsiah*. *Aben Ezra* ſayes, it is ſpoken of *David*, או על משיח בנו שכן שמו דוד עבדי נשיא להם לעולם *or concerning Meſsiah his Son, who is likewiſe called* David; *as* David *my Servant ſhall be their Prince for ever.* Ezek. 37. v. 25.

§. 23. *Pſalm* 68. & 69. are illuſtrious Prophecies of the *Meſsiah*, though the *Jews* take little notice of them; and that becauſe they treat of *two things* which they will not acknowledge concerning him; The former expreſſeth him to be *God*, *v.* 17, 18. and the other his *ſufferings* from God and men, *v.* 26. both which they deny and oppoſe. But in *Shemoth Rabba*, *Sect.* 35. they ſay of the חשמנים, *v.* 32. *The Princes that ſhall come out of* Ægypt, כל האומות עתידין להביא דורון למלך המשיח; *All Nations ſhall bring gifts to the King Meſsiah*, referring the Pſalm to his dayes and work. The ſame Expoſition is given of the place in *Midraſh*, *Eſther*, *cap.* 1. *v.* 1. and by *R. Obodia Haggaon* on the Place.

§. 24. Pſal. 72. v. 1. *Give the King thy Judgements O God*; *Targ.* הלכת דינך למלכא משיחא הב *Give the ſentence of thy Judgement unto the King Meſsiah.* And herein they generally agree. *Midraſh* on the Title; זה מלך המשיח שנאמר ויצא חוטר מגזע ישי; *This is the King Meſsiah, as it is ſaid, a Rod ſhall come forth from the ſtemm of* Jeſſe, *Iſa.* 11. *v.* 1. And *Aben Ezra* on the ſame Title; נבואת דוד אי אחד חמשודרים על שלמה או על משיח; *A Prophecy*

Prophecy of David, *or of one of the Singers, concerning* Solomon, *or concerning the Meſſiah.* And *Kimchi* acknowledgeth that this Pſalm is expounded by many of them concerning the *Meſſiah*. *Raſhi* applies it unto *Solomon*, as a Prayer of *David* for him; whereof he gives this as the occaſion: שצפה ברוח הקוד שהוא עתיד לשאול מאת הב"ה לב להבין לשמור משפט; He prayed this Prayer for his Son *Solomon, becauſe he ſaw by the Holy Ghoſt that he would ask of God an heart to underſtand, and keep, or do Judgement.* And although he endeavours vainly to apply *v.* 5. unto his dayes, *They ſhall fear thee as long as the Sun and Moon endure*; and v. 7. *In his dayes ſhall the Righteous flouriſh, and abundance of Peace,* עד בלי ירח, *untill there be no Moon*; yet when he cometh unto thoſe words, *v.* 16. יהי פסת בר בארץ, *there ſhall be an handfull of Corn in the Earth*, he adds, *Our Maſters interpret this of the Cates or Dainties in the Dayes of the Meſſiah, and expound the whole Pſalm concerning Meſſiah the King*; And this he was enforced unto, leſt he ſhould appear too openly to contradict the *Talmudiſts*, who frequently apply this Pſalm unto him, and have long Diſcourſes about ſome paſſages in it, eſpecially this פסת בר, *v.* 16. and לפני־שמש ינון שמו, *v.* 17. which are much inſiſted on by *Martinus Raymundus*, *Petrus Galatinus*, and others.

The *vulgar Latin* for פסת בר, reads *erit Firmamentum*; *in terra*, which I ſhould ſuppoſe to be corrupted from *frumentum*; but that the *LXX.* who are followed alſo by other Tranſlations, as the *Arabick* and *Æthiopick*, read στήριγμα, *firmamentum.* And this ſome think to be corrupted from σίτου δράγμα, *an handfull of Corn*, which is very probable. Neither is the word פסת any where elſe uſed in the Scripture, and may as well have ſomething *forreign* in it, as come from פסים יפס. So alſo *v.* 17. ינון is no where elſe uſed for *ſoboleſcet*, or *pullabit*, as it is here rendered; from נון a *Son*, which is but thrice uſed in that ſignification; *Gen.* 21. *v.* 23. by a *Philiſtin*; and *Job* 18. *v.* 19. by an *Arabian*; and *Iſa.* 14. *v.* 22. concerning a Son among the *Chaldæans*; which argue it to be a forreign word; being properly uſed in a Propheſie of the calling of the Gentiles; as this is; ſo in the ſame ſubject it is ſaid חשמנים *Chaſmannim* ſhall come to the *Meſſiah*, *Pſal.* 68. 32. which we render *Princes*, and it may be ſuch were intended; but the word ſeems to be *Ægyptian* for *Hebrew* it is not, though afterwards uſed among the *Jews*, whence the family of *Mattathias* were called *Haſmoneans*. But to return; it is evident that in this *Pſalm* much light was communicated unto the Church of old, into the Office, Work, Grace, Compaſſion and rule of the *Meſſiah*, with the Calling, and glorious acceſs of the *Gentiles* unto him.

There is mention likewiſe made of him in the *Targum* on *Pſalm* 8. *v.* 16. *The vine-yard which thy right hand hath planted*; ועל־בן אמצתה לך *and on the branch thou haſt made ſtrong for thy ſelf*, ſo our Tranſlation; but all Old Tranſlations, as the *LXX*, *vulgar Latin*, *Syriack*, interpret בן not in *Analogie* unto the preceding *Allegory* of the *Vine*, but from בן־אדם *v.* 18. and render it, ἐπὶ υἱὸν ἀνθρώπου; *Super filium hominis, and upon the Son of man, whom thou madeſt ſtrong for thy ſelf.* Targum, ועל מלכא משיחא דחילתא לך, *and for the King Meſſiah whom thou haſt ſtrengthened* or fortified, *for thy ſelf.* And we know how ſignally in the Goſpel he calls himſelf the *Son of man*; and among other names aſcribed unto him the *Talmudiſts* ſay, he is called *jinnon*, from נין a *Son*. And *v.* 18. he is expreſly called בן־אדם, *the Son of man*, whom thou madeſt ſtrong for thy ſelf; And hereunto doth *Aben Ezra* refer the בן in the foregoing Verſe. And for that expreſſion, תהי ידך על־איש ימינך, *let thy hand be upon the man of thy Right hand*; he obſerves, כל יד ואחריו ב"ית לנגאי, *when ever I ad the hand*, that is the hand of God, hath *Beth* following it, it is for *reproach* or puniſhment, unto them whom it reſpects; as *Exod.* 9. *v.* 3. הנה יד־יהוה היוה במקנך, *Behold the hand of the Lord is upon thy Cattel*, that is, for their deſtruction. And ואם איננה בב"ית היא לשבח, if *Beth* follow not, it is for praiſe, or *help*; as *Pſalm* 119. *v.* 173. תהי ידך לעזרני, *let thine hand help me*, or be for my help. So that the words are a prayer for the *Son of man*, And as our Lord Chriſt was the Son of man; ſo he was the *true Vine*, whereof the Father is the Husbandman, and his Diſciples the *branches*, *John* 15. *v.* 1, 2, 3, 4, 5. And he himſelf alſo was *called out of Ægypt*, *Matth.* 2. *v.* 15. as was the *Vine* ſpoken of in this *Pſalm*; ſo that, he who is afflicted in all the afflictions of his People, is principally intended in this *Prophetical Pſalm*. *Aben Ezra* would have the Son of man, to be *Iſrael*; but not ſeeing how well it can be accommodated unto them, he adds, the words may reſpect *Meſſiah Ben Ephraim* an *Idol* of their own ſetting up. But the *Targum* acknowledgeth the true *Meſſiah* here; For whoſe ſake the Church is bleſſed, and by whom it is delivered. §. 25.

The 110th *Pſalm* is a ſignal Propheſie of him; deſcribing his Perſon, Kingdom, §. 26.

Prieſt-

Prieſthood, and the work of Redemption, wrought by him. But whereas ſundry things in this *Pſalm*, are interpreted and applied unto the *Lord Chriſt* by *our Apoſtle* in his Epiſtle unto the *Hebrews*, where they fall directly under our conſideration, I ſhall here only briefly reflect on ſome of their own *confeſſions*, although it be a ſignal declaration of the faith of the Church of old, ſcarcely to be *paralel'd* in any other place. The *later Maſters* indeed obſerving how directly and openly this *Pſalm* is applied unto the Lord Chriſt in the *New Teſtament*, and how plainly all the Paſſages of it are accommodated unto the Faith of *Chriſtians* concerning the *Meſſiah*, his Office and Work, do endeavour their utmoſt to wreſt it unto any other, as ſhall elſewhere be manifeſted. Yea, the *Targum* its ſelf is here ſilent of the *Meſſiah*, for the very ſame Reaſon, and perverts the whole *Pſalm* to apply it unto *David*; and yet is forced on *v.* 4. to refer the things ſpoken of unto the *World to come*, or Dayes of the *Meſſiah*. And the moſt of their *Maſters* when they mention this *Pſalm* occaſionally, and mind not the Controverſie they have about it with *Chriſtians*, do apply it unto him. So doth the *Midraſh Tehillim* on *Pſalm* 2. *v.* 7. and alſo on this *Pſalm*, *v.* 1. though there be an endeavour therein fooliſhly to wreſt it unto *Abraham*. *Ra. Saadias Gaon*, on *Dan.* 7. *v.* 13. whoſe words are reported by *Solomon Jarchi* on *Gen.* 35. *v.* 8. *Ra. Arama* on *Gen.* 15. as he is at large cited by *Munſter* on this Pſalm. *Moſes Haddarſhan* on *Gen.* 18. *v.* 1. *Ra. Obediah*, on the place; All whoſe words it would be tedious here to report. It is ſufficiently manifeſt that they have an open conviction, that this *Pſalm* contains a Prophecy concerning the *Meſſiah*; and what excellent things are revealed therein touching his Perſon, and Offices, we ſhall have occaſion to declare in the Expoſition of the *Epiſtle* its ſelf, wherein the moſt material paſſages of it, are applied unto our *Lord Jeſus Chriſt*.

§. 27. In the *Targum* on the *Canticles* there is frequent mention alſo of the *Meſſiah*; as *Chap.* 1. *v.* 8. *Chap.* 4. *v.* 5. *Chap.* 7. *v.* 14. *Chap.* 8. *v.* 1, 2, 3, 4. But becauſe the *Jews* are utterly ignorant of the true Spiritual ſenſe of that Divine *Song*, and the *Targum* of it, is a confuſed Miſcellany of things ſufficiently *heterogeneous*, being a much later endeavour than the moſt of thoſe on the other Books, I ſhall not particularly inſiſt on the places cited, but content my ſelf with directing the Reader unto them. The like alſo may be ſaid of *Eccleſ. Chap.* 1. *v.* 11. *Chap.* 7. *v.* 25. where without any occaſion from the Text, the mention of him is importunely inculcated by the *Targumiſts*.

§. 28. We are now entring on the *Prophets*, the Principal Work of ſome whereof, was to *teſtifie before hand the ſufferings of Chriſt, and the Glory that was to follow*, 1 *Pet.* 1. *v.* 11. And therefore I do not at all deſign to gather up in our *paſſage* all that is foretold, promiſed, declared and taught concerning him in them, (a work right worthy of more peace, leiſure and ability than what in any kind I am entruſted withal) but only to report ſome of the moſt eminent places, concerning which we have the common ſuffrage of the *Jews* in their general Application unto the *Meſſiah*. Among theſe, that of *Iſaiah*, *Chap.* 2. *v.* 2, 3, 4. occurreth in the firſt place. *And it ſhall come to paſs in the laſt dayes, that the Mountain of the houſe of the Lord ſhall be eſtabliſhed in the top of the Mountains, and ſhall be exalted in the top of the Hills, and all Nations ſhall flow unto it: and many people ſhall go and ſay, come ye, and let us go up to the Mountain of the Lord, to the Houſe of the God of* Jacob, *and he will teach us of his Wayes, and we will walk in his Paths: For out of* Zion *ſhall go forth the Law, and the Word of the Lord from* Jeruſalem. *And he ſhall judge among the Nations, and ſhall rebuke many people, and they ſhall beat their Swords into Plow-ſhares.*

The ſame Propheſie is given out by *Micah*, in the ſame words, *Chap.* 4. *v.* 1, 2, 3. And by the common conſent of the *Jews*, the *Meſſiah* is here intended, although he be not mentioned in the *Targum*. The *Talmudical Fable* alſo of the lifting up of *Jeruſalem* three Leagues high, and the ſetting of Mount *Moriah* on the top of *Sinai*, *Carmel*, and *Tabor* which ſhall be brought together unto that purpoſe, mentioned in *Midraſh Tehellim*, and in *Baba Bathra*; *diſtinc. Hammocher*, is wreſted from theſe words. But thoſe alſo of them who pretend to more ſobriety, do generally apply them to the promiſed *Meſſiah*. *Kimchi* gives it for a Rule, that that expreſſion, באחרית הימים *in the latter dayes*, doth ſtill denote the times of the *Meſſiah*, which I ſuppoſe is not liable unto any exception. And as he giveth a tolerable Expoſition of the eſtabliſhing of the *Mountain of the Lord*, on the top of the Mountains, aſſigning it to the Glory of the Worſhip of God, above all the Falſe and Idolatrous Worſhip of the Gentiles, which they obſerved on *Mountains* and High Places, ſo concerning thoſe words, *v.* 4. ושפט בין הגוים, *he ſhall judge among*

among the Nations, he ſaith השופט הוא מלך המשיח, *This Judge*, or *He that judgeth is the King Meſſiah.* The like alſo ſaith *Aben Ezra* on the ſame place, and *Jarchi* on the ſame words in the Propheſie of *Micah.* And as this is true, ſo whereas *Jehovah* alone is mentioned in the foregoing Verſes, unto whom and no other this expreſſion can relate, how it is poſſible for them to deny that the *Meſſiah* is the Lord, the *God of Jacob* alſo; for undeniably it is *he*, concerning whom it is ſaid, *that he ſhall judge among the Nations*; And by their confeſsion that it is the *Meſſiah* who is the *Shophet* the Judge here intended, they are plainly convinced out of their own mouths, and their infidelity condemned by themſelves.

Abarbinel ſeems to have been aware of this entanglement, and therefore as he wreſts the Propheſie, (by his own confeſsion contrary to the ſenſe of all other Expoſitors) unto the times of the building of the *Second Temple*; ſo becauſe he could not avoid the conviction of *one* that ſhould judge among the Nations, he makes it to be the *Houſe it ſelf*, wherein as he ſayes, *Thrones for Judgement were to be erected*; the vanity of which figment ſecures it from any further confutation. We have then evidently in theſe words *three Articles* of the Faith of the Antient Church concerning the *Meſſiah*; as *Firſt*, That as to his *Perſon*, he ſhould be God and man; the God of *Jacob*, who ſhould in a *bodily preſence* judge the People, and ſend forth the Law among the Nations, *v.* 4. *Secondly*, That the *Gentiles* ſhould be called unto faith in him, and the Obedience of his Law, *v.* 3. *Thirdly*, That the *Worſhip* of the Lord in the dayes of the *Meſſiah* ſhould be far more glorious than at any time whileſt the firſt Temple was ſtanding, for ſo it is foretold, *v.* 2. and ſo our *Apoſtle* proves it to be, in his Epiſtle to the *Hebrews*. And this whole Propheſie is not a little perverted by them, who apply it to the defeat of *Reſin* and *Pekah* when they came againſt *Jeruſalem*, and who in their *Annotations* on the Scripture, whereby they have won to themſelves a great Reputation in the world, ſeldom depart from the ſenſe of the *Jews*, unleſs it be where they are in the Right.

Iſa. 4. v. 2. *In that day ſhall the branch of the Lord be Beauty and Glory.* Targ. בעדנא ההוא יהי משיחא דיי להדוה ול יקר; *at that time ſhall the Meſſiah of the Lord be for Joy and Honour.* And this Propheſie alſo is by the moſt learned of the *Rabbins* applied unto the *Meſſiah*. *Kimchi* interprets צמח, the *branch*, by that of Jerem. 23. v. 5. *I will raiſe up unto* David *a Righteous Branch, a King ſhall reign and proſper.* *Aben Ezra* enclines unto them who would have *Hezekiah* to be intended; a *Chriſtian* Expoſitor refers the words to *Ezra* and *Nehemiah*, upon the return from the Captivity, on what grounds he doth not declare. *Abarbinel* having, as is his manner alwayes, repeated the various Expoſitions and Opinions of others, adds at laſt, ואחרים פירשו אותם על משיח צדקנו במהרה יגלה; *others expound the words of the Meſſiah our Righteouſneſs; let him be ſpeedily revealed.* But they may alſo do well to conſider, that the Perſon here promiſed to be the *Beauty and Glory* of the Church, by whom the Remnant of *Iſrael*, which are *written in the Book of Life* ſhall be ſaved, is the *BRANCH* of the Lord, and the *Fruit* of the Earth; which better expreſſeth his two Natures in one Perſon, than that he ſhould be for a while a *barren Branch*, and afterwards bear fruit in the deſtruction of *Gog* and *Magog*, which is their gloſs on the words. §. 29.

The illuſtrious Propheſies concerning the name of the Meſſiah, *Immanuel*, and his being born of a Virgin, *Chap.* 7. & 8. muſt be handled apart afterwards and vindicated from the exceptions of the *Jews*, and are therefore here omitted.

Iſaiah 9. v. 6. *And his Name ſhall be called Wonderfull, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace.* Targ. מאתקרי שמיה מן קדם מפליא עצה אלהא And his Name is called of old, מן קדם is the ſame with מקדם; *Micah* 5. *v.* 2. *Targ.* מלקדמין; that is, as in the next words, *from everlaſting*, from the dayes of Eternity. For although מן קדם, be frequently uſed for מלפני *from before the face* or ſight, as the words of the *Targumiſt* are here vulgarly tranſlated, (as in the Tranſlation in the *Polyglott* Bibles) *a facie admirabilis Conſilii Deus*, which is blamed by *Cartwright in his Mellificium*, for not putting *Deus* in the *Genitive Caſe*, as well as *admirabilis*, (which indeed were rational, if מן קדם were neceſſarily *a facie*,) but it is alſo uſed abſolutely with reference unto *time*, and ſo there is no need that the following words ſhould be regulated thereby. So is it twice uſed, as *Prov.* 8. *v.* 22. ומן קדם עוברוי, *and before his works*, that were wrought; that is from Eternity. And *v.* 23. ומן קדם עדמא; *and before the World.* And in that ſenſe is מלקדמין alwayes uſed; as *Iſaiah* 23. *v.* 7. *Pſalm* 78. *v.* 2. *Iſa.* 46. *v.* 10. And thus the words will §. 30.

yield a better ſenſe than a *facie admirabilis Conſilii Deus*; or that which they are caſt into by *Seb. Munſter*; *mirificantis conſilium Deo fortiſſimo qui manet in ſecula.* For there is no need a we have ſeen that the words ſhould be caſt into the *Genitive Caſe* by מן קדם. And although the *Targumiſt* rendreth יועץ the Participle, *Counſellor*, by the Subſtantive עצה *Counſell*, yet this hinders not, but that it may expreſs one of his Names: *Wonderfull*, *Counſell*, *God*; or *mirificans conſilium Deus*; or, the *God of Wonderfull counſell.* One, from ſome of the Jews, takes another way to pervert theſe words. *Conſiliarius*, *Deus fortis*, *imo* ſaith he, *Conſultator Dei fortis*; *i. Qui in omnibus negotiis conſilia a Deo poſcet, per Prophetas ſcilicet*; whereby this clear and honourable Teſtimony given unto the Deity of our Lord Jeſus Chriſt, is weakned and impaired.

Again the *Targumiſt* renders ויקרא *be called*, by ואתקרי in a *Paſsive* Senſe; which obviates the principal exception of the Modern *Jews*, who interpret it *Actively*, that it may be referred to God the Wonderfull Counſellor, who ſhall call him the *Prince of Peace.* But as this is contrary to the Targum, ſo alſo to the uſe of the word in like caſes. For this Declaration of the Name of the *Child promiſed*, anſwers the *Proclamation* made of the Name of God, *Exod.*34.*v.*6. where ויקרא is well rendered by *Ours*, and *proclaimed*, or, and there was proclaimed; the name following ſounded in his ears. Where the *Vulgar Latin* tranſlating the word *Actively*, and applying it unto *Moſes*; *Stetit Moſes cum eo invocans nomen Domini, quo tranſeunte coram eo ait, Dominator Domine Deus*; Moſes *ſtood with him calling on the Name of the Lord, who paſsing by he ſaid, O mighty Ruler, Lord God*; both corrupts the proper ſenſe of the words, and gives us that which is directly *untrue*: For not *Moſes*, but God himſelf gave out and *proclaimed* that Name as it is ſaid expreſly that he would do, *Chap.* 33. *v.* 19. and as *Moſes* himſelf afterwards pleaded that he had doue, *Numb.* 14. *v.* 17, 18. But this by the way, to obviate the *Judaical Sophiſm* mentioned, that would make all the names in the Text, unleſs it be the *Prince of Peace*, to precede the *Verb*, and that to be *actively* underſtood.

§. 31. It follows in the *Targum*; גברא קדם לעלמיא משיחא ושלמא יסני עלנא ביומוהי; The words are variouſly rendered; ſome refer גברא to אלהא that goes before; ſo expreſſing them by, *Deus Fortis*, or *Fortiſſimus*; the mighty God. Others as the Tranſlation in the *Biblia Regia*, and *Londin.* refer to the words following, קדם לעלמיא, and render it by *Vir*, the man; *vir permanens in æternum*; the *man abiding for ever*; but it doth not ſeem that this ſenſe will hold; for although גברא do ſignifie a *man*; the ſame with the *Hebrew* גבר, yet גברא is not ſo uſed, but only for *Fortis* or *Fortiſſimus*, גבור the word uſed in the *Original* is applyed to God and men; but here it ſeems to be joyned with אל, and to ſignifie as by us tranſlated the *mighty God*; which the *Targumiſt* endeavoured alſo to expreſs; and ſo by קדם לעלמיא *permanens in ſecula*, abiding for ever, he rendereth אבי־עד the *Father of Eternity*, ſignificantly enough. Alſo משיחא is joyned by ſome with ושלמא; and rendered *Meſſia Pacis*, for שר שלום the Prince of Peace; but this connexion of the words thoſe that follow will not well bear; wherefore, they place the name *Meſſiah* abſolutely, and render the following words, *whoſe Peace ſhall be multiplyed unto us in his Dayes.*

§. 32. And this Teſtimony of their *Targum*, the preſent *Jews* are much to be preſſed withal; and there are not many from which they feel their entanglements more urgent upon them. And it would at the ſame time, move compaſſion at their blindneſs, and indignation againſt their obſtinacy, for any one ſeriouſly to conſider how wofully they wreſt the words up and down to make a tolerable application of them unto *Hezekiah*, whom they would fix this Propheſie upon; and on the occaſion given us by the *Targum*, I ſhall take a little view of their ſentiments on this place of the Prophet. That of old they eſteemed a Propheſie of the *Meſſiah*, not only the *Targum* as we have ſeen, but the *Talmud* alſo doth acknowledge. Beſides alſo they manifeſt the ſame conviction in their futilous *Traditions*. *In Tractat. Saned. Diſtino. Cholech*; They have a Tradition that God thought to have made *Hezekiah* to be the *Meſſiah*, and *Senacherib* to have *been Gog and Magog*; but מדת הדין, *the Property of Judgement* interpoſed, and asked why *David* rather was not made the *Meſſiah*, who had made ſo many Songs to the praiſe of God. And *Rabbi Hillel*, as we ſhall ſee afterwards, contended, that *Iſrael* was not any more to look for a *Meſſiah*, ſeeing they enjoyed him in *Hezekiah*. Now theſe vain Traditions aroſe meerly from the conceſsions of their *old Maſters*, granting the *Meſſiah* to be here ſpoken of, and the craft of their *later ones*, wreſting the words unto *Hezekiah*, ſo caſting them into confuſion, that they knew

not

not what to ſay, nor believe; But let us ſee how they acquit themſelves at laſt in this matter.

§. 33. Four things are here promiſed concerning this *Child*, or Son that ſhould be *given* unto the Church. (1.) That the *Government* ſhould be on his ſhoulder. (2.) That his *name* ſhould be called Wonderful, Counſellor, the mighty God, the Everlaſting Father, the Prince of Peace. (3.) That of the *increaſe* of his Government there ſhould be no end. (4.) That he ſhould *ſit on the Throne of David* to order it for ever. And we may ſee how well they accommodate theſe things unto *Hezekiah*, their endeavours being evidently againſt the *Faith* of the antient Church, the *Traditions* of their Fathers, and it may be doubted their own light and conviction.

Firſt, The Government ſhall be on his ſhoulder, ſaith *Sol. Jarchi*; *Becauſe the Rule and yoke of God ſhall be upon him in the ſtudy of the Law*; This pleaſeth not *Kimchi* (as it is indeed ridiculous) and therefore he obſerveth that mention is not made of the *Shoulder*, but with reference unto *Burden* and weight; whence he gives this interpretation of the words. לפי שאחז היה עובד למלך אשור והיו סובלו על שכמו אמ" כי זה הילד לא תהי עבוד על שכמו אלא משרה; *Becauſe* Ahaz *ſerved the King of* Aſſyria, *and his burden was on his ſhoulder, he ſayes of this Child, he ſhall not be a ſervant with his ſhoulder, but the Government ſhall be on him.* And this it ſeems is all that is here promiſed; and this is all the concernment of the Church in this Promiſe; *Hezekiah* ſhall not ſerve the King of *Aſſyria*. Neither is it true, that *Ahaz* ſerved the King of *Aſſyria* under tribute; and it may ſeem rather that *Hezekiah* did ſo for a ſeaſon, ſeeing it is expreſly ſaid, that he *rebelled againſt him, and ſerved him no more*: 2 *Chron.* 18. *v.* 7. Yea, plainly he did ſo, and paid him by way of tribute, *three hundred Talents of Silver, and thirty talents of Gold*, 2 Kings 18. v. 14. So He. *Aben Ezra* paſſeth over this expreſſion without taking notice of it.

§. 34. Secondly, As to the *name* aſcribed unto him, they are for the moſt part agreed, and unleſs that *one evaſion* which they have fixed on, will relieve them, they are utterly ſilent; Now this is, as was before declared, that the words are to be read, *The Wonderfull, Counſellor, the mighty God, the Everlaſting Father, ſhall call his Name the Prince of Peace*; ſo that the *Prince of Peace* only is the name of the promiſed Child, all the reſt are the Name of God. But (1.) If words may be ſo *tranſpoſed*, and ſhufled together, as they are to produce this ſenſe, there will nothing be left certain in the Scripture; nor can they give any one inſtance of ſuch a *diſpoſal* of words, as they fancy in this place. (2.) The very reading of the words rejects this *Gloſs*, *He ſhall call his Name Wonderfull*; (3.) It is the name of the Child, and not of God that gives him, which is expreſſed for the comfort of the Church: (4.) What tolerable Reaſon can be given for ſuch an *accumulation* of Names unto God in this place? (5.) There is nothing in the leaſt, not any *diſtinctive accent*, to ſeparate between the *Prince of Peace*, and the expreſsions foregoing; but the ſame Perſon is intended by them all; ſo that it was not *Hezekiah*, but the mighty God himſelf, who in the perſon of the Son was to be incarnate, that is here ſpoken of.

§. 35. Beſides, on what account ſhould *Hezekiah* ſo eminently be called *The Prince of Peace?* שר שלום. A *Prince*, is never uſed in the Scripture with reference unto any thing, but *he* that is ſo called, hath chief Power and Authority over that whereof he is the שר *Prince*, Chief, or Captain; as שר צבא is the *General*, or Chief Commander of the Army, under whoſe Command, and at whoſe diſpoſal it is. By the *Greeks* it is rendered ἄρχων and ἀρχηγὸς; as the *Apoſtle* calls our Lord *Jeſus Chriſt* ἀρχηγὸν τῆς ζωῆς, *Acts* 13. 15. *the Prince of Life*; and ἀρχηγὸν τῆς σωτηρίας, Heb. 2. v. 10. *The Prince or Captain of Salvation.* Nor is the word once in the *Old Teſtament* applied unto any one, but he that had Power and Authority over that which he was the שר, or *Prince* of, to give, grant, or diſpoſe of it, as he thought meet; And in what ſenſe then can *Hezekiah* be called the *Prince of Peace?* Had he the Power of *Peace* of any ſort in his hand? Was he the Lord of it? Was it at his diſpoſal? The moſt of his reign he ſpent in War; firſt with his Neighbours the *Philiſtins*, 2 *Kings* 18. *v.* 8. And afterwards with the King of *Aſſyria*; who took all the Cities of *Juda*, one or two only excepted, 2 *Kings* 18. *v.* 13. And in what ſenſe ſhall he be called the *Prince of Peace?* The *Rabbins*, after their wonted manner to fetch any thing out of a word whether it be ought to their Purpoſe or no, anſwer, that it was becauſe of that ſaying, *Iſa.* 39. *v.* 8. *For there ſhall be Peace and Truth in my dayes.* But this being ſpoken with reſpect unto the very latter part of his Raign, and that only with reference unto the *Babylonian* Captivity which was afterwards to enſue, is a ſorry foundation to entitle him

unto this *illuſtrious* Name, the Captain, Prince, or Lord of Peace; which beſpeaks one that had *all Peace*, (and that in the Scripture Language, is all that is Good or proſperous both temporal and ſpiritual, in reference unto God and man) in his power and diſpoſal. And yet this is the utmoſt that any of them pretend to give countenance unto this Appellation.

§. 36. *Abarbinel*, who heaps together the Interpretations, Conjectures and Traditions of moſt that went before him, ſeems to agree with *Kimchi* in that, of the *Government being upon his Shoulder*, becauſe his Father *Ahaz* ſent מנחה, a *Preſent* unto the King of *Aſſyria*, but he did not; whereas, it is expreſly ſaid, that he *paid him Tribute of three hundred Talents of Silver and thirty Talents of Gold*, for the raiſing whereof, he emptied his own Treaſures, and the Treaſures of the Houſe of God, yea, and cut off the Gold from the Doors and Pillars of the Temple, 2 *Kings* 18. *v.* 15, 16. yet he mentions that other fancy of *Raſhi* about the *ſtudy of the Law*, and ſo leaves it. But in this of the *Name* aſcribed unto him he would take another courſe; For finding *Hezekiah* in their *Talmud. Tract. Sanid. Pereck Chelek*, called by his Maſters, בעל שמנה שמות, *He who had eight names*, as *Senacherib* is alſo childiſhly there ſaid to have had, he would in the firſt place, aſcribe all theſe names unto *Hezekiah*, giving withall ſuch Reaſons of them, as I dare not be ſo importune on the *Readers* patience, as to tranſcribe; and himſelf after he had aſcribed this Opinion to *Jonathan the Targumiſt*, and *Raſhi*, embraceth the other of *Kimchi* before confuted. And yet knows not how to abide by that neither.

§. 37. Thirdly, How can it be ſaid of *Hezekiah*, that of the *increaſe of his Government there ſhould be no end*; ſeeing he lived but four and fifty years, and reigned but twenty five, And his own Son *Manaſſeh* who ſucceeded him, was carried captive into *Babylon*. But as unto this Queſtion, and that which follows, about his *ſitting upon the Throne of* David *for ever*, after they have puzled themſelves with the great Myſterie of *Mem Clauſum* in למרבה, they would have us to ſuppoſe that theſe words concerned only the life of *Hezekiah*, though it be not poſsible that any other word ſhould be uſed more ſignificantly expreſsing *Perpetuity*.

Of the increaſe of his Government, אין־קץ *no end*, it ſhall be endleſs; and he ſhall rule מעתה ועד־עולם, *from hence*, or now, *and*, *unto for ever*, for evermore.

And thus by the Vindication of this Place from the Rabbinical Exceptions, we have not only obtained our principal intention, about the promiſe of a Deliverer, but alſo ſhewed, who and what manner of Perſon he was to be, even a Child that was to be born, who ſhould alſo be, the Mighty God, the Everlaſting Father, the Prince of Peace, whoſe Rule and Dominion was to endure for ever.

§. 38. Iſaiah 10. v. 27. *The yoke ſhall be deſtroyed becauſe of the Annointing. Targum*; ויתברון עמיא מן קדם משיחא; *and the People ſhall be broken before the Meſſiah.* And it may be ſome reſpect may be had in theſe words unto the Promiſed Seed, upon whoſe account the yoke of the oppreſſors of the Church ſhall be broken; but the words are variouſly interpreted, and I ſhall not contend.

§. 39. Iſaiah 11. 1. *And there ſhall come forth a rod out of the ſtemm of* Jeſſe, *and a branch ſhall grow out of his Roots. Targum.* ויפוק מלכא מבנוהי דישי ומשיחא מבני בנוהי יתרבי; *And a King ſhall come forth from the Sons of* Jeſſe, *and Meſſiah ſhall be annointed from the Sons of his Sons*; his Poſterity.

Ver. 6. *The Wolf ſhall dwell with the Lamb: Targum* ביומוהי דמשיחא דישראל יסגי שלמא בארעא, *In the dayes of the Meſſiah of* Iſrael *peace ſhall be multiplyed in the earth*, —*and the Wolf ſhall dwell with the Lamb.* That this Chapter contains a Propheſie of the *Meſſiah* and his Kingdom, and that immediately and directly, all the *Jews* confeſs; Hence is that part of their uſual Song in the Evening of the Sabbath.

התנערי מעפר קומי
לבשי בגדי תפארתך עמי
על יד בן ישי ביתהלחמי
קרבה אל נפשי גאלה

Shake thy ſelf from duſt, ariſe
My People clothed in glorious guiſe,
For from Bethlehem Jeſſe's *Son*
Brings to my ſoul Redemption.

They

They call him the Son of *Jeſſe* from this place; which makes it ſomewhat obſervable that ſome Chriſtians, as *Grotius*, ſhould apply it unto *Hezekiah*, *Judaizing* in their interpretations beyond the Jews. Only the *Jews* are not well agreed in what ſenſe thoſe words, *the Wolf ſhall dwell with the Lamb, and the Leopard ſhall lye down with the Kid, &c.* are to be underſtood. Some would have it, that the nature of the brute Beaſts ſhall be changed in the dayes of the *Meſſiah*; but this is rejected by the wiſeſt of them, as *Maimonides*, *Kimchi*, *Aben Ezra* and others; and theſe interpret the words דרך משל, *allegorically*, applying them unto that *Univerſal Peace* which ſhall be in the world in the dayes of the *Meſſiah*. But the Peace they fancy, is far from anſwering the words of the Propheſie, which expreſs a change in the *nature* of the worſt of men, by vertue of the Rule and Grace of the *Meſſiah*. I cannot but add that *Abarbinel* writing his Commentaries about the time that the *Europæan Chriſtian* Nations were fighting with the *Saracens* for the Land of *Paleſtine*, or the Holy Land, he interprets the latter end of the *tenth Chapter*, to the deſtruction of them on both ſides by God, whereon their *Meſſiah* ſhould be revealed, as is promiſed in this, which he expreſſeth in the cloſe of his Expoſition of the firſt Verſe of *Chap.* 11. תחזק מלחמה עצומה בין אומות העולם אלו עם אלו על לדמת הקדש ויפלו בה גוים עצומים חזק איש באחיו ועל זה אמר הנה האדון; *And there ſhall prevail great War between the Nations of the world, one againſt another, on, or for the Holy Land, and ſtrong Nations ſhall fall in it by the ſword of one another, and therefore it is ſaid, behold the Lord, the Lord of Hoſt ſhall lop.* Chap. 10. v. 33. And a little after, he adds, מתוך אותה המלחמה יהגלה מלך המשיח; *in the middeſt of that War ſhall Meſſiah the King be revealed*; For thoſe Nations he would have had to be *Gog* and *Magog*; and in many places doth he expreſs his hopes of the ruine of the *Chriſtians* by that War; but the iſſue hath diſappointed his hopes and deſires.

Iſe. 16. v. 1. *Send ye the Lamb to the Ruler of the Land.* *Targum*, יהון מסקי מסין למשיחא דישראל; *They ſhall bring their Tribute unto the Meſſiah of* Iſrael. Obſerving as it ſhould ſeem, that the *Moabites* unto whom theſe words are ſpoken, were never after this time tributary to *Judah*, and withall conſidering the Propheſie of *v.* 5. which he applies alſo (and that properly) unto the *Meſſiah*, the *Targumiſt* conceived him to be the מושל, or *Ruler* here mentioned, unto whom the *Moabites* are invited to yield obedience; and I conceive it will not be very eaſie to fix upon a more genuine ſenſe of the words. So alſo ver. 5. *Then ſhall the Throne of the Meſſiah of* Iſrael *be prepared in Goodneſs.* Doubtleſs with more Truth than thoſe Chriſtians make uſe of, who wreſt theſe words alſo to *Hezekiah*. §. 40.

Iſa. 28. 5. *In that day ſhall the Lord of Hoſts be for a Crown of Glory*; *Targum*; משיחא דיי צבאות, *the Meſſiah of the Lord of Hoſts*: the Lord of Hoſts, in and with the *Meſſiah*, who is the Crown of Glory, and Diadem of Beauty in his Kingly Office and Rule unto the Remnant of his People that ſhall be ſaved by him. §. 41.

Iſa. 42. v. 1. *Behold my ſervant whom I uphold*; *my Elect.* *Targum*, הא עבדי משיחא, *Behold my ſervant the Meſſiah.* How much better than the Tranſlation of the *LXX.* Ιακὼβ ὁ παῖς μου, ἀντιλήψομαι αὐτοῦ, Ισραὴλ ὁ ἐκλεκτός μου; applying the words to the whole *People of Iſrael*, whereas they are expreſly referred to the Lord Chriſt, *Mat.* 12. *v.* 17, 18. And *Kimchi* on this place, הן עבדי והו מלך משיח, *behold my ſervant*; *that is* Meſſiah *the King*; And *Abarbinel* confutes both *R. Saadias*, and *Aben Ezra* with ſharpneſs, who were otherwiſe minded. How much better than *he* of late, who interprets theſe words of *Iſaiah* himſelf, unto whom not one letter of the Propheſie can receive any tolerable accommodation. It is the *Meſſiah* then, by their own confeſſion, who is intended in this Propheſie; who is deſcribed not on *horſe-back* in his *harneſs* as a great Warriour, ſuch as they expect him, but one filled with the Spirit of the Lord, endowed with *meekneſs*, ſuffering oppoſition and perſecution, bringing forth righteouſneſs and truth unto the *Gentiles*, who ſhall wait for his Law, and receive it, when it is rejected by the Jews, as the event hath manifeſted, Iſa. 43. v. 10. *My ſervant whom I have choſen*; *Targum. My ſervant* Meſſiah *in whom I reſt.* §. 42.

Iſa. 52. 13. *Behold my ſervant ſhall proſper.* *Targum*, הא יצלח עבדי משיחא; *Behold my ſervant the* Meſſiah *ſhall proſper*; In theſe words begins that Propheſie which takes up the remainder of this Chapter, and that whole Chapter that follows; in the tenth Verſe whereof there is mention made again of the *Meſſiah*. And this is an evidence to me that the *Jews* however bold and deſperate in corrupting the ſenſe of the Scripture, to countenance their infidelity, yet have not dared to intermeddle with the letter its ſelf, no not in the *Targums*, which are not ſo ſacred with them as the §. 43.

Text.

Text. For whereas the application of this Propheſie unto the *Meſsiah* is perfectly deſtructive to their whole preſent Perſwaſion and Religion, with all the hopes they have in this world, or for another, yet they never durſt attempt the corrupting of the *Targum* where it is done, ſo plainly; which yet for many Generations they had in their own power, ſcarce any notice being taken of it by any *Chriſtians* in the world. But concerning this place we muſt deal with them afterwards at large.

§. 44. Jerem. 23. v. 5. *And I will raiſe unto* David *a Righteous Branch. Targum:* ואקים דוד משיחא דצדיקא; *and I will raiſe up unto* David *Meſsiah the Righteous.* This is he who in the next Verſe is called יהוה צדקנו *Jehovah our Righteouſneſs.* The *Jews* generally agree that it is the *Meſsiah* who is here intended; and whereas a late *Chriſtian* Expoſitor would have *Zerubbabel* to be deſigned in theſe words, *Abarbinel* himſelf, gives many reaſons why it cannot be applyed unto any one under the *Second Temple.* For ſaith he, during that ſpace, no one reigned as King of the houſe of *David*, nor did *Judah* and *Iſrael* dwell then in ſafety and ſecurity, they being continually oppreſſed, firſt by the *Perſians*, then by the *Græcians*, and laſtly, by the *Romans.* So He and truly; and I ſee no Reaſon, why one ſhould pervert the Promiſes concerning the *Meſsiah*, when they cannot tolerably accommodate them unto any other.

For the Preſervation of the name of this *Righteous Branch*, יהוה צדקנו, *Jehovah our Righteouſneſs*; we may bleſs God for the *Original*; For the Old Tranſlations are either *miſtaken*, or corrupt, or perverted in this place. The *Vulgar Latin* is the beſt of them which reads, *Dominus juſtus noſter*; *our Righteous Lord*; which yet corrupts the ſenſe; and gives us an expreſsion, that may be aſsigned unto any Righteous King.

The *LXX.* far worſe; καὶ τοῦτο τὸ ὄνομα αὐτοῦ, ὃ καλέσει αὐτὸν κύριος, Ἰωσεδέκ; *And this is the name that the Lord ſhall call him Joſedec.* A corrupt word formed out of the two *Hebrew* words in the *Original*, ſignifying nothing, but perverted as it were on purpoſe to deſpoil the *Meſsias* of his glorious name, the evidence of his eternal Deity. *Symmachus* κύριε δικαίωσον ἡμᾶς; *Lord juſtifie us*; He ſeems as one obſerves to have read צדקנו in *Pihel*; but yet this alſo obſcures the Text.

The *Chaldee* according unto its uſual manner, when any thing occurs which its Author underſtood not, gives us a *gloſs* of its own ſufficiently perverting the ſenſe of the place. יתאברן לנא זכון מן קדם יי ביומוהי *let righteouſneſs come forth to us from before the Lord in his dayes.* Let them conſider this inſtance, which is but one of many that may be given, who are ready to deſpiſe the *Original Text*, to prefer Tranſlations before it, and to cheriſh ſuſpicions of its being corrupted by the *Jews*, or of their arbitrary inventions of its *Points* or *Vowells*, whereby the ſenſe of the words is fixed and limited. Can there be any clearer acquitment of them in this matter, than this certain Obſervation; that every place almoſt which bears Teſtimony unto any thing concerning the *Meſsiah* which is denyed by them, is far more clear in the *Original*, than in any *old Tranſlation* what ever. And hereof we have an eminent inſtance in this place, where this *name* denoting undeniably the *Divine Nature* of the Meſsiah, is preſerved entire only on the *Original*, and that as it is pointed, as ſome fancy by ſome *Jewiſh Maſarites* who lived they know not where, nor when. And thoſe amongſt our ſelves who are ready to give countenance unto ſuch Opinions, or to admire the promoters of them, may do well to conſider what reflection they caſt thereby on that *Tranſlation* which is of uſe among us, by the Command of *Authority*, than which there is no one extant in the world, that is more Religiouſly obſervant of the *Hebrew Text*, and that as pointed in their Bibles; nor hath it any regard unto *any*, or *all Tranſlations*, where they differ from the *Original*, as may be ſeen with eſpeciāl reſpect unto that of the *LXX.* the ſtream that feeds moſt of the reſt, in above a *thouſand places.* But this by the way.

One of late hath applyed this name unto the *People of Iſrael*; and interprets the words, *Deus nobis bene fecit*; *God hath done well unto us.* But we have had too much of ſuch bold and groundleſs conjectures about the fundamentalls of our Faith and Worſhip. The *Jews* ſeek to evade this Teſtimony, by inſtances of the Applications of this name to other things; as the *Altar built by Moſes*, the *Ark*, and the *City of Jeruſalem.* But it is one thing to have the name of God *called* on a place or thing to bring the occaſion of it unto remembrance; another to ſay that this is the name of ſuch a Perſon, *Jehovah our Righteouſneſs.* And whereas the Holy Ghoſt ſayes expreſly that this is his name, the *Jews* muſt give us leave to call him ſo, and to believe him ſo; which is all we contend for. Of the ſame importance with this Propheſie is that of *Ezek.* 37. *v.* 24.

Jerem.

Jerem. 30. 21. *Their Nobles ſhall be of themſelves and their Governour ſhall proceed from the middeſt of them.* Targum; *Their King ſhall be annointed from amongſt them; and their Meſſiah ſhall be revealed unto them.* And upon his account it is that God enters into a new Covenant with his People: *v.* 22. §. 45.

Jerem. 33. *v.* 13, 15. For thoſe words, *Flocks ſhall paſs again under the hand of him that telleth them,* the *Targum* reads, עיד יתנהון עמא על ידי משיחא, *and the People ſhall be yet gathered by the Meſſiah*; and a Propheſie of him it is no doubt, as the *fifteenth Verſe* makes it evident, where all the *Jews* acknowledge him to be intended by the *Branch of Righteouſneſs* which ſhall ſpring up unto *David*; who alſo is promiſed in the ſixth Verſe, as the *Abundance*, or *Crown* of Truth and Peace; yet one of late hath wreſted this place alſo to *Zerubbabel.*

Hoſ. 3. 5. *Seek the Lord their God and* David *their King.* *Targum*, וישתמעון למשיחא בר דוד מלכהון; *and ſhall obey the Meſſiah the Son of* David *their King*; The *Kabbins* are divided about this place; ſome of them acknowledging the *Meſſiah* to be intended, others referring the Propheſie unto the *Temple*, or Houſe of the Sanctuary built by the *Son of David.* But the words themſelves, with the denotation of the time for the accompliſhment of this Propheſie in the *end* of the Verſe, will allow of no application unto any other; and plainly diſcovers his miſtake who would wreſt this Text alſo to *Zerubbabel.* §. 46.

Hoſ. 14. 8. *Targum, They ſhall ſit under the ſhaddow of Meſſiah:* See *Cant.* 2. 3.

Micah 4. v. 8. *And thou Tower of the flock, &c.* ואתה משיחא דישראל דטמיר מן קדם חובי נכשתא דציון לך עתידא מלכותא; *And thou Meſſiah of* Iſrael, *who art hid becauſe of the ſins of the Congregation of* Zion, *to thee the Kingdom ſhall come.* This gloſs I confeſs draws upon the Lees of *Talmudical Rabbiniſm*; for they fancy that their *Meſſiah* was long ſince born, even at the *appointed time*, but is kept hid, they know not where, becauſe of the ſins of *Iſrael.* §. 47.

Micah 5. v. 2. *But thou* Bethlehem Ephrata, *though thou be little among the thouſands of* Judah, *yet out of thee ſhall he come forth unto me the Ruler over* Iſrael, *whoſe goings forth have been from of old, from everlaſting. Targ.* מנך קדמי יפוק משיחא למחוי עביד שולטן על ישראל; *out of thee ſhall the Meſſiah come forth before me to exerciſe Rule over* Iſrael. This Propheſie was famous among the *Jews* of old, as deſigning the place where the *Meſſiah* was to be born, which alone is done here; and its ſignal accompliſhment is recorded, *Matth.* 2. 1, 5, 6. *Luke* 2. 6, 7. And unto this day they generally acknowledge that it is the *Meſſiah* alone who is intended. And yet this conſent of all the *Jews*, Antient and Modern, with the application of it unto the *true Meſſiah* in the Goſpel, manifeſting the *Catholick* conſent of both Churches *Judaical* and *Chriſtian* about the ſenſe of this place, hinder not one from interpreting this place of *Zerubbabel*, whoſe goings forth as he ſuppoſeth, are ſaid to be of *old*, *from everlaſting*, becauſe he came of the antient Kingly Houſe of *David*, whereas not one word of the Propheſie ever had any tolerable appearance of accompliſhment in him. For neither was he born at *Bethlehem*, nor was he the *Ruler* over the *Iſrael* of God; much leſs had he the leaſt ſhare or intereſt in thoſe *eternal Goings forth* which are expreſſed in the cloſe of the Verſe. The words are an expreſs deſcription of the Perſon of the *Meſſiah*, who though he was to be born in the fulneſs of time at *Bethlehem*, yet the exiſtence of his Divine Nature was from of old, from Everlaſting. And the Jews know not how to evade this Teſtimony. *Raſhi* adds in the interpretation of the words, only that of *Pſalm* 72. *v.* 17. לפני שמש ינון שמו, which we have rendered, *his name ſhall be continued as long as the Sun*; not reaching the ſenſe of the place. מפני שמש is rendered by the *Targum* מהוי שמשא וקדם; *and before the Sun was*, an expreſſion of Eternity. As *Prov.* 8. *v.* 23. *Kimchi* and *Aben Ezra* would have the words reſpect that long ſeaſon that was to be between *David* and the *Meſſiah*. *Bethlehem*, ſaith *Kimchi* that is *David* who was born there, and יש זמן רב בין דוד ובין מלך המשיח, *there is a long time between* David *and the Meſſiah*; But this *Gloſs* is forced, and hath nothing in the words to give countenance unto it. It is the *Meſſiah* that is ſaid to be born at *Bethlehem*, and not *David*, as ſhall afterwards be evinced; And מוצאותיו, denotes ſome *Acts*, or actings of him that is ſpoken of, and not his *Relation* unto another not ſpoken of at all. Neither do thoſe words מקדם מימי עולם denote a *long time*, but directly that which is before all times; See *Prov.* 8. 22. He yet proceeds to anſwer them who ſay the *Meſſiah* is God from this place, becauſe of this deſcription of him. And firſt rejects the *Lord Chriſt* from being here intended, as ſuppoſing an Objection to be made with reference unto him, though he expreſs it not; for ſaith he יש עליהם תשובה

this

this is an anſwer unto them, כי הוא לא משל בישראל אבל הם משלו בו. *He ruled not over* Iſrael *but they ruled over him.* Where it is evident that ſome ſentence written by him is left out of the Copies Printed among *Chriſtians*. But *poor, blind*, blaſphemous wretch; this *boaſt* hath coſt him and his aſſociates in infidelity full dear. It is true, their *Progenitors* did unto him what ever the *Counſel of God* had determined; But notwithſtanding all their *rage*, he was exalted by the right hand of God, and made a Prince and a Saviour, having ruled ever ſince over the whole *Iſrael* of God, by his Word and Spirit, and over them, his ſtubborn Enemies *with a Rod of Iron.* He adds that it is falſe that theſe words are applicable unto the Eternity of God, for ſaith he האל קודם ימי עולם היה, *God was before the dayes of everlaſting*; as though in the ſame ſenſe God were not expreſly ſaid to be מקדם as here; ſee *Habbak.* 1. 11. and to be from everlaſting. And this place is well expounded by *Prov.* 8. *v.* 21,22,23. as ſome of the *Rabbins* acknowledge; ſo that we have in it, an eminent Teſtimony given unto the *Perſon of the Meſsiah*, as well as unto the place of his Nativity. Of which we ſhall treat afterwards.

§. 49. Zech. 3. 8. *For behold I will bring forth my ſervant the Branch.* Targum. הא אנא מיתי ית עבדי משיחא ויתגלי, *Behold I bring forth my ſervant the Meſsiah who ſhall be revealed.* This Revelation of the Meſſiah relates unto their apprehenſion of his being born long ſince, but to lye hid becauſe of their ſins, as was before intimated. And in like manner is he three times more mentioned by the *Targumiſt* in this Propheſie, *Chap.* 4. *v.* 7. *Chap.* 6. *v.* 12. *Chap.* 10. *v.* 4. In all which places he is certainly deſigned by the Holy Ghoſt. There are alſo many of them, who acknowledge him to be intended, *Chap.* 9. *v.* 9. *Chap.* 11. *v.* 12, 13. *Chap.* 12. *v.* 10. where he is not mentioned in the *Targum.* I have not inſiſted on theſe Places, as though they were all the Teſtimonies that to the ſame purpoſe might be taken out of the Prophets, ſeeing they are a very ſmall portion of the *Prædictions* concerning the Perſon, Grace and Kingdom of the Meſsiah, and not all thoſe which are moſt eminent in that kind; but becauſe they are ſuch as wherein we have either the conſent of all the Jews with us in their application, from whence ſome advantage may be taken for their conviction, or we have the ſuffrage of the more antient and authentick Maſters to reprove the Perverſneſs of the Modern Rabbins withall.

§. 50. And this is *He* whom we enquire after. One who was *promiſed* from the Foundation of the world, to relieve mankind from under that ſtate of Sin and Miſery whereinto they were caſt by their *Apoſtacy* from God. This is *he* who from the firſt Promiſe of him, or intimation of Relief by him, was the *Hope*, Deſire, Comfort, and Expectation of all that aimed at Reconciliation and Peace with God; Upon *whom* all their Religion, Faith and Worſhip was founded, and in *whom* it centered. He, for whoſe ſake, or for the bringing of whom into the world, *Abraham* and the *Hebrews* his Poſterity were ſeparated to be a *peculiar people* diſtinct from all the Nations of the Earth; In the faith of whom, the whole Church in, and from the Dayes of *Adam*, that of the *Jews* in eſpecial, celebrated its *Myſtical Worſhip*, endured Perſecution and Martyrdom, waiting and praying continually for his Appearance; He whom all the *Prophets* taught, Preached, Promiſed, and raiſed up the Hearts of Believers unto a deſire and expectation of, *deſcribing before hand his ſufferings, with the Glory that was to enſue.* He of whoſe coming a *Catholick Tradition* was ſpread over the world, which the *old Serpent*, with all his ſubtility, was never able to obliterate.

Exercitatio

Exercitatio X.

Ends of the Promiſes and Propheſies concerning the Meſſiah. Other wayes of his Revelation. Of his Oblation by Sacrifices. Of his Divine Perſon by Viſions. What meant in the Targums by מימרא דיי, *the Word of God. The Expreſſion firſt uſed,* Gen. 3. 8. קול יהוה, *what or who.* ὁ λόγος. λόγος ἐνυπόςατος. *Apprehenſions of the Antient Jews about the Word of God. Of the Philoſophers. Application of the Expreſſion,* ὁ λόγος σὰρξ ἐγένετο, *to the Son by* John. *Expreſſions of* Philo. *Among the* Mahumetans, *Chriſt called the Word of God. Intention of the Targumiſts vindicated. How the Voice walked.* Aben Ezra *refuted; and* R. Jona. *The appearance of the ſecond Perſon unto our firſt Parents.* Gen. 18. 1, 2, 3. *Gods appearance* בחום היום. *Suddenneſs of it. Who appeared. The occaſion of it. Reflection of* Aben Ezra *on ſome Chriſtian Expoſitors: retorted. A Trinity of Perſons not proved from this place. Diſtinct Perſons proved. No created Angel repreſenting the Perſon of God called* Jehovah. Chap. 19. 24. *from the Lord. Exceptions of* Aben Ezra *and* Jarchi *removed. Appearance of the ſecond Perſon.* Gen. 32. 24, 26, 27, 28, 29, 30. *Occaſion of this Viſion. The Perſon; in appearance a man: in Office, an Angel: in nature God.* Gen. 48. 16. Hoſ. 12. 3, 4, 5. יאבק *what. Who it was that appeared.* Exod. 3. 2, 3, 4, 5, 6, 14. *God that appeared.* Exod. 19. 20, 21, 22. *Who gave the Law. Not a created Angel. The Miniſtery of Angels how uſed therein.* Exod. 23. 20, 21, 22, 23. Chap. 33. 2, 3, 4, 13, 14. *Different Angels promiſed. The Angel of Gods preſence who.* Joſh. 5. 13, 14, 15. *Captain of the Lords hoſt deſcribed. Senſe of the Antient Church concerning theſe Appearances. Of the Jews. Opinion of* Nachmanides. Tanchuma. Talmud. *Fiction of the Angell rejected by* Moſes, *accepted by* Joſhua. *Senſe of it.* Metatron. *Who. Derivation of the Name.*

§. 1.

WE E have ſeen how plentifully God inſtructed the Church of old, by his Prophets, in the knowledge of the Perſon, Office, and work of the *Meſſiah*. And this He did, *partly*, that nothing might be wanting unto the Faith and Conſolation of *Believers*, in a ſuitableneſs and proportion unto that condition of Light and Grace, wherein it was his good pleaſure to keep them before his actual coming; and *partly*, that his Righteous Judgements in the rejection and ruine of thoſe who obſtinately *refuſed* him, might from the means of their conviction be juſtified and rendered glorious. Neither were theſe *Promiſes* and *Predictions* alone the means whereby God would manifeſt and reveal him unto their faith.

There are two things concerning the *Meſſiah*, which are the Pillars and Foundation of the Church. The One is his *Divine Nature*; and the other his Work of Mediation in the *Attonement* for ſin, which he was to make by his ſuffering, or the Sacrifice of himſelf. For the Declaration of theſe, unto them who according unto the Promiſe looked for his coming, there were *two* eſpecial wayes or means graciouſly deſigned of God. The *latter* of theſe wayes, was that *Worſhip* which he inſtituted, and the various *Sacrifices* which he appointed to be obſerved in the Church, as *Types* and Repreſentations of that one Perfect Oblation which he was to offer in the Fulneſs of time. The unfolding and particular application of this way of Inſtruction, is the principal deſign and ſcope of the *Apoſtle* in his *Epiſtle* unto the *Hebrews*. Whereas therefore that muſt be at large inſiſted on in our *Expoſition of that Epiſtle*, I ſhall not anticipate what is to be ſpoken concerning it in theſe previous Diſcourſes, which are all intended in a ſubſerviency thereunto. The *other way* which concerns his *Divine Perſon*, was by thoſe *Viſions* and *Appearances* of the Son of God as the Head of the Church, which were granted unto the Fathers under the Old Teſtament. And theſe as they are directly ſuited unto our Purpoſe, in our enquiry after the *Prognoſticks* of the *Advent* of the *Meſſiah*, ſo are they eminently uſefull for the conviction of the *Jews*. For in them, we ſhall manifeſt that a Revelation was made of a *diſtinct Perſon* in the *Deity*, who in a peculiar manner did mannage all the concernments of the Church af-

ter the entrance of ſin. And herein alſo according unto our propoſed *Method*, we ſhall enquire what Light concerning this Truth hath been received by any of the *Jewiſh Maſters*; as alſo manifeſt, what confuſions they are driven unto, when they ſeek to evade the Evidence that is in the Teſtimonies to this Purpoſe.

§. 2. There is frequent mention in the *Targumiſts* of מימרא דיו, *The Word of the Lord.* And it firſt occurs in them, on the firſt appearance of a *Divine Perſon*, after the Sin and Fall of *Adam. Gen.* 3. v. 8. The words of the Original Text are; וישמעו את־קול יהוה אלהים מתהלך בגן; *and they heard the voice of the Lord God walking in the Garden.* The Participle מתהלך *walking*, may be as well referred unto קול the *voice*, as unto יהוה אלהים, *the Lord God*; *vocem Domini Dei ambulantem.* And although קול moſt commonly ſignifie λόγον προφορικὸν, or *verbum prolatum*, the *outward* voice, and ſound thereof, yet when applyed unto God, it frequently denotes λόγον ἐνδιάθετον, his *Almighty Power* whereby he effecteth what ever he pleaſeth. So *Pſal.* 29. *v.* 3, 4, 5, 6, 7, 8, 9. thoſe things are aſcribed קול יהוה to this *voice of the Lord*, which elſewhere are aſſigned τῷ λόγῳ τῆ δυνάμεως αὐτῦ, Heb. 1. v. 3. *to the word of his Power*, which the *Syriack* renders by *the Power of his Word*, intending the ſame thing. Now all theſe mighty works of Creation or Providence which are aſſigned לקול יהוה, to this *voice* of the Lord, or τῷ λόγῳ τῆ δυνάμεως, to the *word of his Power*, or his powerfull Word, are immediately wrought per λόγον ἐσιωδῆ or ἐνυπόςατον, by the *eſſential Word* of God, *John* 1. *v.* 3. *Col.* 1. *v.* 16. which was with God in the Beginning, or at the Creation of all things, *John* 1. *v.* 1, 2. as his eternal *Wiſdom*, *Prov.* 8. *v.* 22, 23, 24, 25. and Power. This expreſſion therefore of קול יהוה may alſo denote τὸν λόγον τῦ θεῦ, κατ' ἐξοχὴν, the *Word of God, that is God*, the Eſſential Word of God, the Perſon of the Son. For here our firſt Parents heard this *Word walking in the Garden*, before they heard the outward ſound of any Voice or Words what ever. For God ſpake not unto them untill after this, v. 9. *The Lord God called unto* Adam, *and ſaid unto him.*

And this change of the appearance of God, ſome of the *Jews* take notice of; ſo the Author of *Tſeror Hammor*, Sect. *Bereſhith*, קודם החטא היו רואים כבוד ה' מדבר עמם ועכשיו שחטאו לא ראוהו אלא שמעו קולו מתהלך בגן, *Before they ſinned they ſaw the Glory of the bleſſed God ſpeaking with him, but after their ſin, they only heard his voice walking.* God dealt now otherwiſe with them than he did before. And the *Chaldee Paraphraſt* obſerving that ſome eſpecial preſence of God is expreſſed in the words, renders them, ושמעו ית־קל מימרא דיו אלהים מתהלך בגנתא; *And they heard the voice of the Word of the Lord God walking in the Garden.* So all the *Targums*; and that of *Hieruſalem* begins the next Verſe accordingly, וקרא מימרא דיו אלהים לאדם; *And the Word of the Lord God called unto* Adam. And this expreſsion they afterwards make uſe of, in places innumerable, and that in ſuch a way, as plainly to denote a *diſtinct Perſon* in the Deity. That this alſo was their intendment in it, is hence manifeſt, becauſe about the time of the writing of the firſt of thoſe *Targums*, which gave *normam loquendi*, the Rule of ſpeaking unto them that followed, it was uſuall amongſt them to expreſs their conceptions of the Son of God, by the name of ὁ λόγ☧ τῦ θεῦ, or the *Word of God*, the ſame with מימרא דיו.

So doth *Philo* expreſs their ſenſe, *de Confuſione Linguarum*, κἂν μηδέπω μέντοι τυγχάνη τὶς ἀξιόχρεως ὢν υἱὸς θεῦ προσαγορεύεσθαι, σπούδαζε κοσμεῖσθαι κατὰ τὸν πρωτογόνον αὐτῦ λόγον, τὸν ἄγγελον πρεσβύτατον ὡς ἀρχάγγελον πολυώνυμον ὑπάρχοντα, καὶ γὰρ ἀρχὴ, καὶ ὄνομα θεῦ, καὶ λόγ☧, καὶ ὁ κατ' εἰκόνα ἄνθρωπ☧, καὶ ὁρῶν ἰσραὴλ προσαγορέυεται. *If any be not yet worthy to be called the Son of God, yet endeavour thou to be conformed unto his firſt begotten Word; the moſt antient Angel, the Archangel with many names; for he is called the Beginning, the name of God, the man according to the image of God, the Seer of* Iſrael. How ſuitably theſe things are ſpoken unto the Myſteries revealed in the Goſpel ſhall elſewhere be declared. Here I only obſerve how he calls that Angel which appeared unto the Fathers, and that ſometimes in humane ſhape, the *Word*, the *FIRST BEGOTTEN WORD.* And he expreſſeth himſelf again to the ſame purpoſe. καὶ γὰρ εἰ μήπω ἱκανοὶ θεῦ παῖδες νομίζεσθαι, γεγόναμεν ἀλλὰ τοι τ ἀϊδίᾳ εἰκόϛ αὐτῦ, λόγ☧ τῦ ἱερωτάτ☧, θεῦ γὰ εἰκὼν λόγ☧ ὁ πρεσβύτατ☧. *For if we are not yet meet to be called the Sons of God, let us be ſo of his eternal image, the moſt Sacred Word, for that moſt antient Word is the image of God.* How theſe things anſwer the Diſcourſes of our Apoſtle about Jeſus Chriſt, *Col.* 1. *v.* 15, 16, 17, 18. *Heb.* 1. *v.* 3. is eaſily diſcerned. And this conception of theirs, was ſo far approved by the Holy Ghoſt, as ſuitable unto the mind of God, that *John* in the Beginning of his Goſpel declaring the Eternal Deity

of

of Chriſt doth it under this name of ὁ λόγος, *the Word*, that is מימר דיי; the Word of God; the *Word that was with God, and that was God*, John 1. 1. For as he alludeth therein to the ſtory of the firſt Creation, wherein God is deſcribed as making all things by his word, for he ſaid of every thing, *let it be*, and it was made, as the *Pſalmiſt* expreſſeth it, *He ſpake and it was done, he commanded and it ſtood faſt*, Pfal. 33. v. 9. which he fully declares, *v.* 6. *By the Word of the Lord were the Heavens made, and all the Hoſt of them by the breath of his Mouth*; in anſwer whereunto, he teacheth that all things were made by this Word of God, whereof he ſpeaks, *v.* 3. which in the *Chaldee* is elſwhere alſo aſſigned unto this *Word*, where mention is not made of it in the *Original*; as *Iſa.* 45. *v.* 12. and *Chap.* 48. v. 13. whence it is in like manner expreſſed by *Peter*, 2 *Ep.* 3. *v.* 5. So he might have reſpect unto that aſcription of the *Work of the Redemption* of the Church to this Word of the Lord which was admitted in the Church of the *Jews*. That place amongſt others is expreſs to this purpoſe, *Hoſ.* 1. *v.* 7. where the words of the Prophet, *I will ſave them by the Lord their God*, are rendered by the *Targumiſt*, ואפרקנון במימרא דיי אלההון, *I will ſave*, (or redeem) *them, by the Word of the Lord their God*. The Word, the Redeemer. And it is not unworthy conſideration, that as the Wiſeſt and moſt contemplative of the *Philoſophers* of old, had many notions about the ὁ λόγος ἐνδιάθετος, the *eternal Word*, which was unto them δύναμις τοῦ ὄντος πλάσεως ποιητικὴ, the *formative or creative Power of the Univerſe*, to which purpoſe many ſayings have been obſerved, and might be reported out of *Plato*, with his followers, *Amelius*, *Chalcidius*, *Proclus*, *Plotinus* and others, whoſe expreſſions are imitated by our own Writers, as *Juſtin Martyr*, *Clemens*, *Athenagoras*, *Tatianus*, and many more, ſo among the *Mahumetans* themſelves, this is the the name that in their *Alcoran* they give unto *Jeſus*, בלמה אללה, the *Word of God*; So prevalent hath this notion of the Son of God, been in the World. And as thoſe words, Ezek. 1. v. 24. *I heard the voice of their wings*, בקול שדי, *as the Voice of the Almightie*, are rendered by the *Targumiſt*, כקלא מין קדם שדי, *as the Voice from the face of the Almighty*, which what it is, ſhall be afterwards ſhewn, ſo ſome Copies of the *LXX.* read them by φωνὴν τοῦ λόγου, *the Voice of the WORD*, that is of God, who was repreſented in that Viſion, as ſhall be manifeſted.

Some would put another ſenſe on that Expreſſion of the *Targumiſts*, as though it intended nothing but God himſelf; and inſtances of the uſe of it in that ſenſe have been obſerved. As Eccleſ. 8. v. 17. *If a wiſe man ſay* במי מלה *in his word*, that is, ſay in himſelf; Gen. 6. v. 6. *It repented the Lord* במי מלה *in his word*; Alſo *Ruth* 3. *v.* 8. is urged to give countenance unto this ſuſpicion; *As did* Paltiel *the Son of* Laiſh, *who placed his ſword* בין מימרי ובין מיכל בת שאול; *between his Word and* Michal *the daughter of* Saul *the Wife of* David. But (1.) The former places uſe not the word מימר which is peculiar unto the ſenſe contended for; (2.) The *Targums* on the *Hagiographa* are a late *Poſtalmudical* endeavour, made in imitation of thoſe of *Onkelos* and *Ben Uzziel*, when the Jews had loſt both all ſenſe of their old *Traditions*, and uſe of the *Chaldee* Language, any other than what they learned from thoſe former *Paraphraſes*. Nothing therefore can hence be concluded as to the intention of the *Targumiſts* in theſe words. And they can have no other ſenſe in that of *Pſalm* 110. *v.* 1. אמר יי במימרי; *The Lord ſaid in, or to his word*; for, *to my Lord*, as in the Original.

The *Jews* diſcern that מתהלך *walking*, relates in this place immediately to קול, *the voice*, and not unto יהוה אלהים, *the Lord God*, and therefore endeavour to render a Reaſon of that kind of Expreſſion. So *Aben Ezra* on the place giveth inſtances where a voice or ſound in its Progreſs is ſaid to walk. As Exod. 19. v. 19. קול השופר הולך וחזק; *the voice of the Trumpet went and waxed ſtrong*; and *Jer.* 46. *v.* 22. קולה כנחש ילך; *the voice thereof ſhall go like a Serpent*. But theſe Examples reach not that under conſideration. For although הלך may expreſs ſometimes the *Progreſſion* or increaſe of a *Voice*, yet it doth not ſo, but where it is intimated to be begun before; but here was nothing ſpoken by God, untill after that *Adam* had heard this Word of God *walking*. And therefore *R. Jona* cited by *Aben Ezra* would apply מתהלך walking, unto *Adam*; He heard the voice of God, as he was *himſelf walking* in the Garden, the abſurdity of which Fiction the Words of the Text and Context ſufficiently evince. For not מתהלך but מתהלכים would anſwer unto ישמעו in the beginning of the Verſe. It is therefore moſt *probable* that in the great alteration which was now coming upon the whole Creation of God, mankind being to be caſt out of Covenant, the Serpent and the Earth being to be Curſed, and a way of Recovery

§. 3.

for the *Elect* of God to be revealed, that He, *by whom all things were made*, and by whom all were to be renewed that were to be brought again unto God, did in an especial and glorious manner appear unto our first Parents, as he in whom this whole dispensation centered, and unto whom it was committed. And as after the Promise given He appeared ἐν μορφῇ ἀνθρωπίνῃ, *in an humane shape*, to instruct the Church in the Mysterie of his future *Incarnation*, and under the Name of *Angel*, to shaddow out his Office as sent unto it, and employed in it by the Father, so here before the Promise, he discovered his distinct glorious Person, as the eternal Voice or *Word* of the Father.

§. 4. Gen. 18. v. 1, 2, 3. *And the Lord appeared unto him* (Abraham) *in the Plains of* Mamre, *and he sate in the Tent door in the heat of the Day; and he lift up his Eyes and looked, and lo, three men stood by him; and when he saw them, he came to meet them from the Tent door, and bowed himself toward the ground, and said, my Lord if I have now found favour in thy sight, &c.* The *Jews* in *Bereshith Ketanna* say, that this Appearance of God unto *Abraham*, was *three dayes* after his circumcision, from the *sore* whereof being not recovered, he sate in the *door of his Tent*, and that God came to visit him in his sickness. But the Reason of his sitting in the *door of the Tent* is given in the Text, namely, because it was כחם היום, as in, or about the *heat of the Day*, *as the day grew hot:* in an opposition unto the time of Gods appearance unto *Adam*, which was לרוח היום in the *cool aire of the day*. For as when God comes to *curse*, nothing shall refresh the creature, though in its own nature suited thereunto, it shall wither in the *cool of the day*, so when he comes to *bless*, nothing shall hinder the influence of it upon his creatures, however any thing in its self may like the *heat of the day* be troublesome or perplexing.

§. 5. He lift up his Eyes and looked, and *behold three men stood by him*; The Title is וירא אליו יהוה; *The Lord appeared unto him*; and the Narrative is, *lo, three men stood by him*; The Lord therefore was amongst them. And it seems to be a *sudden* appearance that was made to him; he saw them on a sudden standing by him; he looked up and saw them; and this satisfied him that it was an *heavenly* Apparition.

§. 6. The business of God with *Abraham* at this time was to renew unto him the Promise of the Blessing Seed, and to confine it unto his Posterity by *Sarah*, now when he was utterly hopeless thereof, and began to desire that *Ishmael* might be the Heir thereof. Unto this signal work of mercy, was adjoyned the intimation of an eminent effect of *Vindictive Justice*, wherein God would set forth an Example of it unto all ensuing Generations, in the destruction of *Sodom* and *Gomorrah*. And both these were the proper works of him, on whom the *Care of the Church* was in an especial manner incumbent, all whose blessedness depended on that Promise: and to whom the *Rule of the World*, the present and future Judgement thereof is committed; that is the Person of the Son. And hence in the *overthrow* of those Cities, He is said to set forth an *ensample of his future dealing with ungodly men*, who is to be their Judge, 2 *Pet.* 2. 6.

§. 7. *Aben Ezra* reflects with scorn on the *Christians*, who from this Place, because *three men* are said to appear unto *Abraham*, and he calls them *My Lord*, would prove the *Tri-personality of the Deity.* הנה קצת — אמרו כי השם ג' אנשים הוא אחד יהוא ג' ולא יתפרדו, *Because of the appearance of three men, God is three, and he is one, and they are not separated or divided.* How then doth he answer what they say? והנה שכחו ויבאו שני המלאכים סדומה; *Behold they forget that there came two Angels unto* Sodom. That is, that two of those who appeared were *Angels* and no more. But if any Christians have taken these *three Persons* to have been the three Persons of the *Trinity*, it were an easie thing to out-ballance their mistake, with instances of his own and companions pernicious Curiosities and Errors. It is true, a *Trinity* of Persons in the Deity cannot be proved from this place, seeing *one* of them is expresly called *Jehovah*, and the other two in distinction from him are said to be Angels; so, and no more; *Chap.* 19. 1. But yet a *distinction of Persons* in the Deity, although not the precise number of them is hence demonstrable. For it is evident that he of the three that spake unto *Abraham*, and to whom he made his supplication for the sparing of *Sodom* was *Jehovah* the Judge of all the world, *v.* 22, 25. And yet all the *three* were sent upon the work, that *one* being the Prince and Head of the Embassie; as he who is *Jehovah*, is said to be sent by *Jehovah*, *Zech.* 2. *v.* 8, 9. Neither is there any ground for the late Exposition of this and the like places, namely, that a *created Angel* representing the Person of God, doth both speak and act in his name, and is called *Jehovah*;

hovah; an invention to evade the Appearances of the Son of God under the Old Teſtament, contrary to the ſenſe of all *Antiquity*; nor is any reaſon or inſtance produced to make it good. The *Jews* indeed ſay, that they were *three Angels*, becauſe of the *threefold work* they were employed in, for they ſay, *no more than one Angel is at any time ſent about the ſame work*. So *one* of theſe was to renew the Promiſe unto *Abraham*; *another* to deliver *Lot*; and the *third* to deſtroy *Sodom*. But beſides that this is a *rule* of their own making, and evidently falſe, as may be ſeen, *Gen.* 32. *v.* 1, 2. 2 *Kings* 6. *v.* 17. ſo in the ſtory its ſelf, it is manifeſt that they were all employed in the ſame work; *one* as *Lord* and Prince, the other two as his miniſtring ſervants.

And this is further cleared in that expreſsion of *Moſes*, Chap. 19. v. 24. *The Lord rained upon* Sodom *and* Gomorrah *brimſtone and fire from the Lord in Heaven. Targum.* מקדם דיו *from before the Lord*, or the face of the Lord. *Aben Ezra* anſwers, לשון צחות והטעם מאתו, that this is the *Elegancy of the Tongue*, and the ſenſe of it is, *from himſelf*; and this gloſs ſome of our late *Criticks* embrace. And there are inſtances collected by *Solomon Jarchi* to confirm this ſenſe. Namely, the words of *Lamech*, Gen. 4. v. 23. *Hear my voice ye Wives of* Lamech; not my Wives. And of *David*, 1 Kings 1. v. 33. *Take with you the ſervants of your Lord*; not my ſervants; And of *Ahaſuerus* unto *Mordecai*, Eſther 4. v. 8. *Write you for the Jews in the Kings name*; not in my name. But the difference of theſe, from the words under conſideration is wide and evident. In all theſe places, the *Perſons* are introduced ſpeaking of themſelves; and deſcribe themſelves, either by their *Names* or *Offices*, ſuitably unto the occaſion and ſubject ſpoken of. But in this place, it is *Moſes* that ſpeaketh of the Lord, and had no occaſion to repeat מאת יהוה, were it not to intimate the *diſtinct Perſons* unto whom that name denoting the nature and ſelf-exiſtence of God was proper; *one* whereof then appeared on the *Earth*, the *other* manifeſting his glorious preſence in Heaven. Wherefore *Raſhi* obſerving ſomewhat more in this expreſsion, contents not himſelf with his ſuppoſed *Parallel Places*; but adds, that the בית דין, is to be underſtood; and gives this as a Rule, כל מקום שכ" ויי הוא ובית דינו; *every place where it is ſaid*, ויהוה, *and the Lord, He and his Houſe of Judgement are intended*; as if God had a *Sanhedrim* in Heaven; a fancy which they have invented to avoid the expreſsions which teſtifie unto a *Plurality of Perſons* in the Deity. There is therefore in this place an Appearance of God in an humane ſhape; and that of *one diſtinct Perſon* in the Godhead; who now repreſented himſelf unto *Abraham*, in the form and ſhape wherein he would dwell amongſt men, when of his ſeed he would be made fleſh. This was one ſignall means whereby *Abraham* ſaw his day and rejoyced, which himſelf layes upon his *Præ-exiſtence* unto his Incarnation, and not upon the Promiſe of his coming. *John* 8. *v.* 56, 58. A Solemn *Præludium* it was unto his taking of fleſh, a Revelation of his Divine Nature and Perſon, and a pledge of his coming in humane nature to converſe with men.

Gen. 32. *v.* 24. *And* Jacob *was left alone; and there wreſtled a man with him untill the aſcending of the morning*; v. 26. *And he ſaid, let me go, for the day aſcendeth; and he ſaid, I will not let thee go except thou bleſs me.* v. 27. *And he ſaid unto him, what is thy name, and he ſaid* Jacob. v. 28. *And he ſaid, thy name ſhall be called no more* Jacob, *but* Iſrael; *for as a Prince haſt thou Power with God and men, and haſt prevailed.* v. 29. *And* Jacob *asked him and ſaid, Tell me I pray thee thy name; and he ſaid, wherefore doſt thou ask after my name? and he bleſſed him there.* v. 30. *And* Jacob *called the name of the place* Peniel, *for I have ſeen God face to face, and my life is preſerved.* This Story is twice reflected upon in the Scripture afterwards. Once by *Jacob* himſelf, Gen. 48. v. 15, 16. *And he bleſſed* Joſeph *and ſaid, God before whom my Fathers* Abraham *and* Iſaac *did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil bleſs the Lads.* And once by the Prophet *Hoſea*, Chap. 12. v. 3, 4. *By his ſtrength he had power with God; yea, he had power over the Angel and prevailed; he wept and made ſupplication unto him, he found him in* Bethel, *and there he ſpake with us*, v. 5. *Even the Lord God of Hoſts the Lord is his memorial.* In the firſt place he is called a *man*; there appeared a man, *v.* 24. In the ſecond *Jacob* calls him *an Angel*, the Angel that redeemed me; *v.* 16. And in the third he is expreſly ſaid to be *God*, the Lord of Hoſts, *v.* 3, 5. §. 8.

Jacob was now paſsing with his whole Family into the Land of *Canaan* to take ſeizure of it, by vertue of the Promiſe, on the behalf of his Poſterity. At the very entrance of it, he is met by his greateſt Adverſary, with whom he had a ſevere conteſt, about the Promiſe and the Inheritance its ſelf. This was his Brother *Eſau*, who §. 9.

coming

coming againſt him with a Power which he was no way able to withſtand, he feared that he would utterly deſtroy both his Perſon and his Poſterity, *v.* 11. In the *Promiſe* about which their conteſt was, the bleſſed ſeed, with the whole Church-ſtate and Worſhip of the Old Teſtament was included; ſo that it was the greateſt Controverſie, and had the greateſt weight depending on it, of any that ever was amongſt the Sons of men. Wherefore to ſettle *Jacob's* right, to preſerve him with his Title and Intereſt, He who was principally concerned in the whole matter, doth here appear unto him; ſome eſpecial particulars of which manifeſtation of himſelf, may be remarked.

§. 10. Firſt, He appeared in the *form of a man*, יאבק איש עמו, *A man wreſtled with him.* A man he is called from his ſhape, and his actions; he wreſtled, יאבק that is, ſaith *R. Menachem* in *Raſhi*, יתעפר *he duſted*; this ſaith he, is the ſenſe of אבק, for, שהיו מעלים עפר ברגלים, *they ſtirred up the duſt with their feet*, as men do in earneſt wreſtling; or as himſelf would have it, in alluſion to another word, and to ſignifie the *cloſing with their arms* to caſt one another down, as is the manner of *Wreſtlers*. A great contention is denoted, and an appearance in the form of a man; further manifeſted by his *touching the hollow of* Jacob's *thigh*.

§. 11. Secondly, He is called an *Angel* by *Jacob* himſelf Gen. 48 16. *The Angel that delivered me.* This was the greateſt danger that ever *Jacob* was in, and this he remembers in his bleſsing of *Joſephs* children, praying that they may have the preſence of this *Angel* with them, who preſerved him all his life, and delivered him from that eminent danger from his Brother *Eſau*. And he calls him, המלאך הגואל; *The Angel the Redeemer*, which is the name of the promiſed *Meſſiah*, as the Jews grant, *Iſa.* 59. *v.* 20. ובא לציון גואל; *And the Goel, the Redeemer ſhall come to Zion.* And he is expreſly called *the Angel*, Hoſ. 12. 14.

§. 12. Thirdly, This man in appearance, this Angel in Office was in Name and Nature *God* over all bleſſed for ever. For in the firſt place, *Jacob* prayes ſolemnly unto him for his bleſsing, *Gen.* 32. 26. and refuſeth to let him go, or to ceaſe his ſupplications untill he had bleſſed him. 2. He doth ſo, he bleſſeth him, and giveth him a double pledge or token of it in the *touch of his thigh*, and *change of his name*; giving him a name to denote his prevalency with God, that is with himſelf. 3. From hence *Jacob* concludes that he had *ſeen God*; and calls the name of the place, the *Face of God* In the ſecond place, *Gen.* 48. 16. Beſides that he *invocates this Angel* for his Preſence with, and bleſsing on the children of *Joſeph*, which cannot regard any but God himſelf without groſs Idolatry, it is evident that the *Angel who redeemed him*, v. 16. is the ſame with the *God who fed him*, that is the God of his Fathers.

And this is yet more evident in the Prophet. For with regard unto this ſtory of his power over the Angel, he ſayes, *he had power with God*; and proves it, becauſe he had *power over the Angel and prevailed.* And he ſhews whereby he thus prevailed, it was by *weeping and making ſupplications unto him*, which he neither did, nor lawfully might do unto a created Angel; and therefore ſome of the *Jews* apply thoſe words, *he wept and made ſupplications* unto the Angels deſire to *Jacob* to let him go; fooliſhly enough; and yet are they therein followed by ſome late *Criticks*, who too often pleaſe themſelves in their curioſities. Again this Angel was he whom he found, or *who found him in* Bethel, an account whereof we have *Gen.* 28. *v.* 20, 21, 22. and *Chap.* 35. *v.* 1. Now this was no other but he unto whom *Jacob made his Vow*, and entered into ſolemn Covenant withal that he ſhould be his God. And therefore the Prophet adds expreſly in the laſt place, *v.* 5. that it was *the Lord God of Hoſts*, whom he intended.

§. 13. From what hath been ſpoken, it is evident, that he who appeared unto *Jacob*, with whom he earneſtly wreſtled by Tears and Supplications was *God*, and becauſe he was ſent as the *Angel* of God, it muſt be ſome diſtinct Perſon in the *Deity*, condeſcending unto that Office; and appearing in the form of a *man*, he repreſented his future Aſſumption of our humane nature. And by all this did God inſtruct the Church in the myſterie of the *Perſon of the Meſſiah*, and who it was that they were to look for in the bleſsing of the Promiſed Seed.

§. 14. Exod. 3. v, 2, 3, 4, 5, 6. *And* Moſes *came to the Mountain of God to* Horeb. *And the Angel of the Lord appeared unto him in a flame of fire out of the middeſt of a buſh; and he looked, and behold, the buſh burned with fire, and the buſh was not conſumed. And* Moſes *ſaid, I will turn aſide and ſee this great ſight, why the buſh is not burned. And when the Lord ſaw that he turned aſide to ſee, God called unto him out of the middeſt of the buſh, and ſaid* Moſes, Moſes, *and he ſaid here am I. And he ſaid, draw not nigh hither;*

hither; put off thy ſhooes from thy feet for the place whereon thou ſtandeſt is holy ground. Moreover he ſaid, I am the God of thy Father, the God of Abraham, *the God of* Iſaac, *and the God of* Jacob; *and* Moſes *hid his face, for he was afraid to look upon God.* And herein alſo have we expreſſed another glorious appearance of the Son of God. He who is here revealed, is called *Jehovah*, *v.* 4. And he affirms of himſelf, that he is the God of *Abraham*, *v.* 6. who alſo deſcribes himſelf by the glorious Name of *I A M*, that *I A M*; *v.* 14. in whoſe Name and Authority *Moſes* dealt with *Pharaoh* in the deliverance of the People, and whom they were to ſerve on that Mountain upon their coming out of *Ægypt*. He whoſe רצון, or *merciſull good-will*, *Moſes* prayes for, *Deut.* 33. v. 16. And yet he is expreſly called an *Angel*, *v.* 2. namely, the Angel of the Covenant, the great Angel of the Preſence of God, in whom was the Name and Nature of God; and he thus appeared, that the Church might know and conſider who it was, that was to work out their ſpiritual and eternal ſalvation, whereof that deliverance which then he would affect was a Type and Pledge. *Aben Ezra* would have the *Angel* mentioned, *v.* 2. to be another from him who is called the *Lord God*, *v.* 6. But the Text will not give countenance unto any ſuch diſtinction, but ſpeaks of one and the ſame perſon throughout without any alteration; and this was no other but the Son of God.

§. 15. Exod. 19. v. 18, 19, 20. *And Mount* Sinai *was altogether on a ſmoke; becauſe the Lord deſcended upon it in Fire; and the ſmoke thereof aſcended as the ſmoke of a Furnace, and the whole Mount quaked greatly. And when the voice of the Trumpet ſounded long, and waxed lowder and lowder,* Moſes *ſpake, and God anſwered him by a voyce: And the Lord came down upon Mount* Sinai, *on the top of the Mount.* The Jews well interpret thoſe words concerning the deſcent of God, to be by way of the manifeſtation of his Glory, not change of place. And thence *Aben Ezra* interprets that expreſſion, *Chap.* 20. *v.* 22. *Ye have ſeen that I have talked with you from Heaven*; God was ſtill in Heaven, when his Glory was on the Mount. Yet thoſe words מן השמים, do rather refer to his *deſcent* before deſcribed, then denote the *place* where he ſpake. For in giving the Law *God ſpake on Earth*, Heb, 12. 25. That God in this glorious manifeſtation of his preſence on Mount *Sinai*, made uſe of the miniſtry of Angels, both the nature of the thing declares, and the Scripture teſtifies, *Pſalm* 68. 17. The voices, fire, trembling of the Mountain, ſmoke and noiſe of the Trumpet, were all effected by them. And ſo alſo was the forming of the words of the Law conveyed unto the ears of *Moſes* and the People. Hence the Law is not only ſaid to be *received by them*, εἰς διαταγὰς ἀγγέλων, Acts 7. v. 53. *by the diſpoſition*, or orderly miniſtries of *the Angels*, and to be *diſpoſed* by them into the *hand of Moſes*, Gal. 3. v. 19. but is alſo called, ὁ δι' ἀγγέλων λαληθεὶς λόγος, *Heb.* 2. *v.* 2. *the word ſpoken* or pronounced *by Angels*, that is outwardly and audibly. As to him that preſided and ruled the whole action, ſome *Chriſtians* think it was a *created Angel*, repreſenting God, and ſpeaking in his name. But if this be ſo, we have no certainty of any thing that is affirmed in the Scripture, that it may be referred directly and immediately unto God; but we may when we pleaſe ſubſtitute a *delegated Angel* in his room. For in no place, not in that concerning the Creation of the world is God himſelf more expreſly ſpoken of. Beſides, the *Pſalmiſt* in the place mentioned, affirms that when thoſe Chariots of God were on Mount *Sinai*, *Jehovah* himſelf was in the middeſt of them. And this Preſence of God, the *Hebrews* call הכבוד and שכינה and יאקר, whereby they now underſtand a *Majeſtaticall* and Sanctifying Preſence; indeed it intends him who is the *Brightneſs of the Fathers glory, and the expreſs image of his Perſon*, who was delegated unto this work as the great Angel of the Covenant, giving the Law in the ſtrength of the Lord, in the Majeſty of the name of the Lord his God.

§. 16. Exod. 23. v. 20, 21, 22. *Behold I ſend an Angel before thee to keep thee in the way, and to bring thee into the place that I have prepared. Beware of him, and obey his voyce, provoke him not, for he will not pardon your tranſgreſſions, for my name is in him. But if thou ſhalt indeed obey his voice, and do all that I ſpeak, then will I be an enemy unto thine enemies, and an adverſary unto thine adverſaries.* The Angel here promiſed, is he that went in the midſt of the People in the Wilderneſs, whoſe Glory appeared and was manifeſted among them. And moreover another Angel is promiſed unto them, *v.* 23. *For mine Angel ſhall go before thee, and bring thee into the* Amorites, *and I will cut them off*; It is a miniſtring Angel to execute the Judgements and vengeance of God upon the enemies of his people. And that this Angel of *v.* 23. is another from that of *v.* 20. appears from *Chap.* 33. *v.* 2, 3. compared with *v.* 13, 14, 15, 16. of the ſame Chapter, *v.* 2. *I will*

will ſend an Angel before thee, and I will drive out the Canaanite *and the* Amorite; which is the Promiſe; and the Angel of *Chap.* 23. *v.* 23. But ſaith he, v. 3. *I will not go up in the middeſt of thee*; which he had promiſed to do in and by the Angel of *v.*20,21. in whom his name was. This the people eſteemed *evil tidings*, and *mourned* becauſe of it, *v.* 4. Now God had not promiſed to go in the *middeſt of them* any otherwiſe than by the Angel mentioned; which both *Moſes* and the People were abundantly ſatisfied withall. But whereas he here renews his Promiſe of the Miniſtry and Aſſiſtance of the Angel of *v.* 23. yet he denies them his own preſence, in the Angel of *v.* 20. For which *Moſes* reneweth his requeſt, *v.* 13. whereunto God replies, *My preſence ſhall go with thee*, v. 14. concerning which *Preſence* or *Face* of God, or which *Angel* of his *Preſence*, we muſt a little more particularly enquire.

§. 17. Firſt, It is ſaid to the People concerning him השמר לפניו; *beware of him*, or rather take heed to thy ſelf before him; before his Face, in his Preſence, *v.* 21. שמר in *Niphal*, is *ſibi cavit*; *cave tibi*. And this is the caution that is uſually given the People, requiring that Reverence and awe, which is due unto the Holineſs of the Preſence of God. 2. ושמע בקולו; *and obey his voice*. This is the great Precept which is ſolemnly given, and ſo often reiterated in the Law with reference unto God himſelf. 3. אל־תמר בו *provoke him not*; or rebell not againſt him. This is the uſual word whereby God expreſſeth the Tranſgreſſion of his Covenant; a rebellion that can be committed againſt God alone. 4. Of theſe Precepts a twofold Reaſon is given, whereof the firſt is taken from the Soveraign Authority of this Angel; *for he will not pardon your tranſgreſſions*; that is as *Joſhua* afterwards tells the ſame people, *he is an holy God, he is a jealous God, he will not forgive your tranſgreſſions, nor your ſins*; Joſhua *Chap.* 24. *v.* 19. Namely ſins of rebellion that break and diſannul his Covenant. And who can forgive ſins but God. To ſuppoſe here a created Angel, is to open a door unto Idolatry; for he in whoſe power it is abſolutely to pardon and puniſh ſin, may certainly be worſhipped with Religious Adoration. The ſecond Reaſon is taken from his Name; *for my Name is in him.* A more *excellent Name*, than any of the Angels do enjoy. *Heb.* 1. *v.* 4. He is God, *Jehovah*, that is his Name, and his nature anſwereth thereunto. Hence *v.* 22. it is added, *if indeed thou obey his voice, and do all that I ſpeak.* His voice is the voice of God; in his ſpeaking doth God ſpeak; and upon the Peoples obedience thereunto, depends the accompliſhment of the Promiſe. Moreover, *Chap.* 33. *v.* 14, 15. God ſayes concerning this Angel, פני *my preſence*, my Face ſhall go with thee; which Preſence *Moſes* calls his *Glory*, *v.* 18. his eſſential Glory, which was manifeſted unto him, *Chap.* 34. *v.* 6. though but obſcurely in compariſon of what it was unto them, who in his humane nature, wherein dwelt the *fulneſs of the Godhead bodily*, Col. 2. v. 9. beheld his Glory, the Glory as of the only begotten of the Father, *John* 1. *v.* 14. For this Face of God is he, whom who ſo ſeeth, *he ſeeth the Father*, John 14. v. 19. becauſe he is the Brightneſs of his Glory, and the expreſs image of his Perſon, *Heb.* 1. *v.* 3. who accompanied the people in the Wilderneſs, 1 *Cor.* 10. *v.* 4. and whoſe *Mercifull Good Pleaſure* towards them *Moſes* prayed for, *Deut.* 33. 16. that is the *Father of Lights from whom deſcendeth every good and perfect Gift*, James 1. v. 17. Theſe things evidently expreſs God and none other; and yet he is ſaid to be an Angel ſent of God in his Name and unto his Work; So that he can be no other but a certain Perſon of the Deity, who accepted of this Delegation, and was therein revealed unto the Church, as he who was to take upon him the ſeed of *Abraham*, and to be their eternal Redeemer.

§. 18. Joſh. 5. v. 13, 14, 15. *And it came to paſs whileſt* Joſhua *was by* Jericho, *that he lift up his eyes and looked, and behold there ſtood a man over againſt him, with his ſword drawn in his hand, and* Joſhuah *went unto him, and ſaid unto him, art thou for us, or for our adverſaries? and he ſaid Nay; but as Prince of the Hoſt of the Lord am I now come. And* Joſhuah *fell on his face to the earth and did worſhip, and ſaid unto him, what ſaith my Lord unto his ſervant. And the Prince of the Lords Hoſt ſaid unto* Joſhuah *looſe thy ſhooe from of thy foot, for the place whereon thou ſtandeſt is holy.* The appearance here is of a *Man*, *v.* 13. A man of War, as God is called, *Exod.* 15. *v.* 3. armed with his *ſword drawn* in his hand, as a token of the buſineſs he came about. At firſt ſight *Joſhuah* apprehends him to be a Man only, which occaſioned his enquiry, *art thou for us or for our adverſaries*; which diſcovers his courage and undaunted magnanimity, for doubtleſs the appearance was *auguſt* and glorious. But he anſwers unto his whole queſtion, לא, I am not; that is *a man* either of your party, or of the enemies, but quite another Perſon שר־צבא־יהוה, the *Prince of the Hoſt of the Lord.* And this was another

another illuſtrious manifeſtation of the Son of God unto the Church of old, accompanyed with many inſtructive circumſtances. As (1.) From the *ſhape* wherein he appeared namely of a *man*, as a pledge of his future incarnation. (2.) The *Title* that he aſſumes to himſelf, *the Captain of the Lords Hoſt*, he unto whom the guidance and conduct of them unto reſt, not only temporal, but eternal was committed; whence the Apoſtle in Alluſion unto this Place and Title, calls him the *Captain of our Salvation*, *Heb. 2. v.* 10. and (3.) The *Perſon* unto whom he ſpake when he gave himſelf this Title was the *Captain of the People* at that time, teaching both him and them that there was another ſupream Captain of their eternal deliverance. (4.) From the *time and place* of his appearance, which was upon the firſt entrance of the people into *Canaan*, and the firſt oppoſition, which therein they met withall; ſo engaging his Preſence with his Church in all things which oppoſe them in their way unto eternal Reſt. (5.) From the Adoration and Worſhip which *Joſhuah* gave unto him, which he accepted of, contrary to the duty and practice of created Angels, *Rev. 19. v.* 10. *Chap* 22. *v.* 8, 9. (6.) From the Preſcription of the Ceremonies expreſsing Religious Reverence, put off thy ſhoo's, with the reaſon annexed, for the place whereon thou ſtandeſt קדש הוא, it is *holineſs*, made ſo by the Preſence of God, the like Precept whereunto was given to *Moſes*, by the *God of* Abraham, Iſaac, *and* Jacob. *Exod.* 3. *v.* 5. By all theſe things was the Church inſtructed in the Perſon, Nature, and Office of the Son of God; even in the Myſterie of his eternal diſtinct ſubſiſtence in the Deity, his future Incarnation and condeſcention unto the Office of being the Head and Saviour of his Church.

§. 19. Theſe Manifeſtations of the Son of God unto the Church of old, as the Angel or Meſſenger of the Father ſubſiſting in his own Divine Perſon, are all of them Revelations of the Promiſed Seed, the great and only Saviour and Deliverer of the Church in his eternal Pre-exiſtence unto his Incarnation, and pledges of his future taking fleſh for the accompliſhment of the whole work committed unto him. And many other inſtances of the like nature may be added out of the former and later Prophets, which becauſe in moſt important Circumſtances they are coincident with theſe need not here particularly be inſiſted on.

§. 20. Some of late would apply all theſe Appearances unto a created delegate Angel; which conceit as it is irreconcileable unto the ſacred Text, as we have manifeſted, ſo is it contrary unto the ſenſe of the *antient Writers* of the Chriſtian Church. A large Collection of Teſtimonies from them is not ſuited unto our preſent Deſign and Purpoſe, I ſhall therefore only mention two of the *moſt antient* of them; one of the *Latin*, the other of the *Greek Church*. The firſt is *Tertullian*, who tells us, *Chriſtus ſemper egit in Dei Patris nomine; ipſe ab initio converſatus eſt & congreſſus cum Patriarchis & Prophetis. adv. Marc. lib.* 2. *Chriſt alwayes dealt* (*with* men) *in the name of God the Father; and ſo himſelf from the beginning converſed with the Patriarchs and Prophets.* And again, *Chriſtus ad colloquia humana ſemper deſcendit, ab* Adam *uſq; ad Patriarchas & Prophetas, in viſione, in ſomno, in ſpeculo, in ænigmate, ordinem ſuum præſtruens ſemper ab initio; & Deus in terris cum hominibus converſatus eſt, non alius quam ſermo qui caro erat futurus.* Adv. Praxeam. *It was Chriſt who deſcended into communion with men, from* Adam *unto the Patriarchs and Prophets, in Viſions, Dreams, and Appearances, or Repreſentations of himſelf, inſtructing them in his future condition from the beginning; And God who converſed with men on earth, was no other but the Word who was to be made fleſh.* The other is *Juſtin Martyr*, whoſe word needs not be produced, ſeeing it is known how he contends for this very thing, in his *Dialogue* with *Trypho*.

§. 21. That which is more direct unto our purpoſe, is to enquire into the Apprehenſions of the *Jewiſh* Maſters concerning the *Divine Appearances* inſiſted on, granted unto the Patriarchs and Church of old, with what may thence be collected for their conviction, concerning the Perſon of the *Meſſiah*. The moſt part of their *Expoſitors* do, I confeſs, paſs over the difficulties of the places mentioned, (I mean thoſe which are ſuch unto their preſent Infidelity) without taking the leaſt notice of them. Some would have the Angel mentioned to be *Michael*, whom they aſſign a *Prerogative* unto above the other *Angels*, who preſide over other Countreys. But who that *Michael* is, and wherein that Prerogative doth conſiſt they know not. Some ſay that *Michael* is the High Prieſt of Heaven who offers up the prayers of the Righteous; ſo *R. Menahem*; The Prieſt above, that offereth or preſenteth the ſouls of the Righteous ſaith another, more agreeably unto the Truth then they are aware of. One ſignal inſtance only, of the evidence of the Truth inſiſted on, in the words of *Moſes Nechmanides Gerundenſis*,

denſis, on *Exod.* 23. which hath been taken notice of by many, ſhall at preſent ſuffice. His words are; *Ite Angelus ſi rem ipſam dicamus, eſt Angelus Redemptor, de quo Scriptum eſt quoniam nomen meum in ipſo eſt. Ille inquam Angelus, qui ad* Jacob *dicebat,* Gen. 31. 13. *Ego Deus Bethel. Ille de quo dictum eſt,* Exod. 3. 4. *& vocabat Moſen Deus de rubo. Vocatur autem Angelus quia mundum gubernat. Scriptum eſt enim* Deut. 6. 21. *eduxit vos Jehovah ex Ægypto; & alibi* Numb. 20. 6. *miſit Angelum ſuum & eduxit vos ex Ægypto. Præterea ſcriptum eſt* Iſa. 63. 9. *& Angelus faciei ejus ſalvos fecit ipſos. Nimirum ille Angelus qui eſt Dei facies; de quo dictum eſt* Exod. 33. 14. *Facies mea præibit, & efficiam ut quieſcas. Denique ille Angelus eſt de quo vates* Mal. 3. 1. *& ſubito veniet ad templum ſuum dominus quem vos quæritis, & Angelus fœderis quem cupitis.* And again to the ſame purpoſe. *Animadverte attente quid iſta ſibi velint. Facies mea præibit. Moſes enim & Iſraelitæ ſemper optaverunt Angelum primum, cæterum quis ille eſſet vere intelligere non potuerunt. Neque enim ab aliis percipiebant, neque prophetica notione ſatis aſſequebantur; Atqui Facies Dei, ipſum Deum ſignificat, quod apud omnes interpretes eſt in confeſſo. Verum ne per ſomnium quidem iſta intelligere quiſquam poſſit, niſi ſit in myſteriis legis eruditus.* And again, *Facies mea præcedet, h. e. Angelus fœderis quem vos cupitis in quo videbitur facies mea: de quo dictum eſt, tempore accepto exaudiam te; nomen meum in eo eſt. Faciamq; ut quieſcas; ſive efficiam ut ipſe tibi ſit lenis & benignus; neque te ducat per rigidum, ſed placide & clementer. This Angel, if we ſpeak exactly, is the Angel the Redeemer, concerning whom it is written, my Name is in him;* Exod. 22. 21. *that Angel who ſaid unto* Jacob, *I am the God of* Bethel, Gen. 31. 13. *He of whom it is ſaid, and God called unto* Moſes *out of the Buſh:* Exod. 3. 4. *And he is called an Angel becauſe he governeth the world. For it is written,* Deut. 6. 21. *The Lord our God brought us out of* Ægypt; *and elſewhere,* Numb. 20. 6. *He ſent his Angel and brought us out of* Ægypt. *Moreover it is written,* Iſa. 63. 9. *And the Angel of his Face (Preſence) ſaved them. Namely, that Angel who is the Face of God; of whom it is ſaid,* Exod. 33. 14. *My Face ſhall go before thee, and I will cauſe thee to reſt. Laſtly, it is that Angel of whom the Prophet ſpeaks,* Mal. 3. 1. *And the Lord whom ye ſeek ſhall ſuddenly come unto his Temple, the Angel of the Covenant whom ye delight in.* His following words are to the ſame purpoſe. *Mark diligently what is the meaning of thoſe words, My Face ſhall go before thee. For* Moſes *and the* Iſraelites *always deſired the chiefeſt Angel, but who that was, they could not truly underſtand. For neither could they learn it of any others, nor obtain it by Prophecie. But the Face of God ſignifieth God himſelf; as all Interpreters acknowledge. But no man can have the leaſt knowledge hereof unleſs he be ſkilled in the Myſteries of the Law.* He adds moreover; *My Face ſhall go before thee, that is the Angel of the Covenant whom ye deſire; in whom my Face ſhall be ſeen; of whom it is ſaid, in an acceptable time have I heard thee; my Name is in him; I will cauſe thee to reſt; or cauſe that he ſhall be gentle or kind unto thee, nor ſhall lead thee with rigor, but quietly and mercifully.*

§. 22. This *Ra. Moſes bar Nachman*; wrote about the year of the Lord, 1220. in *Spain*, and dyed at *Jeruſalem*, *An.* 1260. and is one of the chiefeſt Maſters of the Jews. And there are many things occurring in his Writings, beyond the common rate of their preſent Apprehenſions. As in the Places cited, he doth plainly evert one of the principal foundations of their preſent Infidelity. For he not only grants, but contends and proves that the Angel ſpoken of, was *God*, and being ſent of God as his Angel, he muſt be a *diſtinct Perſon* in the Deity, as we have proved. The Reaſon indeed he fixeth on why he is called an Angel, namely, becauſe he governeth the world, although the thing its ſelf be true, is not ſo proper. For he is ſo called becauſe of his eternal deſignation, and actual delegation by the Father, unto the work of ſaving the Church in all conditions from firſt to laſt. And as he acknowledgeth that his being called the *Face of God*, proves him to be God, ſo it doth no leſs evidently evince his Perſonal diſtinction from him whoſe *Face* he is; that is, *the Brightneſs of his Glory, and the expreſs image of his Perſon.* And what he adds of the Mercy and Benignity which by the appointment of God he exerciſeth towards his People, is ſignally ſuitable unto the tenderneſs and mercy which the great Captain of our Salvation exerciſeth by Gods appointment towards all thoſe whom he leads and conducts unto Glory.

§. 23. It is alſo not unworthy conſideration what ſome of them write in *Tanchuma*, an antient Comment on the five Books of *Moſes*, ſpeaking of the Angel that went before them from *Exod.* 23. *v.* 20. *God*, ſay they, *ſaid unto* Moſes, *behold I ſend my Angel before thy face. But* Moſes *anſwered, I will not have an Angel, but I will have thy ſelf. But when* Joſhua *the Son of* Nun *firſt ſaw the Angel, he ſaid, art thou for us, or for our adverſaries?*

adverſaries? then the Angel anſwered, I am the Captain of the Lords Hoſt; and now I come; as if he had ſaid, I am come a ſecond time, that I may lead the Iſraelites *into their Poſſeſſion. I came when* Moſes *thy Maſter was the Ruler, but when he ſaw me, he would not have me to go with him, but refuſed me. As ſoon as* Joſhua *heard this, he fell on his face and worſhipped, ſaying, what ſpeaketh my Lord unto his ſervant.*

Anſwerable hereunto in the *Talmud. Tractat. Saned. cap.* 4 *Echad dine Mumonoth* they have a gloſs on thoſe words, *Exod.* 23. *v.* 21. לא ישא לפשעכם, *he will not pardon your tranſgreſſions*; לא וכול חסלוח לפשעכם ומה יתרון בהאמר ליה היסכותא בידן שאין בוכח לשאת פשעינו ואנו כמו מאסכוהו ומאינו לבלו אפילו לפרוונקא שליח מוציא זמביא. *He cannot ſpare* or pardon *your tranſgreſſions: what then doth he do, or could he do; wherefore he ſaid unto him, (to God) we believe that he cannot pardon our Tranſgreſſions, and therefore we refuſe him, and will not accept of him; no not for a leader to go in and out before us.* They greatly miſtake in ſuppoſing that the Angel whom alone *Moſes* refuſed, was he that afterwards appeared unto *Joſhuah*; for he was the ſame with him, in whom was the *name of God*, and who was promiſed unto them under the name of the *Face or Preſence of God*. But herein they were right enough; that, not *Moſes*, but their Church under the Law, refuſed that *Angel of Gods Preſence*, who was to conduct them that obey him into everlaſting reſt. And the Church of Believers under *Joſhua*, which was a Type of the Church of the New Teſtament, adhering unto him found reſt unto their ſouls.

And this Angel of whom we have ſpoken, was he whom the *Talmudiſts* call מטטרון, *Metatron. Ben Uzziel* in his *Targum* on *Gen.* 5. aſcribes this name unto *Enoch*. He aſcended, ſaith he into Heaven by the Word of the Lord, וקרא שמיה מיטטרון ספרא רבא; *and his name was called* Metraton *the great Scribe*. But this Opinion is rejected and confuted in the *Talmud*. There they tell us that *Metatron* is שר העולם, *the Prince of the world*. Or as *Elias* calls him in *Tiſhbi*, שר הפנים, *the Prince of Gods Preſence*. The mention of this name is in *Talm. Tract. Saned. cap.* 4. where they plainly intimate that they intend an uncreated Angel thereby. For they aſſign ſuch things unto him as are incompetent unto any other. And as *Reuchlin* informeth us from the *Cabbaliſts*, they ſay רבי של משה מטטרון, Metatron *was the Maſter or Teacher of* Moſes *himſelf*. He it is ſaith *Elias* who is the *Angel alwayes appearing in the Preſence of God*, of *whom it is ſaid my name is in him*. And the *Talmudiſts* add that he hath power to blot out the ſins of *Iſrael*, whence they call him the *Chancellor of Heaven*. And *Bechai* a famous Maſter among them affirms, that his Name ſignifies both a *Lord*, a *Meſſenger*, and a *Keeper*, on *Exod.* 23. A *Lord* becauſe he ruleth all. A *Meſſenger*, becauſe he ſtandeth alwayes before God to do his Will; and a *Keeper*, becauſe he keepeth *Iſrael*. The *Etymologie* I confeſs which he gives unto this Purpoſe of that name is weak and fooliſh. Nor is that of *Elias* one jot better, who tells us that *Metatron* is בלשון יון, *in the Greek Tongue, One ſent*. But yet it is evident what is is intended by theſe obſcure intimations, which are the corrupted *relicts* of antient Traditions, namely the *increated Prince of Glory*, who being Lord of all appeared of old unto the Patriarchs, as the Angel or Meſſenger of the Father. And as for the word its ſelf, it is either a corrupt expreſſion of the Latin *Mediator*, ſuch as are uſual amongſt them, or a more *Gematrical* Fiction to anſwer unto שדי, the *Almighty*, there being a coincidence in their numericall ſignification of their Letters. §. 23.

And this was another way, whereby God inſtructed the Church of old in the Myſterie of the Perſon of the *Meſſiah* who was promiſed unto them.

Exercitatio XI.

Meſſiah promiſed of Old. Faith of the antient Church of the Jews concerning him. State of the Jews at his coming. Expectations of it. Expoſed to the ſeducements of Impoſtors. Faith of their Fore-fathers loſt among them. Sadducees expected a Meſſiah. On what Grounds. Conſiſtency of their Principles. True Meſſiah rejected by them. General Reaſon thereof. Story of Barcosba: *and Rabbi* Akiba. *Miracles to be wrought by the Meſſiah. State of the Jews after the dayes of* Barcosba. *Faith of their Fore-fathers utterly renounced. Opinion of* Hillel, *denying any Meſſiah to come. Occaſion of it. Their Judgement of him. The things concerning the Meſſiah myſterious. Seeming inconſiſtencies in the Propheſies and Deſcriptions of him: Reconciled in the Goſpel. That rejected by the Jews. Their imagination of two Meſſiah's:* Meſſiah Ben Joſeph, *and* Meſſiah Ben David. *Story of* Meſsiah Ben Joſeph. *Of* Annillus; *Riſe and occaſion of the Fable concerning him. Jews acquainted with the Revelation. Their ſtory of the building of* Rome. אבא קלון *what. Death of* Ben Joſeph. *The Fable concerning him diſproved. The ſame with that of the* Romaniſts *concerning Anti-chriſt. Of* Meſsiah Ben David. *The faith and expectation of the Jews concerning him. The Opinion of* Maimonides. *Summ of the Judaicall Creed. Ground and Reaſon of their preſent Unbelief. Ignorance of their miſerable condition by Nature. Ignorance of Acceptable Righteouſneſs. And of the Judgement of God concerning Sin. Alſo of the Nature and End of the Law. Corrupt Aſſertions: Envy againſt the Gentiles. Becauſe of the Priviledges claimed by them; And their Oppreſſions. Judaical Faith concerning the Meſſiah. The Folly of it. Of the Promiſes of the Old Teſtament. Threefold Interpretation of them.*

§. 1. WEE have proved the Promiſe of a *Perſon* to be born, and annointed unto the Work of *relieving* mankind from ſin and miſery, and to bring them back unto God. And what *kind* of Perſon he was to be we have alſo ſhewed. It remains that we conſider what was the *Faith of the Antient Church of the Jews* concerning him, as alſo what are, and have been for many Generations the Apprehenſions and Expectations of the *ſame People*, about the ſame object of faith, with the *Occaſions* and *Reaſons* of their preſent Infidelity and obſtinacy.

§. 2. For the faith of the *Antient Church* it hath been already ſufficiently diſcourſed. What God *revealed*, that they *believed*. They ſaw not indeed of old clearly and fully into the ſenſe of the Promiſes, as to the *way* and *manner* whereby God would work out and accompliſh the Mercy and Grace which they lived and dyed in the Faith and hope of. But this they knew, that God would in his *appointed time*, in and by the *nature of man* in one to be born of the ſeed of *Abraham* and houſe of *David*, cauſed *Attonement* to be made for ſin, bring in *Everlaſting Righteouſneſs*, and work out the Salvation of his Elect. This was abundantly revealed, this they ſtedfaſtly believed, and in the faith thereof *obtained a good report*, or Teſtimony from God himſelf, that they pleaſed him, inherited the Promiſes, and were made partakers of Life eternal; and farther at preſent, we need not enquire into their *Light* and Apprehenſions, ſeeing they muſt be conſidered in our Expoſition of the *Epiſtle* it ſelf, which now way is making unto.

§. 3. For the *Jews*, as diveſted of the Priviledges of their Fore-fathers, we may conſider them with reference unto *two* Principal Seaſons. *Firſt*, From the time of the *actual exhibition* of the promiſed ſeed, or the coming of the *Meſſiah*, to the time of the compoſition of their *Miſhnæ*, and *Talmuds*, that enſued thereon. *Secondly*, from thence, unto this preſent day; and in both theſe ſeaſons we may conſider the *prevailing Opinions* amongſt them concerning the *promiſed Meſſiah*, his coming, and the work that he hath to do. That towards the cloſe of *Propheſie* in the Church of old, the hearts and Spirits of men were intently fixed on a deſire and expectation of the coming of the *Meſſiah*, the laſt of the Prophets clearly teſtifies, Mal. 3. v. 1. *The Lord whom ye are ſeeking, the Angel of the Covenant whom you are deſiring, ſhall come ſuddenly.* As the time

time of his coming drew nigh, this *expectation* was encreaſed and heightned, ſo that they continually looked out after him, as if he were to enter amongſt them every moment. No ſooner did any one make an appearance of ſomething *extraordinary*, but inſtantly they were ready to ſay, is not this the *Meſſiah*. This gave advantage unto ſundry *ſeditious Impoſtors*, as *Theudas* and *Judas* of *Galilee* to deceive many of them unto their ruine. *John* the *Baptiſt* alſo they enquired about. *John* 1. *v.* 19, 20. Yea, and they had divulged ſuch a report of their expectations, with the Predictions and *Propheſies* that they were built upon, that the whole world took notice of it; as hath been elſewhere manifeſted out of the beſt *Roman Hiſtorians*. This was the ſtate of the *Judaical Church* not long before the deſtruction of the Second Temple. And ſo fixed were they in their Reſolutions, that he was to come about that ſeaſon, that during the laſt *deſolating Siege of the City*, they looked *every day* when he would come and ſave them.

But together with this *earneſt deſire and expectation*, they had utterly loſt the *Light* and Faith of their Fore-fathers, about the Nature, Work, and Office of the *promiſed Meſſiah*. For being grown carnal, and minding only things earthly and preſent, they utterly overlooked the *Spiritual Genealogie* of the *ſeed of the Woman* from the firſt Promiſe; and wreſting all Propheſies and Predictions to their ambitious, covetous, corrupt inclinations and Intereſts, they fancied him unto themſelves, as *one* that was to deliver them from all *outward trouble*, and to ſatisfie them with the glory and deſirable things of this world, without reſpect to *ſin*, and the *curſe*, or deliverance from them. And hence the *Saaducees* who denyed the immortality of the ſoul, and conſequently all Rewards and Puniſhments in another world, yet no leſs deſired and expected the *coming of the Meſſiah*, then the *Phariſees* and their Diſciples. And the Truth is, they had brought their Principles unto a better *conſiſtency* than the others had done. For if the *Promiſed Meſſiah* was only to procure them the *Good things of this world*, and that whileſt they lived in it, it was in vain to look for another world to come, and the bleſſings thereof. To look for *eternal life*, and yet to confine the Promiſe of the *Seed* to the things of this life only, there was neither ground nor Reaſon. So that the *Phariſees* laid down the Principle, which the *Sadducees* naturally drew their Concluſion from. Some in the mean time among them, Gods ſecret ones, as *Simeon*, *Anna*, *Joſeph*, *Zechary and Elizabeth*, but eſpecially the *Bleſſed Virgin*, with many more, retained no doubt the antient Faith of their Fore-fathers. But the Body of the People with their Leaders, being either *flagitiouſly* wicked, or *ſuperſtitiouſly* proud fancied a *Meſſiah* ſuited unto their own luſts and deſires, ſuch an *one* as we ſhall afterwards deſcribe. And this *prejudicate opinion* of a terrene outward glorious Kingdom, in and of this world, was that which working in them a neglect of thoſe ſpiritual and *eternal* purpoſes for which he was promiſed, hardened them to an utter rejection of the *True Meſſiah* when he came unto them. §. 4.

That this was the Ground on which they rejected the *Promiſed Meſſiah*, is evident from the Story of the *Goſpel*, and we ſhall farther prove it upon them in our enſuing Diſcourſes. How they did that, and what was the End thereof, is well known. But after they had done this, and *murdered the Prince of Life*, to juſtifie themſelves in their wickedneſs and unbelief, they ſtill with all earneſtneſs looked after *ſuch a Meſſiah* as they had framed in their own imagination. And herein they grew more earneſt and *furious* than ever. For they had not only their own falſe pre-conceived Opinion, ſtrengthened by their carnal Intereſts and deſires of earthly things to act and *provoke* them, but alſo their *Reputation* and pretence unto the Love and favour of God, to heighten them in their Preſumptions; becauſe they could not retain the leaſt ſenſe of them, if it might be ſuppoſed, that they had *rejected the true Meſſiah*, becauſe in his way and work he anſwered not their Expectation. For this is the courſe of *Pride* and carnal Wiſdom, to purſue thoſe miſcarriages with violence wherein they have been wickedly engaged; and to lay hold on any *pretence* that they may ſeem to juſtifie them in what they have done. And on this account they expoſed themſelves as a *prey* unto every *Seducer*, who made the leaſt appearance of being *ſuch a Meſſiah* as they thought meet for them to receive. This at laſt caſt them on a *ſecond ſhipwrack* in the buſineſs of *Barchocheba* who pretending himſelf to be their *Meſſiah* ſent to deliver them from the *Roman Yoke*, and to ſet up a Kingdom amongſt them, drew them all the world over, into that Sedition, Outrage and War, which ended in an almoſt univerſal extirpation of the whole Nation from the face of the Earth. §. 5.

Now becauſe in the buſineſs of this *Barchoſba* they met with a ſore *diſappointment* §. 6.

that

that turned the ſtream of their imaginations and expectations for a long ſeaſon, it may not be amiſs, to give in our paſſage, a brief account concerning him, and the things which befell them in thoſe dayes. Some of the *Jews* affirm that there were two of that name, both Heads of Sedition amongſt them. *One* of theſe they place under *Domitian*, and the other who was his *Grandchild* under the Reign of *Trajan* and *Hadrian*. So do the Authors of *Schalſchelet Hakabala*, and of *Tzemach David*. But the Stories of thoſe times with the condition of the Jews under *Domitian* will allow no other place unto the *former*, but in their own imaginations. The *latter* was well known in the world, and hath left himſelf a *Name*, ſuch as it is, in the Writings of *Chriſtians*, and the *Hiſtories* of the *Romans*. For *Hadrian* the Emperour provoked by ſeditious Tumult and Rebellion of the Jews in the ſecond year of his Reign, which he ſuppreſſed by *Martius Turbo*, as *Dio*, *Euſebius*, and *Oroſius* declare, drove them from *Jeruſalem*, and built a *Temple to Jupiter* in the place where the Old Temple ſtood. This proved a great provocation to the *Jews* all the world over; yea, turned them into rage and madneſs. And they were in thoſe dayes exceedingly prone unto *Tumults and Uproars*, as being poor and needy, not having as yet given themſelves to ſcrape wealth together, the love whereof, hath been the great means of keeping them in quietneſs in ſucceeding Ages. In this condition *Barcosba* ſhews himſelf amongſt them, pretending that he was their *Meſſiah*, as they confeſs in the *Talm. Tract. Saned. Diſt. Cheleck*. *He* reigned, they ſay, *three years and an half*, a fatall period of time; *and* אמר לרבנן אנא משיח; *he ſaid to the Rabbins I am the Meſſiah*. Immediately one of their *famous Maſters*, whoſe memory they yet much Reverence, *Rabbi Akiba* became his *Armour-bearer*; and ſo far his *Trumpeter* alſo, as to proclaim him to be their *King Meſſiah*. For this is their way; when they get a *falſe Meſſiah*, they have alſo a *falſe Prophet* to uſher him in, or to ſet him off unto the People. And this *Akriba*, as *Maimonides* informs us, חכם גדול היה ומחכמי המשנה, *was a great Wiſe Man, and one of the Wiſe Men of the Miſhnæ*, as his ſayings in it manifeſt; ſo that all the Wiſe men of that Generation followed him, and took this *Barcosba* for their King and *Meſſiah*. And He firſt applyed unto him the Propheſie of *Balaam*; *Num.* 24. *v.* 17. concerning the *Star that ſhould ariſe out of* Jacob, whereon they changed his name, and called him *Barchocheba*, or the *Son of the Star*; or as ſome ſay, that was his name at firſt whence the *blind Rabbin* took occaſion to apply that Prediction unto him. Concerning him alſo they interpreted the Propheſie of the *Shilo*, and that alſo in *Haggai* about the ſhaking of the Heavens and the earth, as they acknowledge in the *Talmud* in the place fore-cited. This man therefore, a *Magician* and a *bloody Murderer* by the common adviſe and Counſel of their *Doctors* and Wiſe men they gathered unto in multitudes, and embraced as their Deliverer. So ſoon as he had got ſtrength and power, he ſet himſelf to the work which they expected from their *Meſſiah*; namely to conquer the *Romans*, and to *extirpate the Chriſtians*, which laſt, as *Juſtin Martyr* who lived near thoſe dayes informs us, he endeavoured with all Cruelty. In the purſuit of this deſign, he continued for *three years and an half*, obſtinately managing a bloody War againſt the *Romans*, until the *Impoſtor* himſelf was ſlain, their great *Rabbi* taken and tortured to death with *iron Cards*, and ſuch a devaſtation made of the whole Nation, as that to this day they could never gather together in *great numbers* in any place of the world.

Maimonides tells us of this *Barcosba* whom they all received for their Meſſiah; לא שאלו ממנו חכמים לא אות ולא מופת, *that the Wiſe men required of him neither Sign nor Wonder*; that is no miracle; but others of them, report that he cauſed *Fire to come out of his mouth*, with other *diabolical* deluſions, fit to deceive a poor blinded credulous multitude And the Opinion of *Maimonides* that they look for no *Miracles from the Meſſiah* ſeems to be vented on purpoſe to obviate the plea of the *Chriſtians* from the *Miracles* wrought by the Lord Jeſus; and is contrary unto the conſtant perſwaſion of moſt of their Maſters, and his own judgement declared in other places. And the *Targum* its ſelf in *Hab.* 3. *v.* 18. hath theſe words, בכן על נסיא ופרקנא רחעבד למשיחך, *becauſe of the Miraculous Signs and Redemption that thou ſhalt work for or by thy Meſſiah*. So they call the *Miracles* wrought at their coming out of *Ægypt*: נסים or נסיא, ſee *Hoſ.* 2. 15. *Targum*. And on this ground do they ſtudiouſly and wickedly endeavour to ſtain by any means the Glory of the *Miracles* of the Lord Jeſus; But the end of this Impoſtor, who probably was intended in thoſe words of our Saviour, *John* 5. 43. *if another come in his own name him will ye receive*, hath proved the ſhame and reproach of their hopes and expectations unto all Generations.

From

From this time forward the remaining *Jews* with their Poſterity utterly rejected the faith of their Father *Abraham*, and of the reſt of their Progenitors who thereby obtained a *good report*, and this Teſtimony that they pleaſed God. A *Meſsiah* that ſhould be promiſed unto *Adam* the common Father of us all, one that ſhould be a *Spiritual* Redeemer from ſin and miſery, a *Goel*, or Redeemer from Death and Wrath, a Peace-maker between God and man, one that ſhould work out *everlaſting Salvation*, the great bleſſing wherein all the Nations of the Earth were to have an intereſt, a *ſpiritual* and eternal Prophet, Prieſt and King, God and man in one Perſon, they neither looked for any more, nor deſired. A *temporal King* and Deliverer, promiſed unto themſelves alone, to give them Eaſe, *Dominion*, Wealth and Power, they would now have, or none at all. They would not think it thankworthy towards God himſelf, to ſend them a *Meſsiah* to deliver them from ſin. And in their expectations of ſuch a one, after they had been well wearied with many fruſtrations, they were, as was ſaid, in their adherence unto *Barcosbi* almoſt extirpated from the face of the earth, only God in his Providence who hath yet another work to accompliſh towards them, hath preſerved them a *Remnant* unto his Glory. §. 7.

In this condition ſome of them began to deny that there was any *Meſsiah* to be expected or looked for. This opinion is aſcribed in the *Talmud* unto *Rabbi Hillel. lib. Sand. Cap. Chelek.* This was not that *Hillel* whom they call הזקן the *Elder*, the famous *Maſter of Traditions*, who with *Shammai* lived under the ſecond Temple, but another of whom ſome ſay that he was the Son of *Gamaliel*, others more probably that he lived a long time after thoſe dayes. But when ever he lived they ſay of him, רהלל אומר אין להם משיח לישראל שכבר אכלוהו בימי הזקיהו, *Rabbi Hillel ſaid, A Meſsiah ſhall not be given unto* Iſrael, *for they enjoyed him in the dayes of* Hezekiah, This was a fruit of their applying that Propheſie of *Iſaiah*, *Chap. 9. v. 5, 6.* unto *Hezekiah*; for if he was intended therein, he was unqueſtionably the *only Meſsiah*. But it doth not appear that this opinion was much followed; for a great diſpute aroſe amongſt them whither *Hillel* were not to be eſteemed an *Apoſtate*, and to have loſt his intereſt in the world to come by this Opinion. Thoſe who following *Maimonides*, make the Article of the coming of the Meſſiah one of the *Fundamentals* of the Law, are greatly offended at him; but he is more gently treated by *Joſeph Albo*, *Sepher Ikkarim*, *Orat.* 1. on the account that this Article is not *fundamental*, but only one branch of the great *Root* of Rewards and Puniſhments. *Abarbinel* goes another way to excuſe him, but generally they all condemn his Opinion. In this Perſwaſion then, that a *Meſsiah* is promiſed and ſhall come, they all continue. But whereas, as was before obſerved, they have utterly rejected the Faith and Light of the Church of old, they have in their *Talmuds*, and Ages enſuing their Compoſition, coyned ſo many fooliſh imaginations concerning Him, his Perſon, Work, Office, Kingdom, Life, Continuance, and Succeſſion, as are endleſs to recount. But yet that the *Reader* may in them conſider the wofull condition of men rejected of God, caſt out of his Covenant, and bereaved of his *Spirit*, and withall of how little uſe the *Letter of the Old Teſtament* is unto the vain minds of men, wholly deſtitute of *Divine Illumination* and Grace, and alſo learn what is that preſent Perſwaſion of the *Jews*, which they prefer before the faith of their Fore-fathers, and what they conceive of that *Meſsiah* for whoſe ſake they reject him in whom alone there is Salvation, I ſhall give an account of the moſt *important heads* of their Opinions, and conjectures about him, as alſo of the principal occaſions of their being hardened in their impenitency and unbelief. §. 8.

Our Apoſtle tells us, 1 Tim. 3. v. 16. *That without Controverſie great is the Myſterie of Godlineſs, God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of Angels, Preached unto the Gentiles, believed on in the World, received up into Glory.* All things which concern the *Meſsiah*, his Perſon, Office and Work, are exceedingly *Myſterious*, as containing the principal effect of the *Eternal Wiſdom* and Goodneſs of God, and the ſacred depths of the counſel of his Will. Hence the things ſpoken of him in the *Old Teſtament*, are unto carnal Reaſon full of ſeeming *inconſiſtencies*. As for inſtance, it is promiſed of him that he ſhould be the *ſeed of the Woman*; Gen. 3. v. 15. of the *ſeed of Abraham*, Gen. 22. v. 18. and of the Poſterity of *David*; And yet, that his name ſhould be, *the Mighty God, the Everlaſting Father, the Prince of Peace*, Iſa. 9. v. 6. and of him it is ſaid, *Thy Throne O God, is for ever and ever*, Pſal. 45. v. 6. that he is the *Lord our Righteouſneſs*; Jer. 23. v. 6. that he is the *Lord of Hoſts*; Zech. 2. v. 8. Moreover it is declared, that he ſhall *ſit upon his Throne for ever*, and reign, whileſt his enemies are made his footſtool, *Iſa. 9. v. 7. Pſalm 2. 7, 8. Pſalm 45. 6, 7.* and yet, that he ſhall be *cut off*, §. 9.

Dan.

Dan. 9. *v.* 26. that he ſhall be *pierced in his hands and feet*, Pſalm 22. v. 16. *ſlain* by the ſword of God, *Zech.* 13. *v.* 7. and that in his *death* he ſhall have his *grave* made among the wicked and with the rich, *Iſa.* 53. *v.* 9. Alſo, That he ſhall come with great Glory, and *the clouds of Heaven*, Dan. 7. v. 13, 14. and that he ſhall come *lowly, riding on an Aſs, and a Colt the Foal of an Aſs*, Zech. 9. v. 9. That the *ſoul* of the Lord was *well pleaſed* with him and alwayes delighted in him, *Iſa.* 42. *v.* 1. and yet, that it *pleaſed him to bruiſe him and put him to grief*, Iſa. 53. v. 10. to *forſake him*, Pſalm 22. v. 1. That he was to be a *King and a Prieſt upon his Throne*, Zech. 6. v. 13. and yet theſe things were inconſiſtent, the *Kingdom* being annexed unto the family of *David*, and the *Prieſthood* to the Poſterity of *Aaron* by Divine Conſtitution. That he ſhould be *honoured* and *worſhipped* of all Nations, *Pſal.* 45. *v.* 11, 12. *Pſal.* 72. *v.* 10, 11, 15. and yet that he ſhould be *rejected and deſpiſed* as one altogether undeſirable, Iſa. 53. v. 3. That he ſhould *ſtand and feed, or Rule in the Name and Majeſty of God*, Micah 5. v. 4. and yet complains, *I am a worm and no man, a reproach of Men, and deſpiſed of the People*, Pſal. 22. *v.* 6. All which, with ſundry others of the like nature concerning his Office and Work, are clearly reconciled in the *New Teſtament*, and their concurrence in the Perſon of our Lord Jeſus Chriſt openly and fully declared.

§. 10. At the time of his coming, the *Jews* were generally as ignorant of theſe things, as *Nicodemus* was of *Regeneration*; they knew not how they might be. And therefore when ever our *Saviour* intimated unto them his *Divine Nature*, they were filled with rage and madneſs, *John* 8. *v.* 58, 59. They would *ſtone him* becauſe being a man, he *declared himſelf to be God*: *John* 10. *v.* 30, 31, 33. and yet, when he proved it to them that the *Meſſiah* was to be ſo, inaſmuch as that being *Davids* Son, yet *David in Spirit called him Lord*, they were confounded, not being able to anſwer him a word; *Matth.* 22. *v.* 42, 43, 44, 45, 46. when he told them, that the Son of Man the *Meſſiah* muſt be *lifted up*, that is in his death on the Croſs, they objected unto him out of the Law, that *Chriſt abideth for ever*, *John* 12. *v.* 34. and they knew not how to reconcile theſe things. Hence ſome of his *own Diſciples* thought he could not be the *Meſſiah* when they ſaw that he *dyed*, *Luke* 24. *v.* 20, 21. and the beſt of them ſeemed to have expected an *outward temporal Kingdom*. But of all theſe difficulties, as was ſaid, and ſeeming *inconſiſtencies*, there is a bleſſed *Reconciliation* revealed in the *Goſpel*, and an Application made of them to the Perſon of the Lord Jeſus, the Office he bare, and the Work that he accompliſhed. This the *Jews* refuſing by unbelief, they have invented many fond and *lewd imaginations* to free themſelves from theſe difficulties and entanglements. Some things they deny to be ſpoken concerning the *Meſſiah*; ſome things they wreſt and pervert to their own apprehenſions, and ſomewhat they allow and look for, that is truly promiſed.

§. 11. First, For his *Perſon* and the things ſpoken concerning it, they apply thereunto the *Principal Engine* which they have invented for their relief. For whereas the Scripture hath declared unto us ſuch a *Meſſiah*, as ſhould have the natures of *God* and *man* in one Perſon, which Perſon ſhould in the *nature* of man ſuffer and dye, and reign for ſpiritual ends and purpoſes; they have rejected the *Divine Nature* of this Perſon, and ſplit that which remaineth, into *two Perſons*, to the one whereof they aſsign one part of his work, as to *ſorrow*, *ſuffer*, and *dye*, to the other, another part, namely to *Conquer*, *Rule* and *Reign* according unto their carnal Apprehenſions of theſe things. They have, I ſay, feigned *two Meſſiah's* between whom they have diſtributed the whole work of him that is promiſed, according unto their underſtanding of it. And one of theſe, is to come, as they ſay, before the other, to prepare his way for him.

This firſt they call *Meſſiah Ben Joſeph*, becauſe he is to be of the *Tribe of Ephraim*; the other *Meſſiah Ben David*, of whom afterwards. Both of them are mentioned together in the *Targum* on *Cant.* 4. 5. תרין פקידיך דעתידין למפוקיך משיח בן דוד ומשיח בן אפרים; *Thy two Deliverers which ſhall deliver thee, Meſſiah the Son of* David, *and Meſſiah the Son of* Ephraim; are like to *Moſes* and *Aaron*. The ſame words are repeated again, *Chap.* 7. *v.* 3. And in thoſe places alone in the whole *ſeries* of *Targums*, is there any mention of this *fictitious Meſſiah*; the Author of that Paraphraſe on the *Canticles* being *Joſephus Cæcus*, who lived after the finiſhing of the *Talmuds* whereof he maketh mention. In other parts of the *Targum* he appeareth not. But in the *Talmud* he is frequently brought on the Stage. So *Tractat. de Feſto Tabernacul. Diſtinct. Hachalil Chameſha. It is a Tradition of our Maſters, that the Holy Bleſſed God ſhall ſay unto Meſſiah the Son of* David *who ſhall redeem us, (let him do it ſuddainly in our dayes) ask*

ſomewhat

ſomewhat of me, and I will give it thee: as Pſal. 2. *And when he ſhall hear that Meſſiah the Son of* Joſeph *is ſlain, he ſhall ſay before the Lord, Lord of the world, I only ask life of thee*; for it ſeems that he ſhall be much terrified with the death of *Ben Joſeph*. Unto this *Meſſiah* they aſsign all things that are *dolorous*, and include ſuffering in them, (which they call משיח חבלי) that are in the Scripture aſsigned to the *Meſſiah*; eſpecially that Propheſie, Zech. 12. v. 10. *They ſhall look upon me whom they have pierced.* And hereby they ſufficiently diſcover the *Occaſion* of the whole figment to have been that before intimated; namely, a neceſsity of an evaſion from thoſe Teſtimonies of Scripture, and antient *Traditions* which aſsign *ſorrows and ſufferings* unto the *Meſſiah*, which they will not allow to belong unto the *Son of David*.

A brief account may be given of what it is, that they now aſcribe unto this *Meſſiah*, and what it is that they expect from him. The whole of his ſtory depends on that of one *Armillus* againſt whom he ſhall fall in Battel, whoſe *Legend* we muſt therefore alſo touch upon. And this is given us at large in ספר אבקת רוכל in the *ſeventh ſign of the coming of the Meſſiah*, and with ſome variation in ספר זרבבל, or the *Colloquy between* Zerubbabel, *and* Michael *the Archangel*. A Fable it is of no ſmall *Antiquity*; for we have mention of him, not only in the latter *Targums* on the *Hagiographa*, but in that of *Jonathan* alſo on the Prophet, *Iſa.* 11. 4. ובממלל ספותיה יהי מתיא ארמילום רשיעא, *and by the word of his mouth he ſhall ſlay the wicked* Armillus. And yet this invention is not older then the *Talmud*, however it came into that *Targum*, which for the main of it, was certainly written long before. The Mother of this *Armillus*, is they ſay, to be a *Statua of ſtone at Rome*, wrought into the ſimilitude of a beautiful Woman. This, ſaith the *Dialogue of Zerubbabel*, is the Wife of *Belial*; and *Armillus* that ſhall be born of her, is to be the head of all Idolatry. ארמילום בן אבן ש"ש שבבית התורף של לציים, *Armillus the Son of the Stone which is in the houſe of filth of the Scorners*, (that is the Churches of the Chriſtians) *ſhall be the Tenth King that ſhall afflict* Iſrael. §. 12.

The Author of *Abkath Rochel*, gives us ſomewhat another account of his Nativity. The People of all Nations, ſaith he, allured with the beauty of the *Image*, ſhall come to *Rome*, and commit fornication with it, from whoſe *uncleanneſs* at length *Armillus* ſhall be born. The ſame Author after a deſcription of his *ſtature* and *bigneß*, (for he ſhall be twelve Cubits high, and as broad as he is long) with his *hair*, *eyes*, and whole complexion, gives us alſo an account of his Actions and proceedings. Firſt, therefore he ſhall give himſelf out to the מינין *Heretieks*, (that is Chriſtians) to be their *Meſſiah*, who gave them their Law; ſaying unto them, אני משיח אני אלהיכם *I am Meſſiah, I am your God*; and they ſhall preſently embrace him, and give him their תפלות, or *Prayer Books*, acknowledging him to be the *Author* of them. After this by the help of the *Edomites* (*Romans*) he ſhall conquer many Nations, untill coming unto the *Jews*, he ſhall require of them to receive him as their *Meſſiah*, and the Author of their Law. But theſe *good Jews* ſhall with one conſent oppoſe him, under the Conduct of *Meſſiah Ben Joſeph*, and *Nehemiah the Son of Huſiel* ſayes one, of *Menachem the Son of Ammiel* ſayes another. And in this War ſhall *Meſſiah Ben Joſeph* be ſlain, as it is written, *Zech.* 12. *v.* 10. §. 13.

I ſhall ſtay a little by the way to *unriddle* this *ænigmatical* Fable, it having not been by any attempted. The name *Armillus* ſome ſuppoſe to be formed of ἐξημόλαος, a *Waſter of the People*, for ſuch they intend he ſhall be. But the Truth is, as *Broughton* firſt obſerved, and ſundry others have aſſented unto him, it is no other then *Romulus* with the uſual *Chaldee* formation by *Aleph*. For whereas he contends that it ſhould be read *Romulus*, and not *Armillus*, or *Armilus*, there is no neceſsity for it. For the Coyners of the Fable might either ignorantly *miſtake* the name, as is uſual with theſe *Maſters*, or on purpoſe obſcure it, that it might not at firſt view be known by the Chriſtians, of whom they were afraid. And by *Romulus* who was the firſt Founder of the City and Empire, they intend a *Prince of Rome*, for ſuch they declare their *Armillus* to be. And the whole ſtory of him is compounded out of ſome Prophetical paſſages and *expreſſions* in the *Revelation* of St. *John*; or is feigned by themſelves from the Event of things, mixing their own conceits with the Opinions of ſome Chriſtians concerning *Antichriſt*. For they plainly ſay that this *Armillus* is called by the Chriſtians, אנטיכריסטום, *Antichriſtus*. *Image Worſhip* in the *Revelation*; as in the Old Teſtament is expreſſed by the name of *Fornication*; and *Rome* becauſe of her abounding therein, is called the *Mother of Harlots*. Hence the *Image at Rome* in the Church, is become the Mother of *Armillus*; and that by the People of all Nations committing

committing *Fornication* with it, which is the riſe aſsigned unto *Antichriſtian Power* in the Revelation. This then is that which in their way they aim at; The *Worſhip of Images* in Churches, begun and promoted at *Rome*, furthered by the conſent of the Nations ſhall bring forth that *Roman Power* which ſhall ſeek to deſtroy the *Iſrael* of God.

§. 13. And I am the rather enclined unto this conjecture, becauſe I find that they are ſome of them not utter ſtrangers unto the *Book of the Revelations*; as thoſe of them who are *Cabbaliſtical* have a great deſire to be enquiring into things *Myſtical* which they underſtand not, which they wreſt and corrupt unto their own imaginations. Beſides, it may be they are pleaſed with that deſcription that is in it of the *New Jeruſalem*, which ſome *Judaizing* Chriſtians of old wreſted unto a reſtauration of the earthly City of *Jeruſalem*, and the renewed obſervation of the Law of *Moſes*. Thus the Author of the Queſtions and Anſwers publiſhed by *Brenius*, *Qu.* 26. enquires how *Chriſtians interpret thoſe words of the Revelation*, Chap. 13. *v.* 18. *here is Wiſdom, let him that hath underſtanding count the number of the Beaſt, for it is the number of a man, and his number is* 666. to which he adds, *I have heard of none who hath clearly interpreted this place, but I can give a good interpretation of it.* It is very likely he had conſidered it, though poſsibly his interpretation, which he was not pleaſed to declare, was little worth. And the Viſions of *Rabbi Joſhua* about the *Heavenly Paradiſe*, with the gates of it made of *precious ſtones*; wherein are mixed many Fables not unlike thoſe about *Mahomets* entrance into Heaven in the *Alcoran*, were originally taken from the *Allegorical* deſcription given us of the *New Jeruſalem* in that Book, and abuſed to their ſuperſtitions. And from the ſame fountain it is that they have got a great *Tradition* among them, that they ſhall not be delivered untill *Rome* be deſtroyed. For underſtanding *Rome* by *Babylon* in that Prophecie, they apply *that* unto themſelves which is foretold upon its deſtruction, concerning the Church of Chriſt. So *Rabbi* in צרור המור, or *Bundle of Myrrh*, a Commentary on the Law, ſayes more than once בחרבן רומא מיד תהיה גאולתנו, *upon the deſtruction of* Rome, *our Redemption ſhall enſue out of hand*; And it is by many obſerved that an Alteration is made in the later Editions of the Commentarie of *David Kimchi*, on *Obad.* 1. in thoſe words, ומה שאמרו נביאים בחרבן אדום באחרית הימים על רומי אמרו נמו שפי' בישעיה בפרשת קרבו גוים לשמוע כי בשתחרב רומי תהיה גאולת ישראל. *That which the Prophets ſpeak concerning the deſtruction of* Edom *in the latter dayes, they ſpake it of* Rome; *as I have expounded it on that of* Iſaiah; *draw nigh ye Nations to hear*, (Chap. 34. v. 1.) *for when* Rome *ſhall be deſtroyed then ſhall be the Redemption of* Iſrael; but the name of *Rome* is left out in the latter Editions, though it abide in that of *Robert Stephens*, which he publiſhed on the *Minor* Prophets. Sayings alſo unto the ſame purpoſe are cited out of *Rabbi Bechai* in *Cad Hakkemach*, *Rabbi Solomon* on *Levit.* 6. and ſundry others.

§. 14. And this will yet farther appear, if we conſider the account they give concerning the Original and firſt building of *Rome* its ſelf. Mention is made of it, in the *Talmud*, *Tract. Saned.* and more largely declared in *Midraſh Rabba Cantic. Cantico cap.* 1. *v.* 6. as it is from thence reported by *Buxtorfe* in his *Lexicon Talmud. Rad.* רום. And their words are to this purpoſe. *Rabbi Levi ſaid, that on the day that* Solomon *was married unto the Daughter of* Pharaoh, Michael *the great Prince deſcended from Heaven, and fixed a reed in the Sea, ſo as that mud and dirt might on all ſides be gathered unto it. And this place afterwards becoming a wood, was that place where* Rome *was afterwards built. For at the time that* Jeroboam *the Son of* Nebat *made the two Golden Calves, there were two ſmall Houſes built at* Rome, *which preſently fell down; and being again ſet up, immediately they fell down again. But there was then preſent an old man whoſe name was* אבא קלון Abba Kolon, *who ſaid unto them, that unleſs you bring water hither out of the River of* Euphrates, *and mix it with this clay and build the houſes therewith, they will never ſtand. They ſaid therefore unto him, and who ſhall bring it unto us; He anſwered that he would. He went therefore and took on him the habit of one that carries Wine to ſell, and ſo went from one City unto another, from one Countrey unto another, untill he came at length unto* Euphrates. *When he came thither, he took water out of the River; which when he had brought unto them they mixed it with their Clay, and therewith built up the houſes, which ſtood firm and ſtable. From that time it was a Proverb amongſt men; Every City or Province where there is not* Abba Kolon *deſerves not the name of a City or Province*, or a Metropolitical City; *and they called that place* Rome, Babylon; *and the Gloſs* adds, *this is the place where* Rome *that afflicteth* Iſrael *was built. Cartwright* in his *Mellificium*

Melliſicium Hebraicum lib. 1. *cap.* 9. reporting this ſtory out of *Buxtorf*, adds; *haud dubitandum videtur, eos ſub iſto verborum involucro Romam tanquam alteram Babylonem perſtringere voluiſſe, quod nimirum quæ prius a Babyloniis, eadem atque etiam graviora poſtea a Romanis paſſi fuerint. Quin & Romanam Idololatriam in eo perſtringi arbitror, quod eodem die quo Jeroboamus filius Nebat vitulos aureos conſtituit, Romæ (* 1. *in loco ubi poſtea condita eſt Roma) duo tiguria ædificata eſſe dicunt.* So He; who alone hath conjectured at the intendment of this *ænigmaticall* ſtory, and that to good purpoſe; I ſhall therefore make it more fully to appear. *Rome* they have learned to call *Babylon* out of the *Revelation* as was declared; and thence conclude that upon the deſtruction of *Rome* they ſhall be delivered. Two things were eminent in *Babylon*; Firſt, that it was its ſelf the beginning of all falſe Worſhip and Idolatry in the World; and therein the *Mother of Harlots*; the other, that God made uſe of it to puniſh the Idolatries of the *Jews*. Hence they ſay that *Rome* this *New Babylon* had its foundation when *Solomon* married *Pharaohs* Daughter; and that it began to be built when *Jeroboam* ſet up his Calves: which they look upon as the two firſt fatal inſtances of the declenſion of *Iſrael* into falſe Worſhip and Idolatry. And hereby they intimate, partly that *Rome* ſhould ſet up Idolatry, as *Solomon* and *Jeroboam* did, and partly that God had then provided a *New Babylon* to puniſh and deſtroy them. The *Abba Kolon* is a *Monſter*, whom no man hath as yet ſet upon. But it is no other but *Capitolium*, as they will eaſily grant, who know how uſual it is with them ſtrangely to *Metamorphiſe* things and words; inſtances whereof I ſhall elſewhere give. Thence is the *Proverb* they ſpeak of; no *Abba Kolon*, no *Capitol*, or Temple of Idolatry, no City; the *Capitol* anſwering the Tower of *Babel* which was a Temple of *Belus*. Neither is that Proverb any thing but an alluſion to that in the *Roman Hiſtory*; *Capitolium eſt ubi quondam Capite humano invento, reſponſum eſt eo loco caput rerum, ſummamque imperii fore: Tit. Liv. lib.* 5. And the tempering of the clay of *Rome* with the water of *Euphrates* by the help of *Abba Kolon*, is nothing but an expreſſion of the ſucceſſion of *Rome* into the ſtead of *Babylon* which was built on that *River*, by the means of the *Capitol* that great Seat of Idolatry. Nor do they at all diſtinguiſh between the *preſent* Idolatry of *Rome* and that of *old*. So that although all things are confounded by them with *monſtrous* Fictions and Expreſsions, which it may be they invented on purpoſe to obſcure their intention, yet their aim in the whole is manifeſt.

But to return; for the remaining part of the ſtory concerning this *Armilus*, I know not whether they have borrowed it from thoſe of the *Roman Church*, or theſe from them; but evident it is that they ſtrive to impoſe the *odium* of *Antichriſt* upon one another. The *Papiſts* ſay that *Antichriſt* ſhall be a *Jew*, of the Tribe of *Dan*, and that he ſhall perſwade the *Jews* that he is their *Meſsiah*; that by their help, and others joining with them, he ſhall conquer many Nations, deſtroy *Rome*, ſlay *Enoch* and *Elias*, and afterwards be deſtroyed himſelf by fire from Heaven, by the power of Chriſt. The *Jews*, that their *Armilus* ſhall be a *Roman*, born of Idolatrous Fornication, that he ſhall perſwade the *Roman* Chriſtians, that he is the Head of their Religion and Author of their *Prayer Books*; that he ſhall conquer many Nations, fight againſt *Jeruſalem*, ſlay *Meſsiah Ben Joſeph*, and afterwards be conſumed with fire from Heaven, through the power of *Ben David*. To whether party the Glory of this invention is to be aſsigned, I am uncertain; the ſtory for the ſubſtance of it, is the ſame on both ſides, only variouſly fitted unto their ſeveral intereſts. §. 14.

And this ſhall be the End of *Meſsiah Ben Joſeph*, or *Ephraim*; *Armilus* having received a defeat by *Nehemiah Ben Huſiel*, יקבוץ כל חילי אומות העולם לעמק החרוץ, *he ſhall gather the forces of all the Nations of the world into the valley of deciſion*, וילחם עם ישראל, *and ſhall fight with* Iſrael; ויהרגו ממנו חולי חולים וינגפו מישראל, *And they ſhall ſlay of them* (of *Armilus* his Army) *heaps* (or multitudes) *on heaps, and they ſhall ſmite a few of* Iſrael; *and they ſhall ſlay the Meſsiah of the Lord.* מעט ויהרג משיח די; ובאין מלאכים השרת ונוטלין אתו ומטמינים אתו עם אבות העולם; *And the miniſtring Angells ſhall come and perfuming his body ſhall lay it up with the antient Fathers*; where it is to be kept many dayes without putrefaction, as *Hectors* Body was (in *Homer*) after he was ſlain by *Achilles*. And it is not unlikely but that they may allude ſomewhat to the *Propheſie* of the two *Witneſſes*, *Rev.* 11. who were to be *ſlain* and afterwards called up to Heaven. Thus do they at their pleaſure diſpoſe of this creature of their own; for having framed him themſelves he is their own to do with him what they will, alive and dead. But that which is the *poyſon* and §. 15.

ſting of this Fable is, that the death of this *fictitious Meſſiah*, muſt amongſt them bear all that is ſpoken in the Scripture, or continued by *Tradition* concerning the *Humiliation*, ſuffering, and death of the true Meſsiah of the Lord.

§. 16. We need not ſtay long in the removall of this *Mormo* out of our way. Should they invent twenty other *Meſſiahs*, as they have done this, and which on the ſame grounds, and with as good Authority they may, the caſe would ſtill be the ſame. Who gave them power to ſubſtitute themſelves in the place of God, to give *New Promiſes*, to appoint *New Saviours*, and to invent new wayes of Deliverance? The Scripture is utterly ſilent of any ſuch perſon, nor have they any *Antetalmudical* Tradition concerning him. And what their Maſters have invented in the *Talmuds*, is of no more Authority, then what they coyn every day themſelves; The truth is, this whole ſtory of *Armillus* and *Ben Joſeph* is a *Talmudical Romance*, the one the *Giant*, the other the *Knight*. But theſe fictions *ſeria ducunt*. Poor creatures are hardened by them unto their eternal deſtruction. But is the world bound to believe what every one whom they are pleaſed to call *Rabbi* can imagine, though never ſo contrary to the Principles of that Religion which themſelves pretend to own and profeſs? ſo indeed ſome of them ſay, that if their Maſters teach the *right hand to be the left*, yea, *Heaven to be Hell*, yet their Authority is not to be queſtioned; and as I remember others ſay ſome ſuch things of the *Pope*. But God I hope of his Goodneſs, will not ſuffer poor mankind to be alwayes ſo deluded. All the *Promiſes* of God, all the Propheſies from the foundation of the world, concern only *one* Meſſiah, of the Seed of *Abraham*, of the Tribe of *Judah*, and of the family of *David*. All the faith of the Church of old as we have proved reſpected that *one* only. And who will lay any weight upon what is ſpoken, foretold, or promiſed concerning him, if the *Jews* have power to invent another at their pleaſure?

§. 17. Again, Their Maſters have not only dealt diſhoneſtly and blaſphemouſly, but *fooliſhly* alſo in this matter, in that they have not ſuited their *own creature* unto the Ends for which they have made him. The End as was ſhewed before, why they advanced this imagination, was to give countenance unto what is ſpoken in the *Scriptures* or retained by themſelves in *Tradition*, concerning the ſufferings of the Meſſiah. And it is ſomewhat ſtrange to me, that having raiſed up this *Ben Joſeph*, they did not uſe him *worſe* then they have done, but by a little *fooliſh Pity* have ſpoiled their own whole deſign. They have a Tradition among themſelves that the *Meſſiah* muſt *bear a third part of all the afflictions, or perſecutions, that ever were, or ſhall be in the world*. And what proportion doth a mans being *ſlain* in battel where his Army is victorious, which is all the hardſhip this *Ben Joſeph* is to meet withall, bear unto the Afflictions which befall the Church in every Age? And for the *Scripture* it is meer loſt labour to compare the death of this Warriour, with what is delivered therein concerning the *ſufferings of the Meſſiah*. Every one not judicially blinded muſt needs ſee that there is no affinity between them.

The *fifty third Chapter of Iſaiah* is acknowledged by their *Targum* and ſundry of the principal *Maſters* of their faith to be a Propheſie concerning him, and we ſhall afterwards undeniably prove it ſo to be. Now the Perſon there ſpoken of, is one, whom the *Jews* are to reject and deſpiſe, whom God is to *afflict and bruiſe*, by cauſing the *ſins of the whole Church to meet upon him*. One who by his *ſufferings* is to fulfill the pleaſure of the Lord, making his *Soul an Offering* for ſin, juſtifying the Elect, and conquering Satan by his Death. This *fictitious Meſſiah* is to be honoured of all the Jews, to raiſe Armies, to fight a Battel, and therein after the manner of other men to be ſlain. So that a ſtory was never worſe told, nor to leſs purpoſe. No other uſe can be made of it, that I know of, but only to conſider in it the *blindneſs* of poor obſtinate ſinners given up unto hardneſs of heart, and a ſpirit of folly, for the rejection of him whom God *ſealed, annointed*, and *ſent* to be the Saviour of the world. Leaving them therefore in the embraces of this *cloud*, we may conſider the other *expected Meſſiah*, whom they call *Ben David*, in whom principally they place their confidence.

§. 18. The Endleſs Fables of the *Jews* about their *Meſſiah*, as they have been in part diſcovered by others, ſo I deſign not here at large to recount them. The chief Maſters of them in the *Talmud* are full of diſputes and contradictions about him, and thoſe of after Ages ſucceed them in their uncertainties. Such will the conceptions of all men be, when they take up *fancies* and opinions of their own in matters of Divine Revelation. But ſome things there are wherein they all generally *agree*, and thoſe relating

lating unto his *Perſon*, *Work* and *Office*, which it ſhall ſuffice to give an account of, as anſwering our preſent Deſign. *Firſt*, Therefore they contend that he ſhall be a *meer man*; and there is nothing that they ſtrive to avoid more then the Teſtimonies of Scripture which ſhew that the promiſed *Meſſiah* was to be *God* and man in one Perſon, as hath been already evidenced. They contend alſo that he ſhall be born after the *manner of all men*, not of a *Virgin*, but of a married Woman begotten by her Husband. About the *place* of his birth they are not fully agreed; for although they all acknowledge the Propheſie of *Micah* about *Bethlehem* to relate unto him, *Chap.* 5. 2. yet knowing, that *Town* now to have been deſolate for many Generations, and waſte without inhabitant, which would ſeem to prove that he is *come already*, they contend, that it is ſaid he ſhall be born at *Bethlehem*, becauſe he is to ſpring of *David* who was born there; for of the Tribe of *Judah* and Family of *David* he muſt proceed; although they have neither *diſtinction* of *Tribes*, nor ſucceſſion of Families left in the world amongſt them. To relieve themſelves from that difficulty, they feign that he ſhall reſtore unto them all their *Genealogies*.

About the time of his coming, they are wofully perplexed, as we ſhall ſee afterwards. But many tokens they have of it when it doth come; for they heap up, out of ſome *Allegorical paſſages* in the Scripture, ſuch ſtupendous Prodigies as never were nor ſhall be in the world. One of the principal of them is the *ſounding of the great Trumpet* which all *Iſrael* ſhall hear, and the world tremble at; from *Iſa.* 27. *v.* 13. The finding of the *Ark* and *Sacred Fire*, which things were talked of in the late Rumours about them, are indeed a part of their *Creed* in this matter. His *Office*, when he comes, is to be a *King*, which he ſhall be annointed unto by them, when they are gathered together. And the work he is to do, is in *War*, to fight with *Armillus*, *Gog* and *Magog*, to conquer the *Edomites* and *Iſhmælites*, that is the *Romiſh Chriſtians*, and *Turks* or *Saracens*, and in ſo doing to erect a glorious Kingdom at *Jeruſalem*: in *Peace*, he is to Rule righteouſly, not only over *Iſrael*, but alſo all the Nations of the world if they have any difference amongſt them, ſhall refer all unto his determination and *Umpirage*. In *Religion*, he ſhall build the *Third Temple* mentioned by *Ezekiel*, reſtore the Sacrifices, and cauſe the Law of *Moſes* to be moſt ſtrictly obſerved. But that which is the head of all, he ſhall free the *Jews* from their Captivity, reſtore them to their own Land, make *Princes* and Lords of them all, giving them the wealth of all Nations, either conquered by him, or brought voluntarily unto him; feaſt them on *Behemoth*, *Zis*, and the Wine of Paradiſe, ſo that they ſhall ſee want and poverty no more.

This is the ſubſtance of their perſwaſion, concerning his *Coming*, Perſon, Office and Work. *When* he ſhall come, whether he ſhall *live alwayes*, or dye at an hundred years old, whether he ſhall have *Children*, and if he have, whether they ſhall *ſucceed* him in his Throne, whether all the *Jews* that are dead ſhall riſe at his coming, and their *Galgal*, or *rolling* in the earth from all parts of the world into the Land of *Canaan* ſhall then happen or no, whether the *general Reſurrection* ſhall not ſucceed immediately upon his Reign, or at leaſt within *forty years after*, or how long it will be to the end of the world, they are not at all agreed. But this, as hath been declared, is the ſubſtance of their perſwaſion and expectation; that he ſhall be a *meer man*, and that the Deliverance which he ſhall effect, ſhall be by *mighty Wars*, wherein the *Jews* ſhall be alwayes victorious, and that in the Dominion and Rule which they ſhall have over all Nations, the *Third Temple* ſhall be built, the Law of *Moſes* be obſerved by him and them, and the *Noachichal Precepts* be impoſed on all others. As for any *Spiritual Salvation* from ſin and the curſe of the Law, of Juſtification and Righteouſneſs by him, or the procurement of *Grace and Glory*, they utterly reject all thoughts about them.

With theſe Opinions, many of them have mixed *prodigious fancies*, rendering their eſtate under their *Meſſiah* in this world, not much inferiour unto that which *Mahomet* hath promiſed unto his followers in another. And ſome of them on the other hand endeavour to *pare* off what ſuperfluities they can ſpare, and to render their folly as plauſible as they are able. Wherefore that it may appear what is the *utmoſt height* of their conceptions in this matter, and that which the moſt contemplative perſons amongſt them fix upon, I ſhall ſubjoyn a deſcription of *him* and his Kingdom, in the words of *Maimonides*, one of the wiſeſt and ſobereſt perſons that hath been amongſt them ſince their laſt fatal diſperſion. This man therefore in his Expoſition of the *tenth Chapter of Tractat. Saned.* obſerving the fond and frivolous imaginations of their §. 19.

Talmudical

Talmudical Maſters about the Meſſiah, gives many rules and inſtructions about the right underſtanding of their ſayings, to free them from open impieties and contradictions. And hereunto he ſubjoyns, as he ſuppoſeth the true Notion of the *Meſſiah* and his *Kingdom* in the enſuing words. *As to the dayes of the Meſſiah, they are the time when the Kingdom ſhall be reſtored unto* Iſrael, *and they ſhall return unto* Paleſtine. *And this King ſhall be Potent, the Metropolis of whoſe Kingdom ſhall be* Sion; *and his Name ſhall be famous unto the uttermoſt parts of the Earth. He ſhall be greater and richer then* Solomon, *and with him the Nations ſhall make peace and yield him obedience, becauſe of his Juſtice, and the Miracles that he ſhall perform. If any one ſhall riſe againſt him God ſhall give him up into his hand to be deſtroyed. All the Scripture declares his Happineſs, and the Happineſs we ſhall have by him. Howbeit nothing in the nature of things ſhall be changed, only* Iſrael *ſhall have the Kingdom; for ſo our Wiſe men ſay expreſly, there is no difference between theſe dayes, and the dayes of the Meſſiah, but only the ſubduing of the Nations under us.* So indeed ſayes *Rab. Samuel*, and others of them; אין בין העולם הזה לימות המשיח אלא שיעבוד מלכיות: He goes on, *In thoſe dayes Victuals ſhall be had at an eaſie rate, as if the earth brought forth Cates and Cloathes*; And afterwards, *The Meſſiah ſhall dye, and his Son, and his Sons Son ſhall reign after him; but his Kingdom ſhall endure long, and men ſhall live long in thoſe dayes; ſo that ſome think his Kingdom ſhall continue a thouſand years. But the dayes of the Meſſiah are not ſo much to be deſired, that we may have ſtore of Corn and Wealth, ride on Horſes, and drink Wine with Muſick, but for the ſociety and converſation of good men, the Knowledge and Righteouſneſs of the King, and that then without weariſomneſs, trouble, or conſtraint, the whole Law of* Moſes *ſhall be obſerved.*

§. 20. This is the ſumm of the *Creed* of the moſt ſober part of the *Jews* concerning the *Meſſiah* whom they look and long for; if any are ſo *ſober* as to embrace it; For the ſame *Author* tells us, that there were very few ſo minded, it may be ſcarce *another* in an Age beſides himſelf; generally they look after nothing but *Rule*, Dominion, Wealth, and Pleaſure. But he, and they all own him as a *temporal King*, a mighty Warriour, ſubduing the Nations unto the *Jews*, a *Furius Camillus*, or an *Alexander*, or a *Cæſars* of Redemption from ſin, death and Hell, of Pardon of ſin, Juſtification and Righteouſneſs, of *eternal Salvation* by him, they know, they believe nothing. *Maimonides* thinks indeed, that his Kingdom ſhall long continue, not like *Manaſſeth* of late, who ſuppoſeth that it might not abide above *forty years*, and thoſe immediately preceding the Day of Judgement.

§. 21. It is ſufficiently evident that this Opinion and Perſwaſion of the *Jews* which is *Catholick* unto them, and hath been ſo, ever ſince they rejected the *true Meſſiah*, contains an abſolute renunciation of the faith of the Church of old, and an utter rejection of all the ends for which the *Meſſiah* was promiſed. I ſhall not therefore enter here upon a particular refutation of it, for it will occur in our enſuing Diſcourſes. Neither is this the *Perſon* about whom we contend with them: nor have we any concernment in him. When he *comes*, let them make their beſt of him; we have already received the *Captain of our Salvation*. What alſo they plead for themſelves as the ground of their obſtinacy in refuſing the *True Meſſiah*, muſt afterwards be particularly diſcuſſed. At preſent therefore, I ſhall only reflect on thoſe *depraved habits* of their minds, which in concurrence with occaſions and *Temptations* ſuited unto them, have ſeduced them into theſe *low*, *carnal*, and earthly imaginations about the *Promiſed Seed*, his Perſon, Office, and Work that he was to perform.

§. 22. In things therefore of this kind, *Ignorance* of their miſerable condition by nature, both as to ſin and wrath, juſtly claims the firſt place. For although, as was by inſtances before manifeſted, the Evidence of *Truth*, and Power of *Traditions* amongſt them, have prevailed with ſome, to avow the notion of the *Sin of Adam* and the corruption of our nature thereby, yet indeed there is not any of them, that have a true ſenſe and conviction of their *Natural Condition*, and the miſery that doth attend it. The *Meſſiah*, as we have proved at large, was firſt promiſed to relieve mankind from that ſtate whereinto they were caſt by the *Apoſtaſie of Adam* the Common Root and Parent of them all. Such as are mens apprehenſions of that *condition*, ſuch alſo will be their thoughts concerning the *Meſſiah*, who was promiſed to be a Deliverer from it. They who know themſelves caſt out of the favour of God thereby, made *obnoxious* unto his eternal diſpleaſure, and diſenabled to do any thing that ſhall pleaſe him, as being caſt into a ſtate of *univerſal Enmity* againſt him, muſt needs look on the *Meſſiah* promiſed in the Grace, Goodneſs and Wiſdom of God for a Saviour and Deliverer, to be *One* that muſt

muſt by ſuitable wayes and means free them from *Sin* and *Wrath*, procure for them the favour of God, enable them to ſerve him again unto Acceptation, and ſo bring them at length unto their *chief End*, the everlaſting enjoyment of him. As theſe things anſwer one another, and are on both ſides fully revealed in the Scripture, ſo the *Church* of old who had a due Apprehenſion of their own condition, looked for ſuch a *Meſsiah* as God had promiſed. *Ignorance* therefore of this condition, is no ſmall cauſe of the preſent *Judaical* misbelief. What ever may be the eſtate of other men, about which they do not much trouble themſelves, for *their parts* they are *Children* of *Abraham*, exempted from the common condition of mankind by the Priviledge of their Nativity; or at leaſt they are relieved by their *circumciſion*, by the pain whereof, they make ſufficient ſatisfaction for any ill they bring with them into this world. That they are *dead in Treſpaſſes and Sins*, ſtanding in need to be *born again*; that they are by *nature children of wrath*, obnoxious unto the curſe of God; that the ſin of our firſt Parents is imputed unto them, or that if it be, that it was of any ſuch demerit as *Chriſtians* teach, they believe not. Upon the matter they know no miſery but what conſiſts in *Poverty*, Captivity and want of Rule and Dominion. And what ſhould a *ſpiritual Redeemer* do unto theſe men? What *beauty* or comelineſs can he have in him, for which of them he ſhould be deſired? What Reaſon can they ſee, why they ſhould underſtand the *Promiſes* concerning him in ſuch a way and ſenſe, as that they ſhould not be concerned in them? And this blindneſs had in a great meaſure poſſeſſed their minds at the firſt promulgation of the Goſpel. See *John* 8.*v.*33,34. *Chap. 9. v.* 40, 41. And therefore our *Apoſtle* in his *Epiſtle* unto the *Romans*, wherein he deals both with *Jews* and *Gentiles*, before he declares the Propitiation that was made, with the Juſtification that was to be obtained by the blood of Chriſt, convinceth them all of their miſerable loſt condition, on the account of ſin, *Original* and *Actual*, *Chap.*1,2,3. Untill therefore this Pride, ſelf-fulneſs, and *Ignorance* of themſelves be taken from them, and rooted out of their hearts, all Promiſes of a *ſpiritual Redeemer* muſt needs be unſavoury unto them. They ſtand in no need of him, and why ſhould they deſire him. An *Earthly King* that would give them Liberty, Wealth, Eaſe and Dominion, they would gladly embrace, and have long in vain looked for.

Secondly, *Ignorance* of the Righteouſneſs of God, both as to what he requireth that a man may be *juſtified* before him, and of his *Judgement* concerning the deſert of ſin, hath the ſame effect upon them. *Rom.* 10. *v.* 3, 4. The great End for which the *Meſsiah* was promiſed, as we have in part declared, and ſhall afterwards farther evince, was to make *Attonement for ſin*, and to bring in *Everlaſting Righteouſneſs*, *Dan.* 9. 24. A Righteouſneſs was to be brought in, that might anſwer the *Juſtice* of God, and abide its trial. Of what nature this Righteouſneſs muſt be, the Scripture declares; and that as well in the Revelation it makes of the *Holineſs of God*, *Pſal.* 5. *v.*4,5. *Joſhua* 24.*v.*19. *Hab.* 1. *v.* 13. as of the purity and ſeverity of his Law, *Deut.* 33. *v.* 2. *Chap.* 27. *v.* 26. and the abſolute Perfection of his *Juſtice* in the Execution of it, *Pſalm* 50. *v.* 21. An Univerſal ſpotleſs *innocency*, with a conſtant unerring *Obedience* in all things, and that in the higheſt degree of Perfection, are required to find Acceptation with this Holy and Righteous God. Of the Nature and neceſſity of this *Righteouſneſs* the *Jews* are ignorant and regardleſs; They and their Maſters were ſo of old, *Matth.* 5. *v.* 20. An outſide, partial, *hypocritical* Obſervance of the Law of *Moſes*, they ſuppoſe will ſerve their Turns. See *Rom.* 9. *v.* 31. And indeed there is not any thing that more openly diſcovers the miſerable blindneſs of the preſent *Jews*, then the conſideration of what they inſiſt upon, as their *Righteouſneſs* before God. The Faith and Obedience of their Fore-fathers, the Priviledge of *Circumciſion*, ſome outward Obſervances of *Moſaical* Precepts, with anxious ſcrupulous abſtinencies, ſelf macerations in faſts, with prayers by *tale and number*, *Sabbath* reſts from outward labour with the like bodily exerciſes, are the ſumm of what they plead for themſelves. Now if theſe things which are abſolutely in their own power, will compoſe and make up a *Righteouſneſs* acceptable unto God, cover all the ſins whereof they know themſelves to be guilty, to what end ſhould they look for a Redeemer to bring in *Everlaſting Righteouſneſs*, or to make Attonement for ſin? Why ſhould they look out in this caſe for Relief, ſeeing they have enough at home to ſerve their turns? Let them that are *weary and heavy laden* ſeek after ſuch a Deliverer, they have no need of him or his Salvation. According therefore as this building of *Self-Righteouſneſs* went on and proſpered §. 23.

proſpered amongſt them, Faith in the *Meſſiah*, as to the true Ends for which He was promiſed, decayed every day more and more, untill at length it was utterly loſt. For as our *Apoſtle* tells them, if *Righteouſneſs* were by the Law, the Promiſe of the *Meſſiah* was to no purpoſe; and if the Law made things *Perfect*, the bringing in of another Prieſthood and Sacrifice was altogether needleſs.

§. 24. So is it alſo with them as to their Apprehenſion of the *Judgement of God concerning the Deſert of ſin*. The natural notion hereof the vileſt *Hypocrites* amongſt them were ſometimes perplexed withall. See *Iſa.* 33. *v.* 14, 15. *Micah* 6. *v.* 8. But the generality of them have long endeavoured by prejudicate Imaginations, to caſt out the true and real ſenſe of it. That God is angry at ſin, that in ſome caſes an *Attonement* is needfull they will not deny. But ſo low and carnal are their thoughts of his ſeverity, that they think any thing may ſerve the turn to appeaſe his Wrath, or to ſatisfie his Juſtice, eſpecially towards them whom alone he loves. Their Afflictions and Perſecutions, the Death of their Children, and their own Death, eſpecially if it be of a *painful diſtemper*, they ſuppoſe to make a ſufficient Propitiation for all their ſins. Such mean and unworthy thoughts have they of the Majeſty, Holineſs, and Terror of the Lord. Of late alſo, leſt there ſhould be a failure on any account, they have found out an invention to give their ſins unto the Devil by the *Sacrifice of a Cock*, the manner whereof is at large deſcribed by *Buxtorfius* in his *Synagoga Judaica*. And this alſo hath no ſmall influence on their minds to pervert them from the Faith of their Fore-Fathers. Let the Meſſiah provide well for them in this world, and they will look well enough unto themſelves, as to that which is to come.

§. 25. And hence ariſeth alſo their *Ignorance of the whole Nature, Uſe and End of the Moſaical Law*, which alſo contributes much to the producing of the ſame Effect upon them. To what End the Law was given, whereunto it ſerved, what was the nature and proper uſe of its Inſtitutions, ſhall be declared as occaſion is offered in the Expoſition of the Epiſtle its ſelf. For the preſent it may ſuffice unto our purpoſe, to conſider their Apprehenſions of it, and what influence they have into their misbelief. In general they look on the *Law* and their obſervance of it, as the only means of obtaining Righteouſneſs, and making an Attonement with God. So they did of old, *Rom.* 9. *v.* 32, 33, 34. In the obſervation of its Precepts they place all their *Righteouſneſs* before God, and by its Sacrifices they look for *Attonement* of all their ſins. That the Law was not given, that the Sacrifices were not appointed for theſe Ends, that the Fathers of old never attended unto them *abſolutely* with any ſuch Intention, ſhall be afterwards declared. In the mean time it is evident that this Perſwaſion corrupts their minds as to their thoughts about the Meſſiah. For if Righteouſneſs may be obtained, and Attonement made without him, to what End ſerves the Promiſe concerning him? But having thus taken from him the whole Office and Work whereunto of God he was deſigned, that he might not be thought altogether uſeleſs, they have cut out for him the work and employment before mentioned. For looking on Righteouſneſs and Attonement with the conſequent of them Eternal Salvation, as the proper Effects of the *Law*, they thought meet to leave unto their *Meſſiah* the work of procuring unto them Liberty, Wealth, and Dominion, which they found by experience that the *Law* was not able to do. But had indeed their Eyes been opened in the knowledge of God and themſelves, they would have found the Law no leſs inſufficient to procure by its ſelf an Heavenly than an Earthly Kingdom for them. And againſt their Prejudicate obſtinacy in this matter, doth the *Apoſtle* principally oppoſe himſelf in his *Epiſtle* unto them.

§. 26. But here by the way, ſome may poſſibly enquire, how the *Jews*, if they look for Attonement and the Remiſſion of ſins by the Sacrifices of the Law, can now expect to have their ſins pardoned, without which they cannot be eternally ſaved, ſeeing they are confeſſedly deſtitute of all *Legal* Sacrifices whatever? Have they found out ſome other way, or do they utterly give over ſeeking after Salvation? This very *Queſtion* being put unto one of them, he anſwers; that they now obtain the pardon of their Sins, *by Repentance and Amendment of Life*; according to the Promiſes made in the Prophets unto that Purpoſe; as *Ezek.* 18. v. 20. And concludes, *Quamvis jam nulla ſint ſacrificia quæ media erant ad tanto facilius impetrandam remiſſionem peccatorum, eadem tamen per pœnitentiam, ac reſipiſcentiam declinando a viis malis impetratur. Although there are now no Sacrifices which were a means the more eaſily to obtain the forgiveneſs of ſins, yet it may be obtained by Repentance, and a departure from wayes of evil.*

This

This is their Hope which like that of the Hypocrite is as the giving up of the Ghoſt. For (1.) It is true, *Repentance and Amendment of Life*, are required in them who ſeek after the forgiveneſs of their ſins, and many Promiſes are made unto them; But is this all that God required, that ſin might be forgiven? They are ſufficient indeed in their own way and place, but are they ſo *abſolutely alſo*? Did not God moreover appoint and require, that they ſhould make uſe of *Sacrifices* to make attonement for ſins, without which they ſhould not be done away? See *Levit.* 16. And (2.) What is the meaning of that Plea, that by Sacrifices indeed Remiſſion of ſins might more *eaſily be obtained*, but obtained it may be without them? Doth this *more eaſily* reſpect God or man? if they ſay it reſpects God; I deſire to know, if he can pardon ſin without Sacrifice, why he cannot do it as *eaſily* as with them? or what is he *eaſed* of by Sacrifices? If it reſpect themſelves, as indeed it doth, then it may be enquired what it is that they ſhall be eaſed of in the obtaining of the Pardon of ſins, by the uſe of Sacrifices; when that is again reſtored unto them? this can be of nothing but of that which they are now forced to make uſe of, for that end and purpoſe, and what is that? Why *Repentance and Amendment of Life*. If then they had their *Sacrifices* theſe might be ſpared, or at leaſt much in them abated which at preſent is neceſſary. This then it ſeems was the End why God inſtituted *Sacrifices*, namely that theſe *Jews* might obtain pardon of ſin, without either Repentance or Amendment. And this is that which they love as their ſouls; namely that they may live in their ſins, and be acquitted of all Danger by Sacrifices and outward ſervices. (3.) Attonement for ſin is expreſly neceſſary, or all the Inſtitutions of *Sacrifices* for that End of old were vain and ludicrous. At the ſame time when *Sacrifices* were in uſe, Repentance was alſo required, and therefore not to be a cauſe or means for the ſame End, in the ſame kind with them. And therefore notwithſtanding their Pretence of *Repentance*, no *Jew* upon his own Principles, can now in the total Ceſſation of all *Sacrifices*, obtain either Pardon of ſin here, or Salvation hereafter. But to proceed.

Their corrupt *carnal Affections* have moreover greatly contributed, and yet do ſo unto their Obſtinacy in their Unbelief. Hence have they coyned their ſelf-pleaſing imaginations about the *Meſſiah*, and the work that he hath to do. That He ſhould be a King, and reign glorioufly, that his Dominion ſhould be over all the world, and endure throughout all Generations, was promiſed concerning him from the Beginning. They think much therefore what *Advantage* this Kingdom may afford unto them, comparing it in their minds with thoſe other Empires which they ſee in the world. Wealth, Eaſe, Liberty, Dominion, or a ſhare in Power and Rule are the things that pleaſe their *carnal minds*, and evidently fill them with Envy and Wrath againſt them by whom they are poſſeſſed. Theſe things they look after and hope for, as the only things that are deſirable, the only Pledges indeed of the favour of God. No Perſons on the Earth have their thoughts more fixed on them then they. As their *Oppreſſions* increaſe, ſo do their Deſires after Liberty and Rule; and they have learned nothing by their *Poverty*, but to grow in a greedy fierceneſs after Riches. And when they would at any time ſet out the care of God towards their Nation, they declare that *ſuch a one in ſuch a place was worth ſo many thouſand Crowns, or drove ſuch a Trade, or was in ſuch favour as that he rode in a Coach or Charriot*; as may be ſeen in the Addreſs of *Manaſſeh* unto the *Engliſh*. This Covetouſneſs, and Ambition with Revengefull thoughts againſt their Oppreſſors poſſeſſing their minds, makes them deſire, hope and believe that the Kingdom of their *Meſſiah* ſhall be of this world, and that therein their Enjoyments ſhall be as large, as what ever now their Fancy can reach unto. And ſo perfectly are they under the Power of theſe luſts and earthly deſires in this matter, that take away their Hopes of ſatisfying of them in the good things of this world, that they will on very eaſie terms bid adieu unto their *Meſſiah*, or grant that he is already come. But whileſt they are obſtinately fixed in the expectation of them, to tell them of a *Spiritual and Heavenly Kingdom*, wherein the pooreſt and moſt perſecuted Perſon on the Earth may have as good an Intereſt, and enjoy as much Benefit by it, as the greateſt Monarch in the world, and you do but caſt away your words into the wind. §. 27.

Secondly, Since the Propagation of the Goſpel and its ſucceſs in the world, *Envy*, another corrupt Luſt, againſt the *Gentile Believers*, hath exceedingly perverted their §. 28.

minds, in their Notions about the *Meſſiah*. And this they are filled withall upon a twofold account.

Firſt, Upon that of the *Spiritual Priviledges* which they ſaw claimed by them. That the *Gentiles*, or Nations of the Earth diſtinct from *Iſrael*, ſhould be Fellow-Heirs in the Promiſe with the Poſterity of *Abraham* according unto the fleſh, was declared by all the Prophets of old. But yet, as we have ſhewed, this was done by them in that obſcure manner, in compariſon of the Revelation made of it in the Goſpel, that the Grace and Counſel of God therein is called a *Myſterie hid from the Ages that went before*. Wherefore when this Deſign of the Love and Wiſdom of God was brought to Light, it filled the *Jews* who had loſt the faith of it with *Envy* and Wrath. See *Acts* 13. *v.* 45, 46, 47, 50. *Chap.* 22. *v.* 21, 22, 23. 1 *Theſſ.* 2. *v.* 15, 16. The Stories of all Ages from thence unto this Day teſtifie the ſame, nor do they yet ſtick to expreſs theſe *corrupt Affections*, as occaſion is offered. And this *Envy* being greatly predominant in them hardens them in their imagination of ſuch a *Meſſiah*, as by whom the *Gentiles* may receive no Benefit, but what may accrue unto them by becoming their Servants. They cannot endure to hear unto this Day that the *Gentiles* ſhould be equal ſharers with themſelves in the Promiſe of the *Meſſiah*. They would have him unto themſelves alone, or not at all. And this keeps up their Deſires and Expectations of ſuch an one as they have fancied for their own Ends and Purpoſes.

§. 29. Again, Their *Envy* againſt the *Gentiles* is greatly increaſed and excited by the *Oppreſſions* and *Sufferings* from them which they undergoe. This adds hatred and deſire of *Revenge* unto it, which render it impotent and unruly. I ſpeak not now of their preſent and paſt ſufferings from *Chriſtians*, which in many places have been unrighteous and inhumane, and ſo undoubtedly a great occaſion of hardning them in their obſtinacy, but of their *long continued oppreſſions* under the Power of the *Gentiles* in general. Having been greatly harraſed and waſted by them in moſt Ages, and having a *Deliverer* promiſed unto them, they are ſtrongly enclined to fancy ſuch a Deliverance as being peculiarly theirs, ſhould enable them to *avenge* themſelves on their Old Enemies and Oppreſſors. And this they think muſt be done, not by an Heavenly Spiritual King, ruling in the things concerning Religion and the Worſhip of God, but by one that having a mighty Kingdom in this world, ſhall by *force* and *Power* ſubdue their Enemies under them. Such an one therefore they deſire and look for; and how hard it is for them to depoſe theſe thoughts unleſs they are freed by the Grace of God from the *carnal Affections* mentioned, is not hard to gheſs. And theſe are ſome of thoſe eſpecial occaſions whereby the *Jews* through their own blindneſs are hardened in their unbelief, and diſobedience unto the Goſpel, whereunto others of the like kind may be added.

§. 30. This is the Faith and Expectation of the *preſent Jews* all the world over concerning the *Meſſiah* in whom they place their Confidence. A *meer man* he is to be; a King over the *Jews* at *Jeruſalem*, who ſhall conquer many Nations, and ſo give Peace, Proſperity and Plenty unto all the *Iſraelites* in their own Land. But what great matter is in all this? Have not other men done as much or more for their *Citizens* and People? Can they fancy that their *Meſſiah* ſhould be more victorious or ſucceſsfull then *Alexander*? they dare not hope it. At a Diſputation before the *Pope* and *Cardinals* at *Rome* which they have recorded in *Shebat Jehuda*, they openly profeſſed that they never expected ſo great glory by their *Meſſiah*, as that which they ſaw them attended withall. And *Manaſſeh* confeſſeth that it is no great or extraordinary matter which they looked for by him. *De Reſur. lib.* 2. *cap.* 21. *Non eſt*, ſaith he, *tantum miraculum ſi Meſſias veniat ſubjugatum regna ſibi & imperia multa, cum non raro accidiſſe videamus ut humiles aliqui abjectique ad regna & imperia pervenerint, terrarumque multarum Domini fierent. It is no ſuch Miracle that the Meſſiah ſhould come and ſubdue many Kingdoms and Empires unto himſelf, ſeeing it often falls out that men of mean and abject condition, do come unto Kingdoms and Empires, and are made Lords of many Countreys.* It is ſo indeed; they ſay nothing of him, but what may be *paralelled* in the Stories of the Nations of the world, eſpecially conſidering the ſhortneſs of his reign which they begin to think ſhall not be above *forty* years.

§. 31. But do theſe things anſwer the *Promiſes* made concerning him from the foundation

tion of the world? Is this the meaning of the Promiſe given unto *Adam*? Was this the End of the Call and Separation of *Abraham*? This the intendment of the Promiſe made unto him, that in *his ſeed all the Nations of the Earth ſhould be bleſſed*? Is this only the importance of it, that towards the end of the world, many of them ſhall be *conquered*? Was this the intent of the *Oath* made unto *David*, and of the ſure mercies confirmed unto him, and his, thereby? Do all the Promiſes in the *Prophets*, ſet out in words glorious and magnificent, end in a *Warriour*, inferior it may be unto many of thoſe whoſe deſtruction they Propheſied of? Or is not this rather a way to expoſe the whole Old Teſtament unto *ſcorn* and reproach, as making the Promiſes thereof not to extend unto that Glory, which in others the *Penmen* of it deſpiſed; or at leaſt to regard only things of the ſame nature with them? Was this the Expectation of the *Fathers* of old? Is this that which they deſired, prayed for, longed for, eſteeming all the Glory of their preſent Enjoyments as nothing in compariſon of it? What is in this *Meſſiah* that he ſhould be the Hope and *Deſire of all Nations*? Did God ſet him forth as the great Effect of his Love, Grace, Goodneſs and Faithfulneſs towards them, and then bring forth a *Military King*, in whoſe exploits they were not all to be concerned? Was the Church in *travail* for ſo many Generations to bring forth this Fighter? Had they no Eye of old unto Spiritual and Eternal things in the Promiſe of the *Meſſiah*? Of late indeed *Joſephus Albo* tells us that the Doctrine of the coming of the *Meſſiah* is not fundamental; And *Hillel* of old maintained that *Hezekiah* was the Meſſiah; He ſhould have been ſo, ſaith another, had he compoſed a *Song* unto God. *Barcosba* a ſeditious Negromancer is the *Meſſiah*, ſayes *R. Akiba*; He ſhall come, it may be, immediately before the Reſurrection ſaith *Manaſſe*. But do theſe thoughts ſuit the Faith, Hope, Prayers, and Expectations of the Church of old? Do they anſwer any one *Promiſe* of God concerning him? No man not utterly unacquainted with the Scripture can give the leaſt countenance unto ſuch imaginations.

§. 32. What all this while is become of the *work* every where in the Scripture aſſigned unto the *Meſſiah*? Who is that caſt off unto? Who ſhall *break the Serpents Head*? Who ſhall take away the curſe that entered on Sin? Who ſhall be a *bleſſing* unto all Nations? To whom ſhall the *Gentiles* be gathered to be ſaved by him? Who ſhall be a Prieſt after the Order of *Melchizedeck*? Who ſhall have a *Body prepared him* to offer in ſtead of the Sacrifices of the Law? Who ſhall have his hands and feet *pierced* in his ſuffering, and his Veſture parted by Lot? Who ſhall make his Soul an Offering for ſin? Who ſhall be *bruiſed*, grieved, and afflicted by God himſelf, becauſe he ſhall bear the Iniquities of his People? Who ſhall make *Attonement* for Tranſgreſſors and bring in everlaſting Righteouſneſs? Who ſhall for ever make *Interceſſion* for Tranſgreſſors? And who ſhall ſit at the *Right Hand of God* in his Rule over the whole world? All theſe things and ſundry others of the like kind, are openly and frequently promiſed concerning the true *Meſſiah*, whereof not any of them is to be accompliſhed in or by him whom they look for. But theſe men indeed take a way to deſtroy all Religion, and to turn the *whole Bible* into a ſtory of earthly things, without either Life, Spirit, or Heavenly Myſtery in it.

§. 33. It is acknowledged that there are many Promiſes of Mercy and Glory unto the Church in the Dayes of the *Meſſiah* expreſſed in Words, whoſe firſt literal ſenſe repreſents things outward and temporall. And there is a threefold Interpretation of them contended for. The firſt is that of the *Jews*, who would have them all underſtood according unto their *literall importance*, without the allowance of any Figure or *Allegory* in them. But no thing can be more vain then this imagination; nor do they make uſe of it, but where they ſuppoſe that it will ſerve their preſent deſign. For whereas the *Wiſeſt* of them do grant, that in the dayes of the Meſſiah the *Nature of things* ſhall not be changed, but only their uſe, many of theſe Promiſes in their firſt literall ſenſe, import a full and direct alteration in the *Heavens* and *Earth* and all things contained in them. So Iſa. 11. v. 6, 7, 8. *Lions*, *Bears*, *Leopards*, *Cockatrices*, *Aſpes*, *Calves*, and *young Children* are ſaid all to live, feed, and play together. And *Chap.* 60. *v.* 7. That the *Flocks of Kedar*, and the *Rams of Nebaioth* ſhould miniſter unto the Church; *ver.* 16. that they ſhould ſuck the *Milk*

of Kings; and *ver.* 19. that the *Sun* ſhould no more give light by day; and yet *ver.* 20. that it ſhould no more *go down*. *Chap.* 65. *v.* 17. That new Heavens, and a new Earth ſhall be created, and that the old ſhall be remembered no more; that *Trees* and *Fields* ſhall rejoyce and clap their hands for gladneſs; with other things innumerable in the ſame kind. Now if they grant, as they muſt, unleſs they intend to expoſe all Sacred Truth to the ſcorn and contempt of Atheiſts, that theſe expreſſions are figurative and *Allegorical*, they muſt do the ſame in all other Promiſes of earthly things, as of Peace, Plenty, Victory, long Life, Dominion, Wealth and the like, being ſet out in the ſame kind of *Allegorial* Expreſſions. At leaſt they cannot make them in the *ſtrict literal ſenſe* of the words the object of their Faith and Expectation, unleſs they can by ſome infallible rule declare, what is *figuratively* to be underſtood in them, what *properly*, or which Promiſes are expreſſed *Allegorically*, which not. And this they can never do. The *Event* therefore is the only infallible Interpreter of the meaning of ſuch Prophetical Predictions; what ever precedes that, is but conjecture. Wherefore,

§. 34. *Secondly*, Some interpret all theſe *Promiſes* and *Propheſies Spiritually*, without the leaſt reſpect unto thoſe outward terrene things, which are made uſe of in figurative Expreſsions only to ſhaddow out thoſe ſpiritual, heavenly, and eternal things which are intended in them. And indeed this way of Interpretation which *Calvin* follows in all his Commentaries, is attended with great probability of Truth. For the main Ends and work for which the *Meſſiah* was promiſed, being as we have proved Spiritual and eternall, and whereas it is evident, that many promiſes of things relating unto him, and the condition of them that believe in him are *Allegorically* expreſſed (it being the conſtant way of the Old Teſtament to ſhaddow out ſpiritual and heavenly things, by things earthly and carnall,) this way of *interpreting* the Promiſes, ſeems to have great countenance given unto it, both from the nature of the things themſelves, and the conſtant tenour of the *Prophetical Style*. According unto this Rule of Interpretation, all that is foretold in the *Pſalms* and *Prophets*, of the Deliverance, Reſt, Peace, Glory, Rule and Dominion of the Church, of the ſubjection and ſubſerviency of Nations, Kingdoms, Rulers, Kings and Queens thereunto, intends only either the *Kingdom of Grace*, conſiſting in Faith, Love, Holineſs, Righteouſneſs and Peace in the Holy Ghoſt, with that ſpirituall Beauty and Glory which is in the Worſhip of the Goſpel; or the *Kingdom of Heaven* its ſelf where lyes our Happineſs and Reward. And indeed this Interpretation of the Promiſes, as in reſpect of many of them it is evidently certain, true, and *proper*, they being ſo expounded in the Goſpel it ſelf; ſo in reſpect of them all, it is ſafe, and ſatisfactory to the ſouls of Believers. For they who are really made partakers of the ſpiritual good things of the *Meſſiah*, and are ſubjects of his ſpiritual Kingdom, do find and acknowledge, that Liberty, Reſt, Peace and Glory, thoſe durable Riches therein, as they are abundantly content withall, what ever their outward condition in this World may be. And unto this *Expoſition*, as to the main and prime intendment of the Promiſes, the whole Doctrine of the Goſpell gives countenance.

§. 35. *Thirdly*, Some acknowledging the Kingdom of the *Meſſiah* to be Heavenly and Spiritual, and the Promiſes generally to intend ſpiritual and heavenly Glory and Riches, that is, Grace and Peace in *Chriſt Jeſus*, do yet ſuppoſe moreover that there is in many of them an intimation given of a *bleſſed*, quiet, peaceable, flouriſhing eſtate of the Church through the power of the *Meſſiah*, to be in this world. But this they do with theſe limitations. (1.) That theſe Promiſes were not made unto the *Jews* as they were the ſeed of *Abraham* according unto the fleſh, primarily and abſolutely, but unto the Church, that is the children of *Abraham* according unto the Promiſe, Heirs of his Faith and Bleſsing. That is, they are made unto all them who receive and believe in the promiſed *Meſſiah*, Jews and Gentiles, with whom as we have proved, the Priviledge of the Church, and intereſt in the Promiſes was to remain. (2.) That the Accompliſhment of theſe Promiſes is reſerved unto an *appointed time* when God ſhall have accompliſhed his work of ſeverity on the *Apoſtate Jews*, and of Tryal and Patience towards the called Gentiles. (3.) That upon the coming of that ſeaſon, the Lord will

will by one means or other, take off the *Veyl* from the eyes of the Remnant of the *Jews*, and turn them from ungodlineſs unto the Grace of the *Meſsiah*; after which, the *Jews* and *Gentiles* being made one Fold under the great *Shepheard* of our ſouls, ſhall enjoy Reſt and Peace in this world. This they think to be intimated in many of the Promiſes of the Old Teſtament, which are brought over unto the uſe of the Church as yet unaccompliſhed, in the Book of the *Revelation*. And herein lyes all the Glory which the *Jews* can or may expect, and that only on ſuch terms, as yet they will not admit of. But theſe things muſt all of them be ſpoken unto at large, when we come to anſwer the Objections which they take from them, unto our Faith in *Jeſus Chriſt*.

That which above all things manifeſts the Folly and Irreligion of the imagination of the *Jews* about the Perſon and Work of the *Meſsiah*, is the *Event*. The *true Meſsiah* is long ſince come, hath accompliſhed the work aſsigned unto him, made known the nature of the firſt, and conſequent Promiſes, with the Salvation that he was to effect, no way anſwering the expectation of the *Jews*, but only in his *Genealogie* according unto the fleſh. And this is that which is the ſecond *Suppoſition*, on which all the Diſcourſes and Reaſonings of the *Apoſtle* in his *Epiſtle* to the *Hebrews* is founded, and which being abſolutely deſtructive of the *Judaical Infidelity*, ſhall be fully confirmed in our enſuing Diſſertations. §. 36.

Exercitatio XII.

Second Principle ſuppoſed by the Apoſtle Paul *in his Diſcourſes with the Hebrews. The Promiſed Meſſiah was then come, and had done his Work. The firſt Promiſe recorded* במגלת ספר. *Promiſe with the limitation of time for his coming neceſſary. Firſt determination hereof made by* Jacob, Gen. 49. *The Promiſe confined to* Judah; *afterwards to* David; *no more reſtrained. Jews ſelf-contradicting exceptions to the words of* Jacob's *Propheſie. Interpretation of* Jarchi. *Of* Aben Ezra *examined. Who meant by* Judah. *The Tribe. Not his Perſon proved. Scepter and Scribe how continued in* Judah. *The ſame Polity under various Forms of Government. How long they continued. Did not depart on the Conqueſt of* Pompey. *Nor Reign of* Herod. *Continuance of the Sanhedrim. The name* סנהדרין *whence.* συνέδριον. *The Place and Court of Judges. Jews Etymologie of the Word. Inſtitution of that Court,* Numb. 11. 16. *The order of the Court. Place of their meeting.* λιθόστρωτον. גבתא. John 19. 13. *Qualifications of the Perſons. Who excluded. Their Power. Puniſhments inflicted by them. The leſſer Courts. Miſtake of* Hilary. Shilo *who, and what the word ſignifies. Judaical Interpretation of* ערכי *refuted. Argument from the words. Rule granted unto* Judah. *Proved by the Context. Conſent of Targums. Judaical Evaſions removed. Riſe and ſignification of the word* Shilo. *Meſſiah intended thereby.* לו יקהת עמים *opened and vindicated. Conſent of Targums, Talmuds, and moſt Learned Rabbins. Scepter long ſince departed. Story of* Benjamin Tudelenſis *examined. Meſſiah long ſince come.*

§. 1. THE ſecond *great Principle* ſuppoſed by the Apoſtle in all his Diſcourſes with the *Hebrews* in his *Epiſtle* to them, and which he layes as the foundation of all his Arguments, is, that the *Meſſiah* whom we have proved to have been promiſed from the foundation of the world, was actually come, and had finiſhed the work appointed for him, then when he wrote that *Epiſtle*. This the *Jews* pertinaciouſly deny unto this very day, and this denyall is the center wherein all the lies of their unbelief do meet; and hereupon in a miſerable deplorable condition do they continue crying for, and expecting *his* coming, who came long ſince, and was rejected by them. Now this being the great difference between them and *Chriſtians*, and that *ſuch an one* as hath a certain influence into their Eternal condition. As they have endeavoured to invent *evaſions* from the force of the Teſtimonies and Arguments, whereby our Faith and Profeſſion is confirmed; ſo are we to uſe *diligence* in their vindication and eſtabliſhment; which we hope to do unto the ſatisfaction of the ſober and godly wiſe in our enſuing Diſcourſe.

§. 2. The firſt great Promiſe of the *Meſſiah* at large inſiſted on before, declared only his coming; and the end of it in general. This Promiſe was recorded במגלת ספר, *Pſalm.* 40. 8. or, as our Apoſtle, *Heb.* 10. 7. ἐν κεφαλίδι βιβλίου; in the beginning, head, or *firſt roll* of the Book of God, namely, *Gen.* 3. as a ſtable foundation of all the reſt that enſued. And it reſpected all the poſterity of *Adam*, that they might have a refuge whereunto to repair in all their diſtreſſes. When the care of it, and reſpect unto it, and faith in it were rejected by the world, ἔασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν, *Acts* 14. 16. God left it unto the wayes of its own chooſing, to ſhift for its ſelf; and in his Soveraign Grace and Pleaſure renewed the Promiſe unto *Abraham* with a reſtriction and limitation of it unto his Family, as that which was to be ſeparated from the reſt of mankind, and dedicated to the bringing forth of the *Meſſiah* in the appointed ſeaſon, as we have declared. Upon the giving of that Promiſe, with the Call and Separation of *Abraham*, wherein the Church became in a ſpecial manner *viſible*, there wanted nothing to confirm the faith, and fix the expectation of thoſe that deſired his coming; but only the *determination of the time* wherein he ſhould ſo do.

And this was neceſſary upon a double account: (1.) That thoſe who were to live before his *Advent*, or appearance in the fleſh, might not only by faith, ſee his Perſon *afar off*, and

and be refreſhed, as *Cant.* 2. 8. but alſo, *Behold his Day*, or the time limited and prefixed unto his coming, and rejoyce therein; and that not only as *Abraham* who knew that *ſuch a day* ſhould be. *John* 8. 56. but alſo thoſe who had a *certain day* ſo limited, as that by diligent enquiry, 1 *Pet.* 1. 11. they might take ſome eſpecial proſpect of it. (2.) To guide them who were to live in the dayes of the accompliſhment of the Promiſe, unto a more earneſt expectation of him, and deſire after him, as *Daniel* had for the return of the People from the Captivity, when he *underſtood by Books*, that the time limited for it was accompliſhed, *Dan.* 9. 2, 3. Accordingly it came to paſs, for from hence it was, that at that ſeaſon when he was to be exhibited, *all men were in expectation* of him, and prepared thereby to enquire after him, *Luke* 3. 15.

Now this determination of time enquired after, was firſt made by *Jacob*, *Gen.* 49. 8, 9, 10. accompanied with a ſignal demonſtration of one eſpecial *perſon*, from whom the Meſsiah was to proceed, even in the Family of *Abraham* himſelf; ſuch another *reſtriction* alſo, and but *one*, enſued, when that priviledge which originally reſted in *Abraham* and his family, and afterwards reſtrained unto *Judah* and his poſterity; and laſtly, confin'd unto *David* and his off-ſpring, was ever after left at large unto *any branch* of that Family. And this I mention by the way, to prevent any difficulties about his *Genealogie*. For as in the very firſt inſtance of the Regal Succeſſion in the houſe of *David* there was no reſpect had to the *Primogeniture*, 1 *Kings* 2. 22. So there was no neceſſity that the *Meſſiah* ſhould ſpring from the *reigning Family*, although he did ſo; but only that he ſhould be of the Seed of *David*. For as after the Promiſe given unto *Abraham*, the *Meſſiah* might have ſprung from any Family whatever of his poſterity by *Iſaac*, untill the limitation made by *Jacob* unto the perſon of *Judah*; and after that limitation, might have done ſo from any Family of his Tribe or Poſterity, untill the confienment of that priviledge to the perſon of *David*; ſo no reſtriction or limitation being afterwards added, his production by *any perſon* of his Poſterity, whether in a nearer or further alliance, to, or from the *Reigning Line*, was all that was included in the Promiſe. To return, the words of the place above quoted are, Judah *thou art he whom thy Brethren ſhall praiſe; thine hand ſhall be in the neck of thine enemies; Thy Fathers children ſhall bow down before thee.* Judah *is a Lyons whelp from the prey, my Son, thou art gone up, he ſtooped down, he couched as a Lion, and as an old Lion who ſhall rouſe him up,* לא יסור שבט מיהודה ומחקק מבין רגליו עד־כי־יבא שילה ולו יקהת עמים; *The Scepter ſhall not depart from* Judah, *nor a Law-giver, or Scribe, from between his feet untill* Shilo *come; and to him the gathering of people*; Theſe laſt words are the ſeat of our Argument, the former therefore we ſhall no otherwiſe conſider, but as they give light and evidence to their interpretation. §. 3

The *great Maſters* among the *Jews* are exceedingly perplexed with this Teſtimony, and have therefore invented endleſs wayes for the enervating of it, openly and lowdly contradicting one another, almoſt about every word in the Text: Some would evade the ſenſe of it, by interpreting שבט, to be only a *Rod*, of *correction*, ſay ſome, of *ſupportment* ſay others; and מחקק, they would only have to be a *Scribe*, ſuch as they fancy their preſent *Rabbins* to be. Some by יהודה, underſtand the *perſon* of *Judah* unto whom they aſcribe I know not what pre-eminence, and not his *Family* and Tribe. Some would have עד to be ſeparated from בי, that follows, becauſe of the *accent Jethib*, and to ſignifie *for ever*. Some by the *Shilo* would have *David* intended, ſome *Ahijah* the Prophet, ſome the *City Shilo*, and moſt know not what. יקהת, ſome would have to be *deſtruction*, ſome *inſtruction* and obedience: And on every one of theſe cavils, do they build various interpretations, and provide various *evaſions* for themſelves, all which we ſhall either obviate or remove out of the way in the enſuing Diſcourſe. §. 4.

It were *endleſs* to conſider all their ſeveral Expoſitions, and *uſeleſs*, becauſe they are fully confuted by one another. And what ever ſeems of importance, in any of their exceptions, will be fully anſwered in our Expoſition and vindication of the Text and Context. Only to give the *Reader* a *ſpecimen* of their Sentiments, I ſhall briefly conſider the ſenſe and Expoſition of one of them; and he of ſuch reputation that he hath generally obtained the name of החכם, the *Wiſe*. And this is *R. A. B. Meir, Aben Ezra*. And that we may the better ſee the perverſneſs of this man, and therein of his followers, I ſhall briefly give an account of the Expoſition of *Raſhi* his Companion in Annotations on the *Pentateuch*, in their Rabbinnical Bibles. Firſt, By שבט, *Scepter*, he underſtands *Rule* and *Government*; as he doth *Scholars in the Law*, by מחקק, from §. 5.

theſe

theſe words מבין רגליו, *from between his feet*; expreſſing as he conceived the poſture of Diſciples. By *Judah*, he underſtands the Houſe of *David*, the Ruling Family amongſt them, the Authority whereof was preſerved in the ראשי גליות, or *Heads of the Captivity* whileſt they were in *Babel*; And on theſe words, עד־כי־יבא שליה, waving all the former trivial exceptions, he adds expreſly מלך המשיח שהמלוכה שלו וכן תרגמו אנקלוס ומדרש אגדה, *Untill the* Shilo *come, that is Meſſiah the King, to whom that Kingdoms belongs, as the words are interpreted by* Onkelos *in his Targum, and in* Midraſh Agadah, and יקהת עמים, he expounds אסיפת העמים, the *collection or gathering together of the people* ſo agreeing with the *Targum*, and the the truth in the moſt material paſſages of the Text.

§. 6. But *Aben Ezra*, as we obſerved, is otherwiſe minded; and in him, we have an example of the wilfull blindneſs of the reſidue of them, who will not endure the light of that Conviction which is tendered unto them in this Teſtimony. Firſt, By *Shebet*, he grants *Rule* to be intended, or preheminence above others, being then ſomewhat more modeſt then their latter Maſters. This ſaith he, ſhall not depart from *Judah*, עד שבא דוד *untill* David *come*; and why *David?* שהוא תחלת מלכות יהודה *for he was the beginning of the Kingdom of* Judah. So that it ſeems the meaning of the words is, that the *Scepter ſhall not depart, untill the Scepter come*; that is, they ſhould have rule, untill they had rule, For as himſelf well obſerves, the Kingdom of *Judah* began in *David*. But what *Scepter* had the Houſe of *Judah* before? Four hundred years the people were ruled under *Judges*, of which but *one* was of that Tribe. At length a *Kingdom* was ſet up in the Houſe of *Benjamin*; where was all this while the *Scepter* of *Judah*, If that was the ſpace of time deſigned for its continuance? Two inſtances he gives hereof. Firſt, כי רגל יהודה כוסע בראשונה, *The Standard of* Judah *marched firſt in the Wilderneſs*; גם אמר השם יהודה יעלה בתחלה, *Again, God ſaid,* Judah *ſhall go up firſt*. But what was this to a *Scepter* and a *Law-giver?* The firſt belonged only unto the order of the Tribes in the Wilderneſs, whileſt *Moſes* was Prince of the Tribe of *Levi*, and afterwards *Joſhua* of the Tribe of *Ephraim*; nor was that priviledge, if any it were, peculiar unto *Judah*, but common to the other Tribes joyned with him. The other was only an *occaſional Expedition*, wherein the eſpecial concernment of *Judah* lay; which gave him no power nor Soveraignty amongſt his Brethren. So that we have here no finall inſtance, how the *Wiſeſt* of their Maſters do befool themſelves, in ſeeking evaſions from this Teſtimony. Of the ſenſe of the following words, abſtracting from the deſign of the whole, he gives a tolerable account, *Nor a Law-giver from between his feet.* מחקק סופר שיחוק על ספר, Mechochek *is a Scribe, who engroſſeth any thing on a Roll or Books*, וטעם מבין רגליו שכן דרך כל סופר להיות יושב בין רגלי הקצי *and that expreſſion of from between his feet, is taken from the common cuſtom of ſuch Scribes, to ſit at, or between the feet of the Prince*; namely, to record and enroll the Laws of his Kingdom. Although the phraſe of ſpeech ſeems to encline to another ſenſe, but about this we will not differ with him.

§. 7. He next proceeds to the interpretation of the word *Shilo*, which before he applyed unto *David*; and to ſhew the uncertainty and wandrings of all them who reject the true and only intendment of the Holy Ghoſt in this expreſsion, he gives us the various opinions of his *Maſters*, not knowing himſelf what to adhere unto. יש אומרים; *Some, he ſayes, there are who interpret it from the Syriack*, as it were as much, as שלו *unto him*, or *cujus omnia*. But this yields him no advantage. Sundry learned men ſuſpect ſome ſuch ſenſe in the word, or derivation of it; ה being put for ו; and the Tranſlation of the *LXX.* reading ᾧ ἀπόκειται, ſeems to have had reſpect thereunto. But then the *Meſſiah* is ſignally denoted, whoſe the *Kingdom* was, whom the Promiſes eſpecially reſpected, and to whom the gathering of the people was to be. Some, he adds, *derive it from* שליל, which ſignifies the *Embrio* in the *Womb*; and in alluſion hereunto many interpret the word *his Son*; from שיל, which is as much as בן, from שליה *the ſecond Birth*, or certain Membranes of the Womb: and he adds afterwards, that שילה, may be as much as בנו; ה being put for ו. But yet neither can he hence obtain any thing towards his deſign. Wherefore, he proceeds, ſome expound it of the City *Shilo*, and then they interpret יבוא ſhall come, כמו בא השמש, as that, *the Sun cometh*; that is, *ſets*, or goes down, *Eccleſ.* 4. that is, עד־כי יבא תן שילה *untill the end of* Shilo *come*; *for ſo it is written, he rejected the Tabernacle at* Shilo; *and choſe* David *his ſervant*. But it is evident unto all who uſe the leaſt attention unto theſe things, how *forced*, indeed *fooliſh* this Expoſition is: *untill* Shilo *come*; that is, *untill the City* Shilo *be deſerted*, or *forſaken*, or deſtroyed; ſo that,

that, *untill it comes*, ſignifies, *when it ſhall be no more*: The application of that word to the ſetting of the *Sun*, ובא השמש and *the Sun goeth down*, is clearly from the nature of the thing it ſelf; and the preceding words, זרח השמש, *the Sun riſeth*, but thence to draw it here to expreſs the *deſtruction of a City*; in which ſenſe it is never uſed, is a Conceit purely *Rabbinicall*. Beſides, we have ſhewed already that *Scepter* and *Law-giver* could in no ſenſe be ſaid to *abide with Judah* untill *David* came; for before his dayes that *Tribe* had no eſpecial intereſt in Government at all. But this catching at relief from a word, no way ſuited to contribute the leaſt aſsiſtance in the caſe in hand, is as ſtrong an Argument of a deſperate ſinking cauſe, which rather than men will foregoe, they will reach after helps from the ſhaddow of the leaſt twigg that ſeems to be nigh unto them. I ſhall not contend with him about what he nextly aſſerts, namely that this *untill*, doth not prove the ceaſing of *Rule* and Government when the *Shilo* comes. Its enough for us, that it was not to ceaſe before it came, as ſhall further be manifeſted in our enſuing Explication and Vindication of this Propheſie. I have only by the way more particularly conſidered the Evaſions of this man, who is called amongſt the *Maſters* of the preſent *Judaical* Profeſsion, the *Wiſe*, that the Reader may know what thoughts to entertain concerning the Expoſitions and Objections of others of them, who have not attained that reputation.

The *ſubject* here ſpoken of is *Judah*; and that not as meerly declaring the perſon of the fourth Son of *Jacob*; but the Tribe and Family that ſprang, and was to ſpring from him. So are the whole Tribes every where called in Scripture by the name of him from whom they ſprang; and that principally from the Propheſie and Bleſsing in this *Chapter*, wherein the common ſtream of *Patriarchal* bleſsing, hitherto running in one channell, is divided into *twelve branches*; each Son of *Jacob* being conſtituted a diſtinct ſpring of *Benediction* unto his poſterity. §. 8

Now that the *Tribe* of *Judah* and not his perſon, but only as from him the whole received its denomination, and as he is included therein is intended in this Propheſie, is evident. For (1.) The things mentioned in this great *Patriarchal Benediction* were ſuch, as ſhould befall the Poſterity of his Children, to whom he ſpake באחרית הימים in the *latter dayes*; or in the *end of the dayes*, as were all the *bleſsings* of them that went before *Jacob* alſo. Now that expreſsion in general ſignally denotes the times of *Meſsiah*, as we ſhall afterwards declare, and as hath in part already been made manifeſt. And as it relates in *particular* unto any of the Tribes, it denotes the whole continuance of their times untill that ſeaſon ſhould be accompliſhed. So that it cannot be reſtrained unto the *perſons* of any of them. (2.) Nothing that is ſpoken of any of the reſt of the Sons of *Jacob*, belonged unto them *perſonally*, no though it had its foundation in their perſons, or in an alluſion unto their *perſonal* Actings. Thus the dividing of *Simeon* and *Levi* in *Jacob*, and the *ſcattering of them in Iſrael*, belonged not unto their perſons, though what befell their poſterity of that nature, had a ſpecial eye unto their *perſonal miſcarriage*, *v.*5,6,7. Neither was any thing here ſpoken of *Judah* in any meaſure fulfilled in his perſon, who ſpent his dayes in *Ægypt*, without any pre-eminence among his Brethren, or Rule with Conqueſt, and terror like a *Lion* over others. It is then the Family, Tribe, or Poſterity of *Judah* that by that name is here intended.

Now this Tribe of *Judah* may be conſidered either *abſolutely* in its ſelf, as it was in its ſeparated ſtations and condition in the Wilderneſs, without the mixture of any not of his poſterity, or with reſpect unto that *acceſſion* which was afterwards made unto it occaſionally from the other Tribes. And this was fourfold: Firſt, From the *Lot of Simeon* falling within its lot in the firſt inheritance of the Land, *Joſh.* 19. 1. whence that Tribe, though ſtill keeping its diſtinct *Genealogie*, was reckoned unto *Judah*, and became one people with them. Secondly, By the cleaving of the Tribe of *Benjamin*, whoſe lot lay next unto it, and mixed with it in the very City of the Kingdom, to the reigning houſe of *David* in the fatal diviſion of the people, 1 *Kings* 12. 20,21,27. upon which both thoſe Tribes were after called by the name of *Judah*, *v.*20. and the people of both יהודים *Judæi* or *Jews*. Thirdly, By the falling off of the *Tribe* of *Levi*, with multitudes of other good men unto it out of all the Tribes of *Iſrael*, upon the Idolatries and perſecution of *Jeroboam*, 2 *Chron.* 11. 13, 14, 15, 16, 17. *verſes*, by which means that one *Tribe* quickly became more numerous and potent then all the reſt. Fourthly, By the mixture and addition of thoſe great numbers which out of all the Tribes of *Iſrael* joyned themſelves unto them upon their return from *Babylon*, and the reſtitution of the Worſhip of God amongſt them in its proper place. Now it is §. 9.

Judah with all theſe *acceſſions* that is intended in this Propheſie and *Benediction*, yet ſo, as that in many things, as namely, in the *production of the Meſsiah*, the natural Genuine Off-ſpring of *Judah* was ſtill to have the pre-eminence.

§. 10. That which is foretold concerning this *Judah* is that it ſhould have שבט and מחקק, a *Scepter*, and *Law-giver*, or a *Writer of Laws* for others obſervation. That *Rule*, Power and Government are hereby intended, ſhall be afterwards evinced. What time this ſhould come to paſs, is not limited, only after it did ſo; it was not to ceaſe untill the *Shilo* came. The foundation of the execution then of this Promiſe, in the erection of *Polity* and Government in that Tribe, was not laid untill about ſix hundred and twenty years after this time. So certain is that which we before obſerved, that this *Patriarchal Benediction* concerned not the perſons of his Sons, and their then preſent condition, but that of their poſterity in the latter dayes. And this was done, when the Kingdom was given to *David* of the Tribe of *Judah*. Neither is the *kind of Government* or Rule, which ſhould be erected in that Tribe, expreſſed in the words; only a Rule and Polity is promiſed unto it; or that they ſhould be a people having the Principle of Rule or Government in and among themſelves. Whileſt they continued ſuch, the *Scepter* and *Scribe* departed not from them; and this they did as with great variety in the outward form of Goverment, though the Law and Polity amongſt them were ſtill the ſame: ſo not without ſome interciſion of Rule untill the time ſpecified was accompliſhed. And where the Law and Polity are ſtill the ſame; Accidental alterations in the *Modes* and manner of Governing, make no Eſſential Change in the State of the people, or nature of the Government. Thus the firſt Conſtitution of Rule in that Tribe, was in a way of Government abſolutely *Monarchical*; This being imprudently managed by *Reboboam*, loſt the *ten Tribes* who would never afterwards ſubmit unto the Regal Family of *Judah*. Its *retrival* after an interciſion made of it in the *Babyloniſh* Captivity was *Ducal*, or by an honorary Preſident, with a mixture both of *Ariſtocracy*, and of the power of the people. Upon the ceaſing of theſe Rulers extraordinarily called, the *Ariſtocracy* in the *Sanhedrin* prevailed; whereunto ſucceeded a *mixt Monarchy* in the *Haſmonæans* into their power and place, their intereſt being ruined by inteſtine Diviſions, *Herod* by craft and external force intruded himſelf.

Neither did his Uſurpation make any Eſſential Change in the Rule or *Polity* of the Nation; Although in his own perſon he were a Forreigner: for even during the turbulent Government of the *Herodians*, with the interpoſition of the *Roman* Arms, the Nation with that which conſtitutes a people, its *Laws* and *Polity*, was ſtill continued though the Adminiſtration of *Superiour Rule* was not alwayes in the hands of *Jews*. In this ſtate things continued amongſt them untill the deſtruction of the Commonwealth by *Veſpaſian*, and of the City and Temple by *Titus*; only as a *preſage* of the departure of *Scepter* and *Scribe*, the power of Judgement as to the lives of men was ſome years before taken from the *Sanhedrin*, *John* 18. 31.

§. 11. By this fixation of *Rule* in general in *Judah*, we are freed from any concernment in the Diſputes of Learned men, about the preciſe time of the *departure* foretold. And indeed if any thing be more intended in this prediction, but only that the Tribe of *Judah* ſhould continue in a National *Political* State, with Government in its ſelf, it will be utterly impoſsible to determine exactly and preciſely upon the accompliſhment of this Propheſie. Some would fix it on the conqueſt of *Jeruſalem* by *Pompey*, during the time of *Hircanus*, and *Ariſtobulus* the *Haſmonæans*; not many years after which the *Shilo* came; which ſmall remnant of time as they ſuppoſe, impeacheth not the truth of the prediction, for in that action of *Pompey*, *Cicero* declares the Nation conquered: *Orat. pro Flacc. victa eſt, elocata, ſervata.* But if this might ſuffice for the departure of *Scepter* and Scribe, much more might the former Conqueſt by the *Babylonians* do ſo; which yet by all mens conſent it did not. Beſides, the Nation was left free by *Pompey* unto its own *Laws* and Policy, as were many other Nations ſubdued by him ἀλλ' ἐλευθέρων ἐθνῶν, τὰ μὲν αὐτόνομα ἠφίει, ſayes *Appianus*, *he left ſome of the conquered Nations free to their own Rule and Laws*; among whom were the *Jews*. Some fixed the *period* in *Herod* an *Idumæan*, a ſtranger to *Judah*, only a Proſelyte; on which account we have many conteſts managed by *Baronius*, *Scaliger*, *Caſaubon*, *Bulinger*, *Montacue*, *Pericus*, *A Lapide*, *Capellus*, *Scultetus*, *Rivetus*, *Spanhemius*, and others innumerable.

But granting *Herod* to have been an *Idumæan*, as he was undoubtedly by Extract, and that Nation not to have been incorporated into *Judah* upon the Conqueſt made of it by *Hircanus*, only that he was in his own perſon a *Proſelyte*, why the *Scepter* ſhould any more depart from *Judah*, becauſe of his reign, then it did in the dayes of the *Haſmonæans*

before

before him, who were of the Tribe of *Levi*, I ſee no reaſon. The Government and Polity of the Nation was that of the *Jews*, who ever uſurped and enjoyed the place of Supream Rule. As in the *Roman Empire* the *Rule* and Government was that of the *Romans*, though *Philip* an *Arabian*, *Maximinus* a *Thracian*, and ſundry others Forreigners, were Emperours amongſt them. One would ſalve the difficulty of the *Haſmonæans* and *Herodians* by affirming that the ſupream power of the Nation in their dayes was in the *Sanhedrim*; the greateſt number of the perſons whereof it was conſtituted, being alwayes of the Tribe of *Judah*, as the *Talmudiſts* conſtantly affirm. But neither are we concerned herein. The Government as hath been manifeſted was ſtill in and of the Tribe of *Judah*, with the fore-mentioned *acceſſions* denominated from it, until the deſtruction of the Country, City and Temple by *Veſpaſian* and *Titus*, which is all that in the prediction is intended. And that was the preciſe ſeaſon aimed at, eſpecially if we ſuppoſe as rationally we may, that עד־בי, is to be repeated, ἐν κυνῇ, and to reſpect the laſt clauſe of the prediction, *and to him the gathering of the Nations*; which was accompliſhed ſignally before the final ruine of the Church and State of the *Jews* according as Chriſt himſelf foretold, *Mat.* 24. 14.

§. 12. Now becauſe ſome fix the *departure of the Scepter and Law-giver unto the removal* of the *Sanhedrin*, it may not be amiſs to declare in our paſſage, what that *Sanhedrim* was, and what the power wherewith it was entruſted, and this briefly, Becauſe it is a ſubject that many Learned men have laboured in. The name סנהדרין or סנדרין *Sanedrim* or *Sanhedrim* is taken from the Greek, Συνέδριον. Συνέδριον ſometimes ſignifies the place where the *Senators* meet, the ſame with Βουλευτήριον; as in *Herodian*, Συνῆλθον ἔν τε τῷ Συνήθει Συνεδρίῳ, ἀλλ' ἐις τὸ Διὸς τὸ καπιτωλίε. *They aſſembled not in the accuſtomed Council Houſe, but in the Capitoll, the Temple of* Jupiter. But moſt frequently it is taken for *conſeſſus Judicum*, an Aſſembly of Judges. A *court* made up of many *Aſſeſſors*; whence the *Areopagum*, that is, the *Court of Judges*, is ſo called in *Æſchines*. Σύνεδρος is an *Aſſeſſor* in ſuch a Court; and Σύνεδρος κύκλος, is ſuch an *Aſſembly* of Magiſtrates or Princes, as they call *corona conſidentium*, ſuch as the *Sanhedrim* was. And this name of *Sanhedrim* though it be plainly a *Greek Word*, a little corrupted as is the manner of the *Jews* in their uſe of them, is frequently uſed in the *Targum* of the *Hagiographa*, which places are collected by *Elias* in *Tiſhbi*. Some of the Jewiſh Maſters would have it to be a word of their own language, whence they invent ſtrange *Etymologies* of it, which are ſome of them mentioned by *Buxtorf. Lex. Tal. Coll.* 1513. *in Aruth* they would have derived from שונאי דורונות; *haters of gifts*; not knowing doubtleſs that *doronoth* was a *Greek*, and no *Hebrew* word.

§. 13. The firſt appointment of this *Court*, the Original of this *Conſeſſus Judicum* is recorded, *Numb.* 11. 16. where by Gods order, *LXX. Elders* are called and deſigned to join with *Moſes* in the rule of the people, and are inſtructed with *Gifts* to fit them for that purpoſe. The continuance of this with the inſtitution of other Courts depending thereon is enjoyned the people, *Deut.* 16. Some ſay the firſt *LXX.* were of them who had been *Officers* over the people in *Ægypt*, and had ſuffered for them; *whom thou knoweſt to be the Elders of the people and Officers over them.* זקני העם, πρεσβύτεροι; and πρεσβύτεροι τῦ λαῦ, in the New Teſtament, *Elders and Elders of the people.* Others think theſe had been *Elders* and *Officers* of the people, before in Criminal and Civil Cauſes; But now were abſolutely joyned with *Moſes* in all. Theſe with him made up *LXXI.* which was the conſtant number afterwards.

§. 14. The principal things recorded concerning this *Court* of *Elders*, or *Judges*; are (Firſt,) Their *Orders*, namely, that there was one that alwayes preſided amongſt them, whom they called נשיא, the *Prince*, and מופלא, the Excellent, who ſupplied the place of *Moſes*. And on his right hand ſate he, whom they called אב בית דין, *the Father of the Houſe of Judgement*, or conſiſtory, who gathered the ſuffrages of the Aſſeſſors. By whom ſtood two *Scribes* סופרי הדיונים, *Scribes of Judgements*, one on the right hand of the *Prince*, the other on his left; one whereof wrote down the ſentences of them who condemned, the other them who abſolved the perſons that were to be judged. There belonged alſo to the Courts two *Cryers*, and two who received the *Alms* that was given by them who were abſolved. Before them at ſome diſtance ſate theſe wiſe men, out of whom the number of the *Sanhedrim* when any dyed, or were removed, was to be ſupplied.

§. 15. Secondly, The *place of their meeting*; which uſually and ordinarily was at *Jeruſalem*, בלשכת הגזית, *in a Chamber of hewed ſtones*, where the Judges are ſometimes called by them חכמי גזית, *The Wiſe men of the ſtone Chamber.* Although it may be, no more is

intended in that expreſſion but that it was a *Magnifick* Stately Place, or building, ſuch as uſually are made of ſtones hewed and carved. And they tell us that this place was built nigh the *Temple*, part of it being on the *Holy Ground*, and part on that which was prophane and common. Whence alſo it had *two doors*, one on the *ſacred* ſide, by which the *Prince* and the *Aſſeſſors* entered, the other on the *prophane*, by which *criminal* perſons were brought in before them by their Officers. So *Talmud in Joma.* And this ſome take to be the place where our Lord Chriſt was *judged*, John 19. 13. *They ſate down in the Judgement Seat in the place that is called* λιθόστρωτον; that is לשחת הגזית, the place built and raiſed up with hewed or ſquared ſtones. For that λιθόστρωτον doth not ſignifie meerly the *pavement*, as we tranſlate it, or the *floor* of the place, the Apoſtle manifeſts by adding that in the *Hebrew* it is called *Gabbatha*, גבתא, in the *Hebrew*; for although the word have a *Syriack termination* according to the corrupt pronuntiation of the *Hebrew* in thoſe dayes among the people, yet the Original of it is *Hebrew*; and the *Syriack* renders it here, נפיפתא, and reads not גבתא, now this ſignifies *an High-Place*, or a place built up on all ſides and exalted, ſuch as the *Roman* βῆμαλα, or *Judgement Seats* were placed in. But this might be an alike place to the other; for I much queſtion whether the *Roman Governour* ſate in Judgement in the meeting place of the *Sanhedrim*.

§. 16. Thirdly, The *Jews* treat much of the *Qualification* of the perſons, who were to be of the number of the *Aſſeſſors* of this Court. For Firſt, They were to be of the *Prieſts*, *Levites*, or Nobles of *Iſrael*; that is principal men in the Common-wealth: yet none were admitted into their number meerly on the account of their *Dignity* or Offices; not the *King*, not the *High Prieſt*, unleſs they were choſen with reſpect unto their other qualifications. For they, Secondly, Were to be בעלי קומה, *men of ſtature*, and בעלי מראה, *men of countenance*, or good Appearance to keep up, as they ſay, a Reverence unto their Office: and they were alſo to be בעלי חכמה, men of *Wiſdom*, and בעלי זקנה men of Age, according to the firſt inſtitution; and this carried the common Appellation, *Elders of the People*. They add in *Dine Mamoneth*, that they were to be בעלי כשפים, men skilled in the Art of *Incantations* and *Charms* to find out ſuch practices; which the *Talmudiſt* thought good to add, to countenance themſelves, many of whom were profeſſed *Magicians*. And laſtly, they were to be ידעין בשבעין לשון *skilled in LXX. Tongues*, that they might not need an Interpreter; but *fewer* I ſuppoſe ſerved their turn. They treat alſo in generall that they ought to be men *fearing God*, *hating Covetouſneſs*, ſtout and couragious to oppoſe *Kings* and Tyrants if need were.

From this number they exclude expreſly perſons *over old*, deform'd, and *Eunuchs* whom they conclude to be cruel and unmerciful, as *Claudian* doth,

Adde quod Eunuchus nulla pietate movetur
Nec generi natiſve cavet, clementia cunctis
In ſimiles, animoſque ligant conſortia damni.

Mercy from Eunuchs is remov'd away,
No care of Race or Children doth them ſway;
This only renders men compaſſionate,
When miſery is known their common fate.

§. 17. The *power* of this Court was great, yea, ſupream many times in *all things* among the people; and *at all times* in moſt things of concernment. All great Perſons and weighty Cauſes were judged by them. When a whole *Tribe* offended, or an *High Prieſt*, or a *King* of the Houſe of *David*, by theſe were their Cauſes heard and determined. They had power alſo to determine about *Lawful War*. They had two ſorts of War, מלחמה מצוה, Commanded War. Such they eſteemed *War* againſt the Nations of *Canaan*, againſt *Amaleck*, againſt any Nation that oppreſſed *Iſrael* in their own Land; and this kind of War, the *King* at any time of his own accord might engage in. And they had מלחמה הרשות, *War permitted* only; as War for *ſecurity* and enlargement of Territories, which could not be engaged in at any time, but by conſent, and upon the Judgement of this Court. The Enlargement of the City of *Jeruſalem*, the reparation of the Temple, and the Conſtitutions of Courts of Judicature in other *Cities*, belonged alſo unto them. In a word they were to *judge* in all hard Caſes upon the *Law of God*.

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This ſentence extended to *life and death*; which laſt they had power to inflict four wayes; ארבא מיתות ומסרו בית דין סקילה שרפה הרג וחנק, *four deaths*, (four kinds of death) *were committed to the Houſe of Judgement, to Stone, to Burn, to ſlay with the Sword, and to ſtrangle.* Theſe were they who in the dayes of the Reſtauration of the Church by *Ezra*, who by reaſon of the excellency of the perſons (many of them being Prophets, and men divinely inſpired) are uſually called אנשי כנסת הגדולה, *the men of the great Congregation.* And the power of this Court was continued, though not without ſome interruption and reſtraint unto the time of the laſt deſtruction of the City by *Titus*. §. 18.

Beſides this *greater Court*, they had alſo two *leſſer* in other places; one of the *twenty three Aſſeſſors*, which might be erected in any City or Town where there was an *hundred and twenty Families* or more, but not leſs; and theſe alſo had power over all Cauſes *Criminal and Civil* which happened within the Precincts of their Juriſdiction, and over all Puniſhments unto Death it ſelf. §. 19.

Hilary on the ſecond *Pſalm* tells us, that, *Erat a Moſe ante inſtitutum in omni Synagoga LXX. eſſe Doctores.* Moſes *had appointed that in every Synagogue there ſhould be LXX Teachers.* He well calls them *Teachers* becauſe that was part of their duty, to *teach* and make known the Law of God in Juſtice and Judgement; And he adds, *Cujus doctrinæ dominus in Evangeliis meminit dicens. Whoſe teaching our Lord mentions in the Goſpel ſaying, the Scribes and Phariſees ſit in* Moſes *Chair.* So referring the direction there given by our Saviour to the Judicial determinations of theſe Judges, and not to their ordinary *Teachings* or Sermons to the people. But herein his miſtake is evident, that he ſuppoſeth the *number of ſeventy* to have belonged to every *Synagogue* which was peculiar to the *great Court* before deſcribed. For beſides this Judicature of *twenty three* in the *greater Towns*, there were alſo in the *leſſer Towns* appointed a Court of *three Aſſeſſors*, who might Judge and determine in many caſes; about money, debts and contracts, but had nothing to do in tranſgreſſions that were *capital.*

In this Courts *judging* and determining according to the Law of *Moſes*, conſiſted the Rule and Polity of the Nation; and it is evident that they were continued amongſt them untill the coming of the *Shilo.* For themſelves conſtantly averr that the power of Judging *capitally*, was taken from the *Sanhedrim* about forty years before the deſtruction of the ſecond Temple; though I ſuppoſe it will be found, that their power was rather occaſionally ſometimes *ſuſpended* by the *Romans*, then abſolutely taken away untill the finall deſtruction of the City. §. 20.

Unto this *Judah*, that we may return, upon the grant and during the continuance of this *Scepter* and *Law-writer*, it is promiſed that the *Shiloh* ſhould come; that is the *Meſſiah*, and that unto him *ſhall be the gathering of the people.* So was the Promiſe unto *Abraham*, namely that in his ſeed, *all people*, or all Nations of the Earth ſhould be bleſſed. שילה, *Shilo* is a word uſed only in this place; and it comes from שלה, *Shalah*, to *proſper*, or *ſave.* So that the moſt probable denotation of the word is a *proſperer*, a *deliverer*, a *Saviour*, as we ſhall afterwards more fully manifeſt. The promiſe of the continuance of Scepter and Law-writer is עד־כי יבא, *untill* this *Shilo* ſhould be come. §. 21.

The *Jews*, as was intimated before, lay a double exception to the ſenſe and interpretation which we give of the Particles עד־כי *untill.* Firſt, That עד ſignifies *for ever*: So that the meaning of the words is, that the Scepter and Law-writer ſhall not depart from *Judah for ever.* The reaſon whereof is given in the next words, becauſe *the Shilo ſhall come*, כי being often *cauſal.* But though עד may ſometimes ſignifie as much as *for ever*, though moſtly it doth but *adhuc*, *yet*, or, *as yet*; yet it doth not, nor can ſo, when it is joyned as here with כי, which limits the duration intimated by the *ſubject* matter treated on, and ſenſe of the enſuing words that they have reſpect unto. They except again, that עד is burthened with the *accent Jetphib*, which diſtinguiſheth the ſenſe, and puts a ſtop upon it. But this they can give no inſtance in the confirmation of, eſpecially when it hath *Athnac* immediately preceding it, as in this place it hath. Beſides שבט and מחקק, *Scepter* and *Law-writer* are long ſince actually departed from *Judah*, and in their Judgement the *Shilo* not yet come; which perfectly deſtroyes the verity of the prediction. §. 22.

Having taken this brief view of the words, we may draw our Argument from them, which is this. The *Meſſiah* according to this prediction, muſt come while the Rule and Government of *Judah* was continued, or before it was utterly removed or taken away; but they are long ſince departed, and taken away. They have been ſo at leaſt §. 23.

ever

ever ſince the deſtruction of the Nation, City and Temple by *Titus*. And therefore the *Meſſiah* is long ſince come, which was propoſed unto confirmation. To manifeſt the uncontrollable evidence of this Teſtimony and our Argument from it: There is no more neceſſary but that we demonſtrate; Firſt, That by *Scepter* and *Law-writer*, Rule and Government are intended. Secondly, That the promiſed *Shilo* is the *Meſsiah*. Thirdly, That all *Rule* and *National Polity* was utterly long ſince taken away from *Judah*, even in the deſtruction of the City and Temple. Now the Proof of the two former, we ſhall take Firſt, From the Text and Context. Secondly, From the confeſſion of the *Antient Jews* themſelves. The laſt being matter of fact, muſt be evinced from Story; and the ſtate of things in the world from thoſe dayes, whereon there will be no riſing up againſt this Teſtimony by any thing but that pertinacious obſtinacy which the *Jews* are Judicially given up unto.

§. 24. The firſt thing propoſed, namely that by *Scepter* and *Law-giver*, Rule and Government are intended is evident, not only from the words themſelves, which are plain and expreſſive, but from the *Context* alſo; neither was it ever denyed by any of the *Jews* untill they found themſelves neceſſitated thereunto by their corrupt intereſt. Amongſt other things, the dying *Patriarch* foretelling the erection of a Rule and Government amongſt his poſterity, whereas it might have been expected that of courſe it ſhould have been fixed in *Reuben* his firſt born, according to the line of its deſcent from the foundation of the world, he deprives him of it, *v.* 4. Though he was in the ordinary courſe of nature, יתר שאת ויתר עז, *the excellency of his dignity, and the excellency of his ſtrength*, *v.* 3. Yet ſaith he, אל־תותר, *thou ſhalt not excell*; not preſerve that Excellency in thy poſterity; nor have the pre-eminence of Rule, for the reaſon which he there expreſſeth. In like manner he paſſeth by the next in order, *Simeon* and *Levi*, taking from them all expectation of that priviledge, by foretelling that they ſhould be *divided in Jacob, and ſcattered in Iſrael*, v. 7. Coming to *Judah* there he fixeth the ſeat of *Rule*, v. 8. *Judah, thou art he whom thy Brethren ſhall praiſe, alluding unto his name*, יהודה אתה יודוך אחיך; thou ſhalt be exalted unto that Rule amongſt them, from the right whereunto the others fell by their tranſgreſſion. And this rule, ſaith he, ſhall conſiſt as all proſperous Dominion doth in two things. Firſt, In the regular obedience of thoſe who *de jure* are ſubject unto it, *Thy Fathers Children ſhall bow down before thee*; thou ſhalt have the Authority among, and over the reſt of my poſterity. Secondly, In the *conqueſt of the enemies* and adverſaries of the Dominion it ſelf; *Thy hand ſhall be in the neck of thine enemies*; *as a Lions whelp thou art gone up from the prey*; whereunto the words inſiſted on are ſubjoyned; *The Scepter ſhall not depart*; that is the *Scepter of Rule* amongſt thy Brethren, and prevalency againſt thine enemies, however it may be weakened or interrupted, ſhall not utterly depart or be removed untill the *Shilo* come. The Context is clear and perſpicuous: the *Jews* only as we ſhall ſee cavill at words and *ſyllables*; the reaſon of the Scripture, and the coherence of the Context, they take no notice of.

§. 25. Secondly, The *Targumiſts* have with one conſent given us the ſame account of the ſenſe and importance of theſe words; and ſome of them are acknowledged by the *Jews* in *Shebet Jehuda* to have been compoſed by Divine Inſpiration, or aſſiſtance of the בת־קול, as they expreſs it in their *Talmuds*. Thus *Onkelos* the beſt of them, לא יעדי עבד שולטן מרבית יהודה, *The Ruler, Lord, or Prince*, he that hath Dominion, *ſhall not be taken from the Houſe of* Judah. And *Jonathan*, לא פסקין מלכין ושליטין מרבית יהודה, *Kings and Rulers ſhall not ceaſe from the Houſe of* Judah. The ſame words are uſed by that called of *Jeruſalem*. The Authority of theſe *Paraphraſes* among the *Jews* is ſuch, as that they dare not openly recede from them. And therefore *Manaſſe* in his *Conciliator*, where he endeavours to enervate this Teſtimony, paſſeth over theſe *Targums* in ſilence, as having nothing to oppoſe to their Authority, which is a ſufficient evidence, that he ſaw the deſperateneſs of the cauſe wherein he was engaged. *Solomon* and *Bechai* acknowledge Rule and Dominion to be intended in the words, but according to the latter they are not to be erected untill the coming of the *Meſſiah*, which is no leſs expreſly contrary to the *Targum*, then to the *Text* it ſelf, affirming plainly, that then it was to end, and not begin. Add hereunto, further to manifeſt the conſent of the Antient *Jews* unto this ſenſe of the words, that in their *Talmuds* they affirm the *Law-giver* here mentioned to be the *Sanhedrim* whoſe power continued in *Judah*, untill the *Shilo* came, whereof we have ſpoken before.

§. 26. Unto theſe Reaſons and Teſtimonies we may ſubjoyn the uſe of the words themſelves. שבט is originally and properly a *rod*, or ſtaff; all other ſignifications of it are

Metaphorical.

Metaphoricall. Among them the principall is that of *Scepter*, an Enſign of Rule and Government. Nor is it abſolutely uſed in any other ſenſe, in that very frequently; *Pſalm* 45. שבט מישור שבט מלכותך, *A Scepter of uprightneſs is the Scepter of thy Kingdom*, Numb. 24. 17. יקם שבט מישראל, *a Scepter ſhall ariſe out of Iſrael*; that is, a Prince or a Ruler; *Targum*; *Chriſt ſhall rule out of Iſrael.* And this ſenſe of the words is made more evident by its conjunction with מחקק, a *Law-giver*; he that preſcribes and writes Laws with Authority to be obſerved. *Deut.* 33. 2. in a portion, מחקק ספון, *of the Law-giver hidden*, that is *Moſes*; the great Scribe ſaith the *Targum*: for as they ſuppoſe, the Sepulchre of *Moſes* was in the Lot of *Gad*. *Mechokek* ſaith *Aben Ezra*; that is הגדול השליט, the *great Preſident* or Ruler. *Pſal.* 108.19. *Judah* מחקקי, *my Law-giver*; with Alluſion to this Prediction of *Jacob*. *Iſa.* 33.22. The Lord is our Judge, the Lord is מחקקנו, *our Law-giver*. Theſe two words then in conjunction, do abſolutely denote *Rule* and Dominion.

The latter Maſters of the *Jews* to avoid the force of this Teſtimony, have coined a new ſignification for theſe words: *Shebet*, they ſay is only a *rod of Correction*, and *Mechokek* any *Scribe* or Teacher which they would refer to the *Rabbins*, they have had in every Generation. Some of them by *Shebet* underſtand a *ſtaff of ſupportment*, which they were to enjoy in the middeſt of their troubles; ſo I remember *Manaſſe Ben Iſrael* not long ſince made it one of his reaſons for their admiſſion into *England*, that therein this Propheſie might receive ſomewhat of accompliſhment, by this countenance and encouragement in this Land. But the moſt of them adhere to the former ſenſe of the words. So they call the ſtory of their calamities and ſufferings, שבט יהודה; the *rod of Judah.* But this evaſion is plainly and fully obviated in the former opening of the words, and confirmation of their genuine importance: For, (1.) It is openly contrary to the whole *Context* and Scope of the Place. (2.) To the meaning and conſtant uſe of the words themſelves, eſpecially as conjoined. (3.) To the *Targums*, and all old Tranſlations. (4.) To the *Talmud*, and all their own *Antient* maſters. (5.) To the truth of the Story; *Judah* having been long in a moſt flouriſhing and proſperous condition, without any ſuch ſignal calamity as that, which they would intimate to be intended in the words; namely ſuch as for ſixteen hundred years they have now undergone. (6.) The *ſupportment* they have had, hath not been *National*, nor afforded to *Judah* as a Tribe, or People, but hath conſiſted meerly in the greatneſs and wealth of a few *individual perſons* ſcattered up and down the world, neither themſelves, nor any elſe, knowing unto what *Tribe* they did belong. And (7.) This hath been in things no way relating to the Worſhip of God, or their Church-ſtate, or their ſpiritual good. (8.) Their *Scribes* were not formerly of the *Tribe of Judah*, and their latter *Rabbins* wholly of an uncertain extraction; ſo that this pretence proves nothing, but the miſery of their preſent State and condition, wherein they ſeek a refuge for their infidelity, in vanity and falſhood. §. 27.

Our ſecond enquiry is concerning the *ſubject* of the Promiſe under conſideration, which is the *Shilo*; whereby we ſay the *promiſed Seed* is intended. About the derivation and preciſe ſignifications of the word, we have no need to contend. Moſt learned men look upon it as derived from שלה, to be *quiet*, *ſafe*, *happy*, *proſperous*, whence alſo is שליה *Pſal.* 122. *ſafety*, *peace*, proſperity, Abundance. Hence *Shilo* ſayes *Mercer*, *ſonat tranquillum*, *proſperum*, *pacatum*, *felicem*, *Auguſtum*, *victorem*, *cui omnia proſpere ſuccedunt*; ſignifies one, *quiet*, *proſperous*, *peaceable*, *happy*, *honourable*, *a Conqueror*, *to whom all things ſucceed well and happily.* To this *Etymologie* of the word, agrees *Galatinus*, *Fagius*, *Melanchthon*, *Pagninus*, *Pruſius*, *Schindler*, *Buxtorfius*, *Armama*, and generally all the moſt learned in the *Hebrew* tongue. The *Vulgar Latin*, rendring the words *qui mittendus eſt*, *who is to be ſent*, as if it were from שלח, corrupts the ſenſe, and gives advantage to the *Jews* to pervert the words, as both *Raymandus* and *Galatinus* obſerve. Neither is there any thing nearer the truth in the derivation of the word from שלו, as though ה were put for ו and ש for אשר, ſo making it as much as אשר לו, *quæ ei*, *which to him*; whereunto yet that ᾧ ἀπόκειται, and the τὰ ἀποκείμενα αὐτῷ, of the *Greeks*, the firſt mentioned by *Euſebius*, the latter in the preſent Copies, both by *Juſtin Martyr*, do relate or allude. §. 28.

Others ſuppoſe שיל, to ſignifie a *Son*, from שליה, which denotes the *after birth*, or *Membrane* wherein the Child is wrapt in the Womb. Thence שילה *Shilo* ſhould be the ſame with בנו, *his Son*; ה being put for ו, which is not unuſual, ſaith *Kimchi*. But *Galatinus* ſuppoſeth ה, to be a *fœminine affix*, denoting that the *Meſſiah* was to be the *ſeed of the Woman*, or to be born of a Virgin. Neither is his conjecture abſolutely to be

be rejected: Although *Mercer* pronounce it to be againſt the rule of *Grammar*; for we know they hold not alwayes in things *myſterious*. He that would be further ſatisfied about the importance of the word, may conſult *Keymandus*, *Porchetus* and *Galatinus* in their Diſcourſes againſt the *Jews* on this ſubject; *Kimchi*, *Pagnin*, *Mercer*, *Schindler*, *Philip ab Aquino*, and *Buxtorf* in their *Lexicons*; *Munſter*, *Fagius*, *Druſius*, *Grotius* in their *Annotations* on the Text; *Helvicus*, *Rivet*, *Epiſcopius*, *Boetius*, *Hornebecke* in their Diſcourſes from it. The weight of our Argument lyes not in the preciſe ſignification of the word: The *Meſsiah* it is who is intended in that expreſſion.

§. 29. For firſt, this is manifeſt from the Context and words themſelves. The promiſe of the *Meſsiah* was the foundation of that Nation and people; the reaſon of the Call of *Abraham*, and of the erection of a Kingdom and a State in his poſterity. This we have elſewhere demonſtrated. This promiſe concerning him, and Covenant in him, was alwayes the chief matter and head of the *Patriarchal Benedictions*, when they bleſſed their Children and poſterity. Now unleſs we grant *him* to be intended in this expreſſion, there is no mention of him at all in this Prophetical *Eulogie* of *Jacob*. Beſides, his poſterity being now to be diſtributed into twelve diſtinct *Tribes* or Families, and each of them having this peculiar bleſſing appropriated unto him, wherein it is certain and confeſſed by all the *Jews*, that this priviledge of bringing forth the *Meſsiah* was henceforth impaled unto *Judah*. It muſt be done in this place, or there is no footſtep of it in the Scripture. And it is very ſtrange that *Jacob*, in reckoning up the priviledges and advantages of *Judah* above his Brethren, ſhould omit the chief of them, from whence all the reſt did flow. And the very tenour of the words manifeſt this intention; fixing on that which was the fountain and end of all bleſſing in the *promiſed ſeed*, he paſſeth over his *Elder* Children, and determines it on *Judah* with the continuance of Rule to the coming thereof.

§. 30. Secondly, That which in the Text is affirmed concerning this *Shilo*, makes it yet more evident, who it was that is intended, ולו יקהת עמים, *To him the gathering of the people.* יקהת; *LXX.* προσδοκία ἐθνῶν, *the expectation of the Nations*; that is, חקוה from קוה, to *expect* or look for: So the *Vulgar*, *Expectatio Gentium*. *Onkelos* וליה ישתמעון עממיא, *and him ſhall the people obey*, or to him they ſhall *hearken*. *Ben Uzziel*; ובריליה ותיסתן עממיא, *becauſe of him the people ſhall faint*; that is, ceaſe their oppoſition, and ſubmit unto him. *Targum Hieruſal.* וליה עתידין דישתעבדון כל מלכותא דארעא, *and to him ſhall all the Kingdoms of the Earth be ſubject*: all to the ſame purpoſe. יקהת in conſtruction from יקהה is from יקה to *hear*, attend, obey. The word is but *once more* uſed in the Scripture, *Prov.* 30. 17. where it is rendered *Doctrine*, or Teaching given out with Authority, and therefore to be obeyed. So that primarily it may ſeem to denote *obedience unto Doctriner*; which becauſe men gather themſelves together to attend unto it, it ſignifies alſo that gathering together; and ſo is rendered by *Raſhi*, אסיפת the *gathering together*, Collection, or Congregating. And alſo is it by others, who ſeem to look on קוה, as its *root*, which ſignifies to *gather* and *collect* as well as to *hope*, *expect*, and *look* after. That which in all theſe Interpretations is aimed at, wherein they all agree, is one and the ſame thing, namely. That the *Gentiles*, People, Heathen, ſhould be called and gathered unto the *Shilo*, ſhould *hear his Doctrine*, obey his Law, and be made ſubject unto him.

Now as this was eminently contained in the great fundamental Promiſe concerning the *Meſsiah* made to *Abraham*, namely, that *in him all the Nations of the earth ſhould be bleſſed*: So there is not any deſcription of him in the following Prophets more eminent then this, that unto *him the gathering of the people ſhould be*, which in many places is made the *Characteriſtical* Note of his Perſon and Kingdom. Hence ſome of the *Jews* themſelves interpret this place, as *Kabbi Solomon* by that of *Iſaiah*, אליו גוים ידרשו, *to him ſhall Gentiles ſeek*; and that of *Chap.* 42. 4. ולתורתו איים ייחלו; *the Iſles ſhall wait for his Law*. The ſenſe alſo of the words given by the *LXX.* and that *vulgar*, προσδοκία ἐθνῶν, *expectatio Gentium*, have good countenance given unto it, in other places of Scripture. For as he is called, *Hag.* 2. 7. חמדת כל־הגוים, *the deſire of all Nations*, that which they deſire and expect; ſo ſpeaking of himſelf, *Iſa.* 60. 9. he ſayes, לי איים יקוו, *the Iſles*, the ſame with גוים, the *Gentiles* ſhall *wait for me*, or *expect me*. Now he to whom the *Gentiles* ſhall *ſeek*, whoſe *Doctrine* they ſhall *learn*, whoſe *Law* they ſhall obey, to whom they ſhall be *ſubject*, in whom they ſhall be *bleſſed*, and to whom they ſhall be gathered, for all theſe ends and purpoſes, is the true and only *Meſsiah*, and this is the *Shilo* here mentioned.

§. 31. We have the concurring aſſent of all the *Targums* unto this application of the word

Shilo

Shilo. Ben Uzziel; עד זמן די ייתי מלכא משיחא, *Untill the time wherein the King Meſſiah ſhall come.* The ſame are the words in that of *Jeruſalem*; both of them as we ſaw before interpreting the next words alſo of the *Meſſiah*. And *Onkelos* to the ſame purpoſe. עד־דייתי משיחא דרוליה הוא מלכותא, *Untill the Meſſiah ſhall come whoſe is the Kingdom.* Now after the Scripture it ſelf, there is no greater evidence of the perſuation of the *Old Church* of the *Jews* then what is found in the conſent of theſe *Targums*; and of how little validity the exception of the *modern Jews* are againſt their Authority, is known to all.

§. 32. And we have alſo the conceſſion of their *Talmuds*, and moſt Learned Maſters, fully conſenting in this cauſe. So in the *Talmud. Hieruſal.* in *Cheleky*. *The world*, ſay they, *is created for the Meſſiah*, ומה שמו, *and what is his name, in the houſe of* Rabbi Shilo, *They ſaid, his name is* Shilo, *as it is written, untill* Shilo *come.* And in *Bereſhith Rabba*, on this place of *Geneſis*, *The Scepter ſhall not depart from* Judah *untill* Shilo *come*, זה משיח בין דוד; *This is Meſſiah the Son of* David, *who ſhall come to rule the Kingdoms with a Scepter*; as *Pſalm* 2. And in *Bereſh. Rebanna*; until the *Shilo* come, שעתידין אימות עולם, *For it ſhall come to paſs, that the Nations of the World ſhall bring their gifts unto Meſſiah the Son of David.* And *Kimchi* in שלה; פירושו בנו והנבואה על המשיח, Shilo *is interpreted his Son, and it is a Prophecy of the Meſſiah*; and innumerable other Teſtimonies, from them to the ſame purpoſe may be produced. Yea, this ſenſe is ſo common among them, and ſo known to have been the ſenſe of the Antient Church, that the wiſeſt among them turn every ſtone to retain this interpretation of the words, and yet to avoid the force of the Teſtimony inſiſted on from them.

§. 33. This then we have from this teſtimony obtained, namely, that the *Political* Rule, and National Government ſhould not abſolutely and Irrecoverably be removed and taken away from the Tribe of *Judah* untill the *promiſed ſeed* ſhould be exhibited, untill the *Meſſiah* ſhould come. It remaineth that we alſo evidence that all Rule, Government and *Polity* is long ſince taken away from, and ceaſed in *Judah*, and that for many Generations there hath been no ſuch thing as a *Tribe of Judah* in any National or Political Condition or Conſtitution in the world. And had we not here to do with men obſtinate and impudent, there would need very few words in this matter. But they muſt have that proved unto them, which all the world ſees and knows, and takes care to make good, and which themſelves, as occaſion ſerves confeſs and bewail. Is it not known to all the world, that for theſe ſixteen hundred years laſt paſt, they have been ſcattered over the face of the earth, leading a *precarious Life*, under the Power of Kings, Princes, Common-wealths, as their ſeveral lots in their *diſperſion* have fallen; *ſine Deo, ſine homine rege*, caſt out of Gods eſpecial care, they wander up and down without *Law*, Government, or Authority of their own or amongſt themſelves. And this, as I ſaid, themſelves alſo confeſs, as they have occaſion. To this purpoſe ſee *Kimchi* on *Hoſea* 3. 4. ואלה הם ומי הגלות שאנחנו בו היום; *And theſe are the dayes of Captivity, wherein we are at this day, for we have neither King nor Prieſt of* Iſrael: *But we are in the power of the Gentiles, and under the Power of their Kings and Princes*, doth this man think that *Scepter* and *Law-giver* are departed from *Judah* or no? And the *Targum* of *Jonathan* on that place is conſiderable: for, ſaith he, *The children of* Iſrael *ſhall abide many dayes without a King of the houſe of David, and without a Ruler in* Iſrael; *afterwards the children of* Iſrael *ſhall repent, and ſeek the Worſhip of the Lord their God, and ſhall obey the Meſſiah the Son of* David *the King.* So alſo are the words of *Abarbinel* on *Iſa.* 53. he tells us, that in their Captivity and Baniſhment part of their miſery is, שלא היה בישראל מלכות ולא ממשלת ולא שבט משפט, *that in* Iſrael *there is neither Kingdom, nor Rule, nor Scepter of Judgement*: that is, plainly, Scepter and Law-giver are departed. And therefore if there be any truth in this Propheſie, the *Meſſiah* is long ſince come. In like manner *Maimonides*; *from the time that we have left our own Land we have no power of making Laws*; and they jointly confeſs in the *Talmud. Tract. Saned.* that ſometime before the deſtruction of the Temple, all power of Judging both as unto life and death, and as unto pecuniary puniſhments, was taken from them. So that if there be a certainty in any thing in this world, it is certain that *Scepter and Law-giver* are long ſince departed from *Judah*.

§. 34. There are not many things wherein the preſent *Jews* do more betray the deſperateneſs of their cauſe, then in their endeavour to obſcure this open and known truth in matter of fact. That which they principally inſiſt upon, is a ſtory out of the *Itinerary* of *Benjamin Tudelenſis*.

This *Benjamin* was a *Jew*, who about 500. years ago paſſed out of *Europe* into the

Eaſtern parts of the world in a diſquiſition of his Countrey-men, and their ſtate and condition whereof he hath given an account in his *Itinerary*, after the manner of *vulgar* Travellers. Among other things which he relates, *ſide Kabbinica*, he tells us of a *Jew* that hath, or then had, a principality at *Bagdat*, whom his Countreymen called the *Son of David*, there being a thouſand of them living there all in ſubjection unto him. This honour was allowed him by the *Caliph*, who in thoſe dayes ruled there; ſo that when he paſſeth in the ſtreets they cry before him, make way for the *Son of David*. *Fagius* long ſince returned a proper Anſwer to this Story in a *Proverb* of their own; רוצה לשקר ירחיק עדיו, *He that hath a mind to lye, let him place his Witneſſes at diſtance enough.* When *Benjamin* paſſed over thoſe *Eaſtern* parts of the world, they were greatly unknown to *Europæans*, and he had thence advantage to feign what he pleaſed for the reputation of his Nation, which he was not wanting to the improvement of. Time hath now brought truth to light. The people of *Europe*, eſpecially the *Engliſh* and *Hollanders* have ſome while ſince diſcovered the ſtate of things in thoſe parts, and can hear no tidings of *Benjamins* principality, nor his *Son of David*; nor could the Jews ever ſince get any one to confirm his relation. Beſides, if all that he averrs ſhould be granted to be true, as in the main, it is undoubtedly falſe, what would it amount unto as to the matter in hand: Is this the *Scepter* and *Law-giver* promiſed unto *Judah* as the great priviledge above his Brethren? It ſeems an obſcure unknown perſon in *Bagdat* in Captivity, by the permiſſion of a *Tyrant* whoſe Slave and Vaſſal he is, hath a pre-eminence among a *thouſand Jews*, all ſlaves to the ſame *Tyrant*.

And this is all they pretend unto in שבט יהודה, in the *forty ſecond ſtory*, where they give us an account of this נשא or רוש הגולה, *Prince*, or *Head of the Captivity*, as they would have him eſteemed. A rich *Jew* they would make him to be, choſen unto a *Preſidentſhip* by the Heads or Rectors of the Schools of *Bagdat*, *Sora*, and *Pombeditha*; And they confeſs, that for many Ages they have choſen no ſuch Preſident, becauſe the *Saracens* killed the laſt that was ſo choſen. Is this I ſay the continuance of the Tribe and Scepter of *Judah*? *Judah* muſt be a Nation, a People in a *Political* Senſe and State, dwelling in his *own Land*, and have Rule and Dominion exerciſed therein according to its own Law, or the *Scepter and Law-giver* are departed from it; and this they evidently are ſixteen hundred years ago, and therefore the *Shilo*, the promiſed *Meſſiah* is long ſince come; which is the Truth whoſe Confirmation from this Teſtimony was intended.

Exercitatio

Exercitatio XIII.

Other Teſtimonies proving the Meſſiah to be come. Hagg. 2, 3, 4, 5, 6, 7, 8, 9. Mal. 3. 1, 2. *State of the People at the building of the Second Temple. In the dayes of* Darius Hyſtaſpes, *not* Nothus. *The Houſe treated of by* Haggai *the ſecond Houſe. Proved againſt* Abarbinel. *The Glory promiſed to this Houſe. Brief ſummary of the Glory of* Solomons *Temple. Its Projection; Magnificence. Treaſure ſpent about it. Number of Workmen employed in it. Ornaments. Worſhip. Second Temple compared with it. Pretenſions of the Rabbins about its Greatneſs, and Duration; removed. What was the Glory promiſed to the ſecond Houſe. Opinion of the Jews. The Promiſe of it not conditional. The meaning of* עשו *in the Text. Evaſions of* Abarbinel, Kimchi *and* Aben Ezra *examined. Their Opinion of the Glory promiſed to the ſecond Houſe. Of the greatneſs of it. Things wanting in it by their own confeſſion. The Glory of this Houſe not in the dayes of the* Haſmonæans, *or* Herodians. *Not in its continuance. Circumſtances proving the true Meſſiah to be the Glory. Anomalous Conſtruction of the Words removed.* Mal. 3. 1. *explained. Confeſſion of the antient Jews.*

§. 1. WE E ſhall now proceed to other Teſtimonies of the ſame evidence and importance with the foregoing. The end of calling and ſeparating the people of the *Jews*, from the reſt of the world, the forming of them into a Nation, and the ſetting up of a *Political* State and Rule amongſt them, being ſolely, as we have declared, to bring forth the promiſed *Meſſiah* by them, and to ſhaddow out his Spiritual Kingdom: It was neceſſary that he ſhould come before their utter deſolation, and final rejection from that ſtate and condition, which alſo he did according to the promiſe and prediction before inſiſted on and explained. The ſame was the end of their *Eccleſiaſtical*, or Church-State, with all the Religious Worſhip that was inſtituted therein. Whileſt that alſo therefore continued and was accepted of God in the place of his own appointment, he was to be brought forth and to accompliſh his work in the world. This alſo in ſundry places of the *Old Teſtament* is foretold, one or two of the moſt eminent of them we ſhall conſider, and manifeſt from them, that the true *Meſſiah* is long ſince come, and exhibited unto the world, according to the Promiſe given of old to that purpoſe. The firſt we ſhall fix upon, is that of *Haggai*, *Chap.* 2. *v.* 3, 4, 6, 7, 8, 9. whereunto we ſhall add *Mal.* 3. 1. The words of the former place are, *Who is left among you, that ſaw this houſe in her firſt Glory, and how do you ſee it now? Is it not in your eyes in compariſon of it as nothing? Thus ſaith the Lord of Hoſts, Yet once it is a little while, and I will ſhake the Heavens and the Earth, and the Sea; and the dry Land, and I will ſhake all Nations, and the deſire of all Nations ſhall come: And I will fill this Houſe with Glory, ſaith the Lord of Hoſts. The Silver is mine, and the Gold is mine, ſaith the Lord of Hoſts, and the Glory of this latter Houſe, ſhall be greater then the former, ſaith the Lord of Hoſts: And in this place will I give peace, ſaith the Lord of Hoſts.* Thoſe of the latter are, *Behold, I will ſend my Meſſenger, and he ſhall prepare the way before me, and the Lord whom I ſeek ſhall ſuddenly come to his Temple, even the Meſſenger of the Covenant, whom ye delight in, Behold he ſhall come, ſaith the Lord of Hoſts.* Both to the ſame purpoſe.

§. 2. The occaſion of the former words muſt be enquired after, from the ſtory of thoſe times in *Ezra*, and the whole Diſcourſe of the Prophet in that place. The people returning from their Captivity with *Zerubbabel* in the dayes of *Cyrus* had laid the foundation of the Temple; but having begun their work, great oppoſition was made againſt it, and great diſcouragements they met withall, as it will fall out with all men that engage in the work of God in any Generation. The Kings of *Perſia* who firſt encouraged them unto this work, and countenanced them in it, *Ezra* 1. 7, 8, 9. being poſſeſſed with falſe reports and ſlanders, as is uſual alſo in ſuch caſes; at firſt began to withdraw their aſſiſtance, as it ſhould ſeem in the dayes of *Cyrus* himſelf, *Ezra* 4. 5. And at length expreſly forbad their proceedings, cauſing the whole work to ceaſe

by force and power. *v.* 23. Beſides this outward oppoſition, they were moreover greatly diſcouraged by their own poverty and diſability for the carrying on their deſigned work in any meaſure, ſo as to anſwer the beauty and glory of their former Houſe builded by *Solomon*. Hence the Elders of the people who had ſeen the *former Houſe* in its glory, wept with a loud voice when they ſaw the foundations of this laid, *Ezra* 4. 12, 13. As fore-ſeeing how much the ſplendor and beauty of their Worſhip would be eccliplſed and impaired: for as the meaſures of the Fabrick it ſelf aſſigned unto it by *Cyrus*, *Ezra*. 6. 3. did no way anſwer *Solomons* Structure, ſo for the Ornaments of it wherein its magnificence did principally conſiſt; they had no means or ability to make any proviſion of them. Being therefore thus hindered, and diſcouraged, the work ceaſed wholly from the end of *Cyrus* Reign, unto the ſecond year of *Darius Hyſtiages*. For there is no reaſon to ſuppoſe that this intercilion of the work continued unto the Reign of *Darius Nothus*: Between the firſt year of the whole Empire of *Cyrus*, to the ſecond of *Darius Nothus*; there were no leſs then a hundred years as we ſhall afterwards declare. Now it is evident in *Ezra*, that *Zerubbabel* and *Joſhuah*, who began the work in the Reign of *Cyrus*, were alive, and carried it on in the dayes of *Darius*. And it is ſcarcely credible, that they who it may be were none of the youngeſt men, when they firſt returned unto *Jeruſalem*, ſhould live there an *hundred years*, and then return unto the work again. Outward force and Oppoſition then they were delivered from, in the ſecond year of *Darius Hyſtiages*. But their diſcouragements from their poverty and diſability ſtill continued. This the Prophet intimates, v. 4. *Who is there left among you, who ſaw this Houſe in its firſt glory, and what do you now ſee it? Is it not as nothing in your eyes?* There is no neceſſity of reading the words with a ſuppoſition; As *Scaliger* contends, *if there were any amongſt you who had ſeen.* For it is much more likely, that ſome who had ſeen the *former Houſe of Solomon*, and wept at the laying of the foundation of this in the dayes of *Cyrus*, ſhould now ſee the carrying of it on in the ſecond year of *Darius Hyſtiages*, that is about ten or twelve years after, then that thoſe who began the work in the Reign of *Cyrus*, ſhould live to perfect it in the ſecond year of *Darius Nothus* an hundred years after. However it is evident that the old diſcouragement was ſtill preſſing upon them. The *former Houſe* was Glorious and Magnificent, Famous and Renowned in the world: and full of comfort unto them, from the viſible pledges of the preſence of God that were therein. To remove this diſcouragement, and to ſupport them under it, the Lord by this Prophet makes them a Promiſe, that whatever the ſtreightneſs and poverty of the houſe were which they undertook to build: however ſhort it came of the glory of that of *old*, yet from what he himſelf would do, he would render that Houſe far more glorious then the former; namely, by doing that in it, for which both it and the former were inſtituted and erected. Saith he, גדול יהיה כבוד הבית הזה האחרון מן־ הראשון, *The glory of this latter houſe, ſhall be great above that of the former.* To clear our Argument intended from theſe words we muſt conſider (1.) What was this *latter Houſe* we ſpoke of: (2.) Wherein the Glory of it did conſiſt.

§. 3. Firſt, We are to enquire *what Houſe* it is whereof the Prophet ſpeaks, now this is moſt evident in the Context. *This Houſe*, ſaith he, *v.* 4. that your eyes look upon, and which you ſo much deſpiſe in compariſon of the former. And *v.* 8. I will fill, ſaith the Lord, הבית הזה, *this Houſe* which you are now finiſhing, with glory. And *v.* 9. it is called חבית הזה האחרון, *this latter Houſe*. The Prophet doth as it were, point to it with his finger. *This Houſe* that you and I are looking upon, *this Houſe* which is ſo contemptible in your eyes, in compariſon with that of *Solomon* which you have either ſeen or read of, this Houſe ſhall be filled with glory. It is true, this Temple was three hundred years after re-edified by *Herod* in the eighteenth year of his Reign; which yet hindered not, but that it was ſtill the *ſame Temple*. For this firſt Structure was never deſtroyed, nor the materials of it at once taken down. But notwithſtanding the reparation of it by *Herod*, it ſtill continued the one and the ſame Houſe, though much enlarged and beautified by him. And therefore the *Jews* in the dayes of our Saviour, overlooked as it were the re-edification of the Temple by *Herod*, and affirm, that that Houſe which then ſtood, was *forty ſix years in building*, *John* 2. 20. as they ſuppoſed it to have been upon the firſt return from Captivity; when the whole work and building of *Herod* was finiſhed within the ſpace of eight years. The *Targum* alſo of *Jonathan*, *Aben Ezra*, and *Kimchi* and others interpret the words of *that Houſe* which was then building by *Zerubbabel* and *Joſhua*, nor do any of the Antient Jews diſſent.

Abarbinel

Abarbinel one of their great Maſters, and Chief among them who invent pretences to their impenitences and unbelief, in his Comment on this place, after he hath endeavoured his utmoſt againſt the interpretations of the *Chriſtians*, and made uſe of the reaſonings of former Expoſitors, to apply the whole Prophecy unto the *ſecond Houſe*, at leaſt as it was reſtored by *Herod*, at length refers all that is ſpoken of the Houſe here, unto a *third Temple* propheſied as he fancieth, by *Ezekiel*, to be built in the dayes of the *Meſsiah*; becauſe he ſaw, that if the *ſecond Houſe* was intended, it would be hard to avoid the coming of the *Meſsiah*, whileſt that Houſe ſtood and continued. But we need not inſiſt long in the removall of this fond imagination. For (1.) It is contrary to expreſs re-doubled affirmations in the *Text* before inſiſted on. (2.) To the whole deſign of the *Context* and Prophecy, which is expreſly to encourage the *Jews* unto the building of *that Houſe*, which ſeemed ſo contemptible in the eyes of ſome of them. (3.) To the repetition of this Prophecy, *Mal.* 3. 1. where the *ſecond Temple* is evidently expreſſed. (4.) To the Prophecy of *Ezekiel*, wherein a Spiritual and not a material Temple is delineated, as we ſhall elſewhere demonſtrate. (5.) To the time aſſigned to the glorifying of the Houſe ſpoken of; עוד אחת מעט היא, *yet a little while*, which in no ſenſe can be applyed unto a Temple to be built longer afterwards then that Nation had been a people. From the Call of *Abraham*, to the giving of this Promiſe, there had paſſed about fourteen hundred and ten years; and it is now above two thouſand years ſince this Prophecy; which in what ſenſe it can be called, a *little while* is hard to imagine. §. 4.

This then is the ſenſe that *Abarbinel* would put on theſe words, *It is yet a little while, and I will fill this Houſe with Glory*; that is, a *very great while hence*, longer hence then you have been a people in the world; I will cauſe another Houſe to be built. (6.) To the *Targum*, and all the antient Maſters among the Jews themſelves. (7.) To its ſelf, for it is by his own confeſſion promiſed, that the *Meſsiah* ſhould come to the Temple, that is promiſed to be filled with Glory: but the other Third Temple that he fancies, is as he ſaid, to be built by himſelf; ſo as he cannot be ſaid to come unto it. So that this evaſion will not yield the leaſt relief to their obſtinacy and unbelief. It is evidently the ſecond Temple built by *Zerubbabel*, whoſe Glory is here foretold.

The *Glory* promiſed unto this houſe, is nextly to be conſidered. This is expreſſed abſolutely, *v.* 7. *I will fill this Houſe with Glory*: and comparatively, with reference unto the *Temple of Solomon*, which ſome of them had ſeen, *v.* 9. *The Glory of this latter Houſe, ſhall be greater then of the former.* To underſtand aright this Promiſe, we muſt reflect a little upon the Glory of the firſt Houſe, which the glory of this ſecond was to excell. It would not anſwer our preſent deſign, to digreſs unto a particular deſcription of *Solomon's* Temple: It is alſo done by others with great Judgement, Diligence, and Accuracy. I ſhall therefore only give a brief account of ſome of the heads of its excellency, which our preſent Argument doth require. §. 5.

Firſt then, It was very *Glorious* from its principal *Architect*, which was God himſelf. He contrived the whole Fabrick, and diſpoſed of all the parts of it, in their order. For when *David* delivered unto *Solomon* the pattern of the Houſe, and the whole Worſhip of it, he tells him, *All theſe things the Lord made me underſtand in writing, by his hand upon me, even all the Work of this pattern*, 1 *Chron. Chap.* 25. 19. God gave him the whole in *writing*; That is, divinely and immediately inſpired him by his holy Spirit to ſet down the frame of the Houſe, and all the concernments of it, according to his own appointment and diſpoſal. This rendred the *Houſe Glorious*, as anſwering the Wiſdom of him by whom it was contrived. And herein it had the advantage above all the Fabricks that ever was on the Earth; and in particular, the *Second Temple*, whoſe Builders had no ſuch *Idea* of their Work given them by inſpiration. §. 6.

Secondly, It was *Glorious* in the Greatneſs, State, and Magnificence of the Fabrick it ſelf. Such a Building it was as was never paralelled in the world; which ſundry Conſiderations will make evident unto us; as, §. 7.

Firſt, The deſign of *Solomon*, the Wiſeſt and Richeſt King that ever was in this world, in the building of it. When he undertook the work, and ſent to *Hyram* King of *Tyre* for his aſſiſtance, he tells him, that *the Houſe which he was to build was to be great, becauſe their God was great above all Gods*, 2 *Chron.* 2. 5. Nay, ſaith he, *The Houſe which I am about to build, ſhall be wonderfull and great.* No doubt, but he deſigned the Structure Magnificent to the utmoſt, that his Wiſdom and Wealth would extend unto.

And

And what ſhall he do that comes after the King? What ſhall any of the ſons of men think to contrive and erect, to enlarge that in *Glory*, wherein *Solomon* laid out his utmoſt. There can doubtleſs be no greater fondneſs, then to imagine that it could in any meaſure be equalled by what was done afterwards by *Zerubbabel*, or *Herod*.

§. 8. Secondly, The vaſt and unſpeakable ſumms of *Treaſure* which were expended in the building and adorning of it. I know there is ſome difference among Learned Men, about reducing the *Hebrew Signatures* of moneys unto our preſent account. But let the eſtimate be as low, as by any can reaſonably be imagined, ſetting aſide what *Solomon* expended of his own Revenue and getting; the proviſion left by *David* towards the work, of *an hundred thouſand Talents of Gold*, and a *thouſand thouſand Talents of Silver*; Beſides *Braſs and Iron* without weight, with Timber and Stone, 1 *Chron.* 22. 14. doth far exceed all the Treaſures that the greateſt part, if not all the Kings of the Earth, are at this day poſſeſſed of. For on the ordinary computation and ballance of Coyns, the Gold amounted to 45000000. l. and the Silver unto 375000000. l. beſides what was dedicated by his Princes, and out of his peculiar Treaſure. He that would be ſatisfied, what immenſe ſumms of his own *Solomon* added to all this, may conſult *Villalpandus* on this ſubject. And what might be the product of this Expenſe, Wiſely managed, is not eaſie to be conceived. It ſeems to me, that the whole Revenue of *Herod* was ſcarce able to find Bread for *Solomons* Workmen; ſo unlikely is it, that his Fabrick ſhould be equal unto that other. It was ſurely a *Glorious Houſe* that all this charge was expended about.

§. 9. Thirdly, It appears farther from the *number of Workmen* employed in the Structure. We need not greaten this number out of conjectures with *Villalpandus*, who reckons above four hundred thouſand; ſeeing there is evident mention in the Scripture of an *hundred and fourſcoure and three thouſand and ſix hundred*. Beſides the *Tyrians* that were hired, who by their Wages ſeem alſo to have been a great number, 2 *Chron.* 2. 10. That is, there was an *hundred and fifty three thouſand and ſix hundred ſtrangers* of the poſterity of the *Canaanites*; 2 *Chron.* 2. 17, 18. and thirty thouſand *Iſraelites*, 1 *Kings* 5. 13. Neither was all this multitude engaged in this work for a few dayes or moneths, but full *ſeven years*, 1 *Kings* 6. 38. And therein, as *Joſephus* obſerves, the ſpeed of the work was almoſt as admirable as its magnificence. And what a glorious Structure might be raiſed by ſuch numbers of men, in ſuch a ſpace of time, when nothing was wanting unto them, which by the immenſe Treaſures before mentioned, could be procured, may eaſily be conceived. It doth not appear that the whole number of the people, rich and poor, who were gathered together under *Zerubbabel* after the return from the Captivity, did equal the numbers of *Solomons* Builders; ſo that they were not like to erect a Fabrick, anſwerable unto what he effected: nor can it be imagined, that *Herod* employed ſo many in the whole work, as *Solomon* had to overſee his Labourers.

§. 10. We may add hereunto, what is recorded concerning the adorning of this Houſe: Not to mention the *Pillars* of *Braſs* with their *Chapiters*, whoſe Magnificence was wonderful, and Workmanſhip inimitable; the *Molten Sea*, with the *Oxen*, and the like Ornaments innumerable. If we do but conſider, that the whole Houſe, upon the vaulting and *Ceiling* with Cedar, was overlaid with *pure beaten Gold*, how glorious muſt it need be rendred to the thoughts of every man, who remembers the greatneſs of the ſtructure. In eſpeciall thoſe *Utenſils* of the Sanctuary, the *Ark*, *Oracle*, *Mercy-Seat*, and *Cherubims* that repreſented the preſence of God, what tongue can repreſent their beauty and glory? In the *ſecond Houſe* there was little of all theſe; and for the things of moſt coſt and charge nothing at all. Nor did the riches of this Houſe conſiſt only in the ſolid parts of the Fabrick, but in thoſe vaſt treaſures of *Silver* and *Gold* with other precious things, which being dedicated to the ſervice of God, were laid up therein; for beſides what was conſecrated by himſelf and his Princes, *Solomon* brought in all the things which *David* his Father had dedicated, 2 *Chron.* 5. *v.* 7. And put them them among the treaſures of the Houſe of God. And although I do not think with ſome, that the whole ſumms of money before mentioned, were herein included, becauſe it was dedicated by *David*; for ſo alſo was his Braſs and Iron and Timber: It is all to be expended about, or uſed in the building of the Houſe it ſelf; yet I cannot but judge, that thoſe treaſures were exceeding great, and ſuch as the poverty and confuſion of the people, under the *ſecond Temple*, never allowed them to do any thing that was anſwerable unto it.

Laſtly,

Laſtly, The glory of the Worſhip of this Temple conſummated its beauty. Now this was principally founded in the glorious entrance of שכינה, or *Divine Preſence* into it, upon its Conſecration by the Prayer of *Solomon*. Hereof God gave a double pledge. Firſt, The *faling down of the Fire* from Heaven to conſume the firſt Offerings, and to leave a *Fire* to be kept alive perpetually upon the Altar, a Type of the effectual operation of the *Holy Ghoſt*, making all our Sacrifices acceptable to God. And this the Jews expreſly confeſs to have been wanting in the *Second Temple*. 2 *Chron.* 7. 1. Secondly, The *Glory of the Lord*, as a Cloud filling the whole Houſe, and reſting upon it, *v.* 2, 3. This foundation being laid, and attended with a Sacrifice of many thouſands of Cattle, the whole Worſhip was glorioufly carried on, according to the inſtitution revealed unto *David* by the Spirit of God. And the better to enable them to a right performance hereof, ſome of the chief Miniſters, as *Heman*, *Ethan* and *Jeduthan* were themſelves inſpired with the Spirit of Prophecy. So that plainly here we had the utmoſt Glory, that a Worldly Sanctuary and Carnal Ordinances could extend unto. §. 11.

Having taken this brief view of the Glory of *Solomons* Temple, we may now enquire after what that *Glory* was, which was promiſed to this *ſecond Houſe*, concerning which the Prophet affirms expreſly, that it *ſhall excell all the Glory* which on any account belonged unto the firſt. And firſt we ſhall conſider the apprehenſion of the *Jews* in this matter: Firſt, Some of them plainly inſinuate, that this whole Promiſe was *conditional*, and depended upon the obedience of the people, wherein they failing, it is no wonder if the Promiſe was never accompliſhed. Thus *Abarbinel* would have the Prophet ſpeak to them, אם ייטבו מעשיהם בשמירת בתורה; *If your works be right in the Obſervation of the Law.* And to this end, *Kimchi* after *Aben Ezra*, giveth us a new connection of the words: For that expreſſion, *v.* 4. *Be ſtrong all ye people of the Land*, ועשו, *and work*, he carries on to the beginning of the next verſe; ועשו׃ טעמו דבק עם הפסיק האחר את הדבר הזה אם תעשו את הדבר אשר כרתי אני אתיה אתכם, *and work; it coheres in ſenſe with the following Verſe, or this word, if you do the work that I covenanted with you*; and ſo leaps over thoſe words in the end of *ver.* 4. and whereon the whole fifth verſe doth evidently depend: *For I am with you, ſaith the Lord of Hoſts:* And theſe following words, *ſo my Spirit remaineth among you*, he interprets for a Promiſe depending upon the ſame condition; *If you do the word that I covenanted with you*, that is, obſerve the Law; אבל אחר שחטאו ולא עשו התורה ונפסקה רוח הקדש הנבואה בימי זכריה ומלאכי. *But after they ſinned, and obſerved not the Law, the Holy Ghoſt, and Prophecy ceaſed from amongſt them in the dayes of* Zachariah *and* Malachi. And to the ſame purpoſe *Abarbinel*, השכינה הנבואה ושאר הדברים הקדושים, *The glorious Preſence, Prophecy, and the reſt of the Holy things that were then wanting, ſhould return unto them, if their wayes were right and good.* And in this fancy they all agree. §. 12.

But this wreſting of the Text is evident. There is no condition intimated in the words, but rather the contrary; God promiſing to be with them, as he was in the days of their coming out of the Land of *Ægypt*, wherein the work that he wrought for them, depended not on their Obedience, but was a meer effect of his own faithfulneſs, as he often declares. And thoſe words ורוחי עמדת בתוככם, *and my Spirit ſtanding*, abiding, or remaining, *in the midſt of you*, among you, is no Promiſe of any thing that was future; but a declaration of the *preſence of God* by his Spirit then amongſt them, to carry them through all difficulties and diſcouragements that they had met withall. And this is evident from the Inference that is made thereon, אל תיראו, *fear ye not.* For as the *preſence of God* with them by his Spirit and power, was their great encouragement; ſo a Promiſe of any thing that was future, was not ſuited unto that purpoſe. And hence the *Targum* of *Jonathan*, ſuppoſing the Spirit of Propheſie to be intended, referreth the words to the Prophets that were then amongſt them, who inſtructed them in the Will of God. But by the Spirit, nothing is there intended, but the efficacious working of the Providence of God, in their Protection, as it is explained, Zech. 4. 6. *Not by Might, nor by Power, but by my Spirit, ſaith the Lord of Hoſts.* And the trajection of the words invented by *Kimchi*, is a bold corruption of the Text, and contrary to the whole deſign of the Prophets meſſage to the people. His buſineſs was to encourage them to go on with the building of the Temple: To this end, he bids them be ſtrong and do their work, עשו הבנין הזה, ſaith *Rabbi Levi*: *Work on this building*; carry on this Fabrick. ועבידו, ſaith *Jonathan*, *fall to your labour*, and thereunto he adds the encouragement from the preſence of God, who was §. 13.

powerfully

powerfully preſent with them by his Spirit, as in the dayes that he brought them out of the Land of *Ægypt*.

§. 14. This Evaſion being of no uſe; ſomething more ſatisfactory muſt be enquired after; ſomething wherein the *glory of the latter* Houſe muſt excell that of the former. That they may not be utterly ſilent, the Maſters of the preſent *Judaical* Infidelity fix upon two things, which they would perſwade us *this Glory* might conſiſt in: Firſt, They ſay the Structure it ſelf, either as built by *Zerubbabel*; or at leaſt, as reſtored by *Herod*, was *Higher*, as more *capacious* then that built by *Solomon*; and the glory of it was encreaſed by the great riches of the Nations, that were brought into it, in the dayes of the *Haſmonæans*, and of *Herod*, when that was accompliſh'd, which was here foretold, *that the riches of the Nation, ſhould come to that Houſe*. So Kimchi, *I will ſhake, this is an Allegorical Expreſſion*, ſaith he, *of the great glory and good, that God would bring to* Iſrael *in the dayes of the ſecond Temple; and when was this?* זה היה בימי חשמונאי או על זמן הורדוס; *it was in the dayes of the* Haſmonæans; *or in the time of* Herod: for which he refers us to the Book of *Joſeph Ben. Gorion*, the Plagiary of the time of *Joſephus*. And this alſo is repeated by *Jarchi* and *Abarbinel*, for the Glory of the Houſe its ſelf. The ſame man tells us, that his *Maſters of bleſſed Memory* were divided; ſome referring it unto the *time* of the ſtanding of the ſecond Houſe, of which afterwards. Some to its greatneſs: And for its greatneſs he informs us. The ſecond Houſe, היה גדול בבנין כמו שכתוב ברברי ז"ל ובספר יוסף בן גוריון כי הבנין שבנה הורדוס לא נראה מעולם בנין טוב ונאה כמוהו, *in the Structure of it, was great: as it is written in the words of our Rabbins of bleſſed memory, and in the Book of* Joſeph Ben Gorion, *namely, that there was no building in the whole world, to be compared with that Structure which* Herod *built for beauty and excellency.*

But there are not many of this opinion, and thoſe that pretend themſelves ſo to be, ſpeak contrary to their own Science and conſcience. They know well enough, that the *latter* Temple was in nothing to be compared unto the *former*. And this *Abarbinel* acknowledgeth in the entrance of his Expoſition of this Prophecy, affirming that the people were troubled at the remembrance of the Houſe built by *Solomon*, which was great and high, filled with multitudes of Veſſels of pure Gold and pretious Stones: whereas that which they were building, was *ſmall*, according to the Command of the King of *Perſia*; and without *treaſure*, becauſe of the poverty of the people: and though this Houſe was built *higher by Herod*; yet it was not at all enlarged by him but erected preciſely on the old foundation. But not to enter at preſent into conſideration of the *meaſures* of the *former* Structure: Let the latter Temple be thought as *wide* and *long* as the former, and ſome *Cubits* higher, doth this preſently give it a greater glory then the other? a Glory *ſo much greater*, as to be thus eminently promiſed and intimated to be brought in with the ſhaking of Heaven, and Earth, Sea, and dry land? Can any thing more fondly be imagined? It were endleſs to reckon up the particular inſtances wherein it came ſhort of the Glory of the firſt Houſe. Let but the heads of the Beauty and Magnificence thereof above recounted be run over, and this will quickly appear. In a word, notwithſtanding the imaginary greatneſs pretended, it had not the hundredth part of the *Glory of Solomons Houſe*, which alſo theſe Maſters on all occaſions acknowledge: for beſides all the *Golden Glorious Veſſels* and Ornaments of it, Beſides all the treaſures diſpoſed in it, beſides ſundry of the moſt magnificent parts of the building it ſelf, they generally acknowledge that there were *five things* wanting in the laſt, wherein the principal glory of the *firſt* Houſe conſiſted. Theſe are diverſly reckoned up by them, but in general they all agree about them; and they are given us by the Author of *Aruch* in the root כבד in this order: ארון כפורת וכרוב אחד, *the Ark propitiatory and Cherubins, one*; that is, the whole furniture of the Sanctuary. שכינה שני, *the Divine Majeſty or Preſence, the ſecond*: It entered not into the Houſe in that glorious and ſolemn manner, that it did into the Temple of *Solomon*. רוח הקדש שהוא נבואה שלושי, *the Holy Ghoſt which is Prophecy, the third*; all Propheſies ceaſing under that Houſe, from the dayes of *Malachi unto John Baptiſt*: אורים ותומים רביעי, *Urim and Thummim, the fourth thing*. אש מן השמים חמישי; *Fire from Heaven*, to kindle the everlaſting fire on the Altar, *the fifth thing*. They that acknowledge all theſe things to have been wanting in the ſecond Temple, as the *Jews* generally do, and the *Talmud* in יומא, *Chap.* 5. expreſly, cannot well compare the glory of it, with the glory of that Temple wherein they were, and whereof they were indeed the chiefeſt glory and the moſt eminent pledges of the preſence of God therein.

The

The pretence about the glory of this Houſe from the riches of the *Haſmonæans* and *Herod* is no leſs vain. That which amongſt the *Haſmonæans* had the greateſt appearance of glory was their *High Prieſt* (who alſo came irregularly unto that Office) aſſuming the Royal Power and Titles. But this as themſelves confeſs, was a ſinful diſorder; and their whole race was quickly extirpated for *Herod* the great; it is well they are on this occaſion reconciled unto him, whom elſewhere they execrate as an uſurper, cruel Tyrant, and Slave to the *Romans*, all which he was indeed. Little glory came to the *Temple* by his Rule and Soveraignty. Beſides, during his Reign and the Rule of the remainder of his Race, the High Prieſts were thruſt in and out, at the pleaſures of *Britiſh Tyrants*; no order in their Succeſſion, no beauty in their Worſhip being obſerved, or ſought after. Hence comparing the *number* of High Prieſts under the Second Temple, with that of them under the firſt, which it trebly ſurmounts, they apply unto it that of *Solomon, becauſe of the wickedneſs of the people, the Rulers are many.* To ſeek for the *Glory* mentioned among theſe things and perſons is aſſuredly vain. §. 15.

Wherefore others of theſe Maſters, waving theſe empty pretences would have the glory of this ſecond Houſe, to conſiſt in its duration. So *R. Jonathan* in *Bereſhith Rabba*, *Jarchi* on this place, and *Kimchi* whoſe opinion is repeated by *Abarbinel*. *Kimchi* tells us that their Maſters *are divided in this matter*; and *Jarchi* that it was *Raf* and *Samuel* that were the Authors of this different opinion; one affirming that the glory of this Houſe conſiſted in its *greatneſs*, the other in its *duration*; and their Diſpute in this matter is in *Perek Kama*: of *Baba Bathra*. בית ראשון ארבע מאות ועשר בית שני ארבע מאו' ועשרי, *The firſt Houſe*, ſaith he, *continued four hundred and ten years, The ſecond four hundred and twenty*: This is their account, though in truth, it continued longer, as did the firſt Houſe alſo. But is this the *Glory* promiſed? What was the condition of that Houſe in thoſe ten years, and almoſt half ten times ten years before? The whole Nation during this ſpace of time was ſhattered and waſted with Oppreſſions, Seditions, and Miſeries inexpreſsible; and the *Houſe* it ſelf made a Den of Thieves; and for the greateſt part of the *ten years* they boaſt of, was filled with cruel bloodſhed and daily murders. And is it likely that a meer duration in that ſeaſon, wherein for what it was put unto, it was abhorred of God, and all good men; ſhould in this prediction of its State, deſerve that Prophetical *Eulogie* of obtaining *more glory* then the Houſe of *Solomon* was ever made partaker of? There is then nothing more evident, then that theſe inventions, are evaſions of men who diligently endeavour to hide themſelves from Light and Truth; not in the leaſt anſwering either the *letter* of the Prophecy, or the intention of him that gave it. §. 16.

It remaineth then, that we enquire from the *Text*, what is the *true Glory* promiſed unto this Houſe wherein it was to have the preheminence above the former: Now this is expreſly ſaid, to be the *coming unto it of the deſire of all Nations*. *The deſire of all Nations ſhall come, and I will fill this Houſe with glory; and the glory of this latter Houſe ſhall be greater then that of the former.* This is directly affirmed to be the glory promiſed, and nothing elſe is in the leaſt intimated wherein it ſhould conſiſt. And there are *three* circumſtances of this glory expreſſed in the Text. (1.) The way whereby it ſhould be brought in: *I will ſhake the Heavens, and the Earth, and the Sea, and the dry Land: and I will ſhake all Nations.* Secondly, The ſeaſon wherein this was to be done: *Yet once it is a little while.* Thirdly, The Event of it: *and in this place will I give peace, ſaith the Lord of Hoſts*: all which are ſeverally to be conſidered, and the intendment of the Holy Ghoſt in them vindicated from the objections of the *Jews*. §. 17.

The firſt thing we are to enquire after, is the *Glory* it ſelf that is promiſed in theſe words, ובאו חמדת כל הגוים; *and the deſire of all Nations ſhall come.* The *Jews* by theſe words generally underſtand the *deſirable things* of the Nations, their Silver and Gold, which above all things are unto them moſt deſirable. Theſe, they ſay, the Nations being ſhaken, did bring unto the *Temple*, and therein the glory of it did conſiſt. Herein all their Expoſitors on this place, *Jarchi*, *Aben Ezra*, *Kimchi*, and others of them whoſe Judgements are repeated by *Abarbinel* do agree. *Aben Ezra* briefly, The Nations ſhall be ſhaken, מנחות לביתי, and ſhall *bring gifts unto my houſe*, ויביאו תשורת זהב וכסף; *and they ſhall bring the Treaſures of Gold and Silver*, ſaith *Jarchi*, *as it is recorded in the Book of Joſeph Ben Gorion.* *Kimchi* to the ſame purpoſe ſomewhat largely, כלומר יביאו בידם כל דברי חמודות שימצאו בארצם מכלי כסף וזהב בגדים ואבנות יקרות; *As if it had been ſaid, they ſhall bring in their* §. 18.

hands all deſirable things that are found in their Lands: Veſſels of Silver and of Gold, Garments and pretious ſtones; and this, as I ſaid, is their general ſenſe.

But Firſt, It is directly contrary unto the *Context*: for it is the plain deſign of the Holy Ghoſt to take of the thoughts of the people from that kind of glory, which conſiſted in coacervation of ornaments of Silver and Gold, which being all of them alwayes in his power, he could at that time have furniſhed them withall, but that he would have them look for another glory. Secondly, It is perfectly *falſe* as to the event; for when was there ſuch an outward *ſhaking* of all Nations under the ſecond Temple, as that thereon they brought their Silver and Gold unto it, and that in ſuch abundance, as to render it more rich and glorious, then the Houſe of *Solomon*: So to wreſt the words, is plainly to averr, that the Promiſe was never fulfilled. For nothing can be more ridiculous, then to make a compariſon between the Riches and Treaſures of *Solomons* Temple, and thoſe which at any time, were laid up in the ſecond Temple. Beſides, what was ſo, It was but Gifts and Oblations of the people of the *Jews*, which the Nations ſometimes took away, but never brought any thing unto it. And therefore themſelves which uſe this evaſion, dare not place the excelling glory of this Houſe herein, though the Text do plainly affirm, that it doth conſiſt in what theſe words intend, but turn to other imaginations of *largneſs* and *duration*.

Thirdly, Open force is offered unto the words themſelves; for they are not ויביאו כל הגוים החמדות, *and all Nations ſhall bring their deſirable things*, but באו חמדת כל הגוים, *the deſire of all Nations ſhall come*. So woful is the condition of men, rebelling againſt light, that they care not into what perplexities they run themſelves, ſo they may avoid it. *Abarbinel* having repeated all theſe Expoſitions, and ſeeing, no doubt, that they would not endure a tolerable Examination, would have the *deſire of all Nations* to be *Jeruſalem*; becauſe they ſhould all come up to *War* againſt it, with a deſire to take it in the dayes of the *third Temple*, which he fancieth to be here intended. There are ſcarce more words, then Monſters in this *Subterfuge*. It may ſuffice for its removal, that we have already demonſtrated, that his Figment of a *third Temple*, is devoid of any pretence to cover it from open ſhame.

§. 19. We ſay then, that theſe words contain a Prophecy of the *Meſſiah*, and of the real glory that ſhould accrue unto the ſecond Temple, by his coming unto it, whileſt it was yet ſtanding. This is the importance of the words, ובאו חמדת כל הגוים, The *LXX.* give us a corrupt interpretation of the words, καὶ ἥξει τὰ ἐκλεκτὰ πάντων τῶν ἐθνῶν, *and choice things of all Nations ſhall come*: in which error they are followed both by the *Syriack and Arabick* Tranſlators. τὰ ἐκλεκτὰ doth in nothing anſwer to חמדת, the word here uſed by the Prophets, and retained by *Jonathan* in the *Chaldee Targum*; who indeed is not unfaithful in places relating unto the *Meſſiah*, ſo as to exclude him; although he pervert the true meaning of many of them. The *Vulgar Latin* hath rightly to the ſenſe rendred theſe words; *Et veniet deſideratus cunctis gentibus*; *and he ſhall come who is the deſired of all Nations*. חמדה from חמד, is properly *deſiderium*, deſire; but is no where uſed in the Scripture, but for a thing, or *perſon deſired*, or deſirable, loved, valued, or valuable: as is חמוד alſo. *Dan.* 9. 23. *Chap.* 10. 11. *Chap.* 11. 8. 43. *Gen.* 27. 15. *Ezekiel* 23. 6. *Amos* 5. 11. *Jer.* 3. 19. *Iſaiah.* 2. 16. This I ſay, is the conſtant uſe of the words, to denote the perſon or thing that is deſired, or deſirable: And it being ſaid here *emphatically*, that *this deſire ſhall come*; nothing but a deſired, or deſirable perſon can be intended thereby. And this was no other but the *Meſſiah*, the bringing of whom into the world was the end of the building of that Temple; and of the whole Worſhip performed therein: and therefore by his coming unto it; it had the complement of its Glory. The Promiſe of him of old unto *Abraham* was, that in him *all the Nations of the Earth ſhould be bleſſed*. Untill his coming they were generally to be left to walk in their own wayes; and in the iſſue everlaſtingly to periſh, by him were they to be relieved; and ſo is rightly called their *deſire*, or he that *de jure*, ought to be *deſirable* above all things unto them, the *deſire of all Nations*, and he to *whom the gathering of the people ſhould be*, that is the *Shilo*, are one and the ſame. It is true, being filled with blindneſs and ignorance, the ages paſt before his coming had *de facto*, and actively no deſire after him; but as there was a ſecret groaning and tendency in the whole nature of things after his production; So he, when he came, who was alone to be deſired by them, was actually received and embraced, as the full accompliſhment of their deſires. That then, wherein all their bleſſedneſs and deliverance were laid up, may be properly called their *deſire*, becauſe containing all things truly *deſirable*, and becauſe like *deſire fulfilled*, it was perfectly ſatisfactory unto them when enjoyed.

The

The only difficulty in the interpretation of theſe words, lyes in their unuſual conſtruction. The *Verb* יבאו, *ſhall come*, is of the *plural number*; *venient.* חמדת, the *deſire*, whereunto we refer it, of the *ſingular*: *deſiderium omnium gentium venient*: *Kimchi* obſerving this *anomaly*, to ſuit the words unto his own ſenſe, affirms that ב is wanting, which ſhould be prefixed to חמדת, and ſo be rendered, *all Nations ſhall come with their deſire*, that is, their deſirable things; their Silver and Gold, but there is no need of this Arbitrary ſupply of the Text; and the ſenſe contended for by him, we have ſufficiently diſproved. Nor is it unuſual in the *Hebrew* Tongue, where two *Subſtantives* are joyned in *conſtruction*, that the *Verb* agrees in *number* and *perſon*, not with that which directly and immediately it reſpects, but with that whereby it is *regulated*. §. 20.

As חמדת here is put in *ſtatu conſtructo*, by גוים, and the *Verb* from thence put in the *plural number*, ſo 2 *Sam.* 10. 9. *Joab* ſaw כי היתה אליו פני המלחמה, *that the face of battle was againſt him.* The *Verb* היתה, *was*, which refers directly to פני, the *face*, agrees not in *number* with it, but with מלחמה, the *battel*, by which the other is put in *conſtruction*. So *Job* 15. 20. מספר שנים נצפנו, *the number of years is hid*: נצפנו, *are hid*, it agrees with שנים, *years*; and not with מספר, *the number*; in the very ſame kind of conſtruction with that of the words here uſed by the Prophet. So likewiſe 1 *Sam.* 24. קשת גברים חתים; *arcus fortium confractorum.* The *Adjective* חתים broken, agrees in number with גברים, *the mighty*, though it be apparently ſpoken of the *bow*: and likewiſe, *Hoſ.* 6. *v.* 5. משפטיך אור יצא, *thy Judgements ſhall go forth as the light*: יצא, *ſhall go forth*, agrees in number with אור the *light*, though it reſpect משפטיך, *thy Judgements*, in the *plural number*; and many other inſtances of the like kind, may be alledged to the ſame purpoſe. This conſtruction then, though *anomalous*, yet is in that Language ſo *frequent*, as not to create any difficultie in the words; and yet poſſibly the words may not be without a further ſenſe, intimating the *coming of the Nations* to Chriſt upon his *coming into the Temple*.

Though the words of the Promiſe are thus clear in themſelves, we may yet ſee what further light is contributed unto our interpretation from the Circumſtances before obſerved; as, Firſt, the way of bringing in this Glory is there expreſſed by the Prophet, from the mouth of the Lord; *I will ſhake the Heavens, and the Earth, the Sea, and the dry Land, and I will ſhake all Nations.* All the Jewiſh Expoſitors agree, that theſe words are to be interpreted על דרך משל; that is, *Metaphorically* and figuratively. Yet it cannot be denyed, that a great concuſſion and ſhaking of the World, and all the Nations of it, is intended in them; otherwiſe nothing is ſignified by them. And this muſt be with reference unto that *houſe*, and the Worſhip thereof, and that in a tendency unto its glory. Now I deſire to know what work among the Nations in the whole World it is, that was wrought with reſpect unto the Temple which is here intended. The *Nations* came indeed under *Antiochus*, and almoſt ruined it; under *Craſſus*, and robbed it; under *Pompey*, and prophaned it; under *Titus* and deſtroyed it. But what tended all this to its glory? But refer theſe words unto the coming of the *Meſſiah*, and all things contained in them were clearly fulfilled. Take the words *litterally*, and they ſuit the event. At his Birth, a *New Star* appeared in the *Heavens*; *Angels* celebrated his Nativity; *Wiſe men* came from the *Eaſt*, to enquire after him; *Herod* and all *Jeruſalem*, was *ſhaken* at the tidings of him; and upon his undertaking of his work, he wrought *Miracles* in *Heaven*, and *Earth*, *Sea*, and *dry Land*, upon the whole Creation of God. Take them *Metaphorically*, as they are rather to be underſtood, for the mighty change which God would work in his Worſhip, and the ſtirring up of the Nations of the world to receive him, and his Doctrine, and the event is yet more evident. All Nations under Heaven were quickly ſhaken and moved by his coming. Some were ſtirred up to enquire after him; ſome to oppoſe him; untill the world, as to the greateſt and the moſt noble parts of it, was made ſubject unto him. Evident it is, that ſince the creation of all things, never was there ſuch an *Alteration* and Concuſſion in the world, as that wherewith the *Meſſiah* and his Doctrine was brought into it; and which is therefore ſo expreſſed by the Prophet. §. 21.

Abarbinel affirms that the חכמי הנוצרים, *Chriſtian Doctors*, would argue and prove from hence, that it is not the *Temple of the Jews*, but their own *Houſe of Worſhip*, that is intended in theſe words, and that becauſe there was no ſuch confluence of the *Nations* unto the *Jews*, either under the firſt, or ſecond Temple, as is here promiſed: §. 22.

But unto their Church and Faith, all *Nations* were converted. But he miſtakes, and confounds things, as all of them conſtantly do, in their Diſputations againſt Chriſtians. We contend not, that it is the *Chriſtian Church*, that is here intended by the Houſe, that Glory was to come unto. Only we ſay, that he to whom the *Nations* or *Gentiles* were to be gathered, whom they were ſhaken and ſtirred up to receive, did actually come unto the *Temple at Jeruſalem*, and thereby gave it a greater Glory then what ever the *Temple of Solomon* received. This firſt *Circumſtance* then clears our intention from this Text.

§. 23. The *ſeaſon* wherein the promiſed glory was to be brought in, is next noted in the Context. It is expreſſed *v.* 6. עוד אחת מעט היא, The *Jews* generally refer theſe words, unto the Rule or Kingdom of the *Haſmonæans*, under whom the people were to enjoy their liberty, which is ſaid to be a *little ſeaſon*, as continuing ſeventy or eighty years: For it is ſaid to be *little*, becauſe they had but *a ſmall Dominion* in compariſon of their former Kingdom and Empire. But it is evident from the Context, that the Prophet had no reſpect unto *Rule* or Dominion in theſe words. For what ever is intended in this Expreſsion, it hath a direct and immediate influence into the bringing in of the deſire of all Nations, and the glory promiſed, which the Rule of the *Haſmonæans* reached not unto. Our Apoſtle, *Heb.* 12. 24. renders theſe words עוד אחת, literally and properly ἔτι ἅπαξ, *yet more once*, or *yet once more*. God had before done ſome work, whereunto that which he promiſed now to do is compared. Such a concuſſion of all things had been before; and this as is evident from *v.* 5. was the work that he wrought at the *giving of the Law*, and the erection of the *Judaical Church*, State and Ordinances. In anſwer hereunto, he would bring in the *everlaſting Kingdom of the Meſſiah*, and the ſpiritual Worſhip to be celebrated therein, the Old Church-State of the *Jews* in this ſhaking of all things being removed and taken away.

And this plainly is evinced from the compariſon that God makes between the work here promiſed, and that which he wrought when he covenanted with the people upon their coming up out of *Ægypt*. Concerning the work which God will thus do; *once more*, it is ſaid to be עוד מעט, *a little while*, that is, ere it be accompliſhed: It is not the nature, or *quality* of the work; but the *ſeaſon* or time wherein it ſhall be wrought, that is denoted in theſe words: In that ſenſe is מעט, often uſed in the Scripture, as we prove elſewhere. As the ſame work, *Mal.* 3. 1. is promiſed to be done פתאם, *ſuddenly*, ſpeedily. It is then foretold, that it ſhould be but a *little ſpace* of time before this work ſhould be wrought. And hence *Abarbinel* would prove, that it cannot reſpect the coming of our *Meſſiah*, which was about four hundred *years* after. But this ſeaſon is not called *a little while* abſolutely, but with reſpect unto the former duration of the people, or Church of the *Jews*, either from the calling of *Abraham*, or the giving of the Law by *Moſes*. And this ſpace of four hundred years is *but a little* in compariſon thereof; and is ſo termed, to ſtir up Believers unto a continual expectation of it, and deſire after it; It being now nearer unto them, then unto their Fore-fathers, who beheld the time of its performance, *a very great way off*. And this alſo ſerves for the conviction of the *Jews*, for whereas their fore-fathers of old did confeſs, and themſelves at preſent cannot with any modeſty deny, but that the *Meſſiah* is here intended, whom they ſuppoſe not yet to be come, how can this ſpace of time from the days of *Haggai* in any ſenſe be called a *little while*, ſeeing it far exceeds all the ſpace of time that went before, from the Call of *Abraham*, which is the firſt *Epocha* of their priviledge and claim.

§. 24. The laſt *circumſtance* contributing light unto our interpretation of this place, is taken from the event, or the *coming of the deſire of all Nations*, and the glory of the ſecond Houſe enſuing thereon, in theſe words; ובמקום הזה אתן שלום; *and in this place I will give peace, ſaith the Lord of Hoſts.* From theſe words *Abarbinel* ſeeks to overthrow our Expoſition, by *this place*, ſaith he, is *intended Jeruſalem.* Well let that be granted, what will thence enſue? Why ſaith he, הנה מיום שנולד משיחם לא היה שלום ירושלם; *Behold from the day that the Meſſiah was born, there was no Peace in* Jeruſalem, *but Wars, Deſtruction, and Deſolation.* We ſay then, that by *Peace*, here, muſt be underſtood either *outward*, Temporal, Worldly Peace, or Spiritual Peace between God and man, between Jews and Gentiles in their joint communion in the ſame Worſhip of God. If they ſay the former was intended, I deſire to know when this promiſe was accompliſhed under the ſecond Temple? before

the

dayes of the *Huſmonæans*, the whole people was in perfect bondage and ſlavery: Firſt, To the *Perſians*, then to the *Græcians*, and bondage is not, eſpecially peace in the *Hebrew Dialect*, wherein, that word denotes an affluence of all good things. The Rule of the *Huſmonæans* was wholly ſpent in *bloody Wars*, and inteſtine Diviſions. Their power iſſued in the Dominion of the *Romans*, and their *Vaſſals* the *Herodians*? What ſignal peace they had in thoſe dayes, they may learn from their own *Joſeph Ben Gorion*. To ſay then, that this was the peace intended, is to ſay directly, that that God promiſed what he never performed, which is fit only for theſe men to do.

Beſides, though God promiſed to give this peace at *Jeruſalem*, that is amongſt the *Jews*, yet he promiſed not to give it only to *Jeruſalem*, unto the *Jews*, but to all Nations alſo, whom he would ſhake and ſtir up, to bring in this Glory. Now what pretence of peace had the *Jews* under the ſecond Temple wherein all Nations were concerned? I ſuppoſe they will not ſay they had any. Moreover, the peace promiſed, was that which was to be brought in by the *Meſſiah*. This *Abarbinel* grants; and thence ſeeks to ſtrengthen his Objection: for ſaith he, *Then we ſhall have Peace, Rule and Dominion according to the manifold Promiſes given us unto that purpoſe.* I anſwer, thoſe Promiſes are of two ſorts; Some expreſs Spiritual things, *Allegorically* by words literally ſignifying things outward; And they are all of them fulfilled in and unto them that do believe. Others of them, that really intend outward Peace and Glory, are made concerning them to be fulfilled, not when the *Meſſiah* came to them, but when they ſhall come to the *Meſſiah*: At his *Coming unto them*, they rejected him, and he rejected them; but when their blindneſs ſhall be taken away, and they ſhall return unto the Lord, all theſe Promiſes ſhall have a bleſſed accompliſhment amongſt them. But we have ſufficiently proved that the principal work of the *Meſſiah* was to make peace between *God and man* by taking away *ſin* that was the cauſe of their ſeparation, diſtance and Enmity. This then is the *peace* here promiſed. This God gave at *Jeruſalem*, whileſt the ſecond Temple was ſtanding: *For he is our peace who hath made both one, and hath broken down the middle wall of partition between us, having aboliſhed in his fleſh, the Enmity, even the Law of Commandments contained in Ordinances for to make in himſelf of twain, one new man, ſo making peace. And that he might reconcile both unto God, in one body by the Croſs, having ſlain the Enmity thereby, and came and preached peace to them that were afar off, and to them that were nigh.* Thus did God give peace at *Jeruſalem*, both to the *Jews* and *Gentiles*, by him that was the deſire of all Nations; and ſo by this Circumſtance of the Context alſo, is our interpretation fully confirmed.

Although we have ſufficiently confirm'd our Argument, and vindicated it from the exceptions of the *Jewiſh* Maſters; yet becauſe it is moſt certain, that the conſtant faith of their Church of old was; that the *Meſſiah* ſhould come whileſt that *ſecond Temple* was ſtanding, which they have now Apoſtatized from, and renounced, countenancing themſelves in their infidelity, by the miſerable evaſions before mentioned. I ſhall add yet farther ſtrength unto it from a *parallel Teſtimony*, and from their own confeſſions. The *parallel* place intended, is that of Malachi 3. 1. *Behold I ſend my Meſſenger, and he ſhall prepare the way before me, even the Angel or Meſſenger of the Covenant, whom ye delight in: Behold he ſhall come, ſaith the Lord of Hoſts*, the time future of his coming, is by *Haggai* ſaid to be מעט הוא, *a little while*; and he *i.e. Malachi* anſwerably affirms, that he ſhall come פתאם, *ſuddenly*, in the ſenſe before declared he who by *Haggai* is called חמדת כל הגוים, *the deſire of all Nations*, with reſpect unto the Gentiles, all deſirable things being laid up in him, is by *Malachi* called האדון אשר אתם מבקשים, with reſpect unto the *Jews*, *the Lord whom ye ſeek*; whoſe coming they looked for ſo long, and prayed for ſo earneſtly. And what *Haggai* expreſſed abſolutely, *ſhall come*, afterwards intimating the reſpect his coming ſhould have unto the Temple, *Malachi* ſets down fully, ובוא אל היכלו, *he ſhall come unto his Temple*. Further to clear what it is, that in both theſe places is intended, he is called מלאך חברית, *the Angel of the Covenant*, Gods Meſſenger, who was to confirm and ratifie the New Covenant with them; that is, the *Meſſiah*. The *Targum* of *Jonathan* expreſſeth it on *Jer.* 30. 21. cloſing the Promiſe of the Covenant with theſe words, ויתר בא מלכיהון מנהון ומשיחיהון מבניהון יתגלי, *and their King ſhall be annointed from among them, and their Meſſiah ſhall be revealed from amongſt the midſt of them*; He who was the *deſire*

§. 25.

of

of all Nations, the Lord whom the *Jews* ſought, the *Meſſenger* by whom the New Covenant was to be ratified; that is, the Lord the *Meſſiah* was to come, and he did come unto that Temple.

§. 26. And here the *Jews* are at an end of all ſhifts and evaſions. It cannot be avoided but the *Meſſiah* muſt be here intended; *Kaſhi* would fain yet evade; *the Lord whom ye ſeek*, that is אלהי המשפט, *the God of Judgement:* becauſe they had ſaid before, Chap. 2. 17. *Where is the God of Judgement?* Vain man, theſe words which he himſelf had but juſt before interpreted, to be the *Atheiſtical* Expreſſion of wicked men queſtioning the Judgement of God, are now to ſerve his turn, an earneſt deſire of ſeeking after the Lord, which in theſe words is evidently ſet forth; *the Lord whom ye ſeek*, the Angel of the Covenant whom ye delight in; for both theſe are the ſame, as *Aben Ezra* acknowledgeth, האדון הוא הכבוד הוא מלאך הברית כי הטעם נפול, *The Lord he is the Glory, and the Angel of the Covenant, the ſame things being intended under a double expreſſion.* And it is evident whom he intends thereby, by his interpreting the *Meſſenger* to be ſent before him, to be *Meſſiah Ben Joſeph*, whom they make the forerunner of *Meſſiah Ben David.*

Kimchi interprets the *Angel* to be ſent before him, the *Angel* of Gods preſence from Heaven, to lead the people out of their Captivity, as of old he went before them in the Wilderneſs when they came out of *Ægypt.* But we are better taught, who this *Meſſenger* was, *Matth.* 11. 10. *Mark* 1. 2. As for the *Lord whom they ſought*, he ſpeaks plainly, הוא מלך המשיח הוא מלאך הברית; *This is the King the Meſſiah, and this the Angel of the Covenant*; he adds indeed the old Story about *Elijah*, and his zeal for the Covenant: whence he had the honour to preſide at *Circumciſion*, to ſee the Covenant obſerved, and may be thence called the Angel of the Covenant. But it is plain in the words, and confeſſed by *Aben Ezra*, that the Lord whom they ſought, and the Angel of the Covenant are the ſame. And as to theſe words, פתאום יבא אל הכלו, *he ſhall come ſuddenly unto his Temple*, he adds in their Explication; לפי שלא נגלה הקץ ולא נתבאר בספר דניאל אמר כי פתאום יבא שלא ידע אדם יום בואו טדם בואו שיבא, *becauſe the time of the end is not revealed nor unfolded in the Book of* Daniel. *It is ſaid he ſhall come ſuddenly, becauſe there is no man that knows the day of his coming before he came.* We grant that the preciſe *day* of his coming, was not known before he came; but that the *time* of it was foretold, limited and unfolded in the Book of *Daniel*, ſo far as the ſeaſon and age of it would admit, was made evident, all future expectation declared to be void, and that in the Book of *Daniel*, we ſhall immediately demonſtrate. At preſent we have proved, and find that they cannot deny, but that he was to come unto the *ſecond Temple*, whileſt it was yet ſtanding.

§. 27. Once more we may yet add the conſent of others of their Maſters beſides theſe Expoſitors. Some Teſtimonies out of their *Doctors* are Cited by others; I ſhall only name one or two of them in *Talmud* it ſelf, *Tractat. Sanhed. cap.* 11. the application of this place of *Haggai* unto the *Meſſiah*, is aſcribed unto *Rabbi Akiba*, his words as they report them, are מעט כבוד אתן להם לישראל ליא אחר כך יבא המשיח, *a little glory will I give unto* Iſrael, *and then the Meſſiah ſhall come.* And this man of ſo great repute among them, that *Rabbi Eleazar* affirms that, כל חכמי ישראל, *all the wiſe men of* Iſrael *were like a little Garlick in compariſon of that bald Rabbi.* This then is their own avow'd Tradition, and the other place of *Malachi*, concerning the *Angel of the Covenant*, is expounded of the *Meſſiah* by *Rainbain* in הלכות מלכים; *in the dayes*, ſaith he, *of the Meſſiah, the Children of* Iſrael *ſhall be reſtored unto their Genealogies, by the Holy Ghoſt, that ſhall reſt upon him, as it is ſaid, Behold, I ſend my Meſſenger before me, and the Lord whom ye ſeek ſhall come unto his Temple.* We have then found out both from the clear words of both theſe Propheſies, and the conſent of the *Jews* themſelves, who it is that is here promiſed in them, that he ſhould come to his *Temple.*

§. 28. This is the glory of the *ſecond houſe* promiſed in *Haggai*, *The end* of the Temple, and of all the glory of it, and all the Worſhip performed in it, was to prefigure the *promiſed ſeed*, who was the true and only ſubſtantial glory of them all, and of the people to whom they were committed; for *he was to be a Light to light the Gentiles, and the glory of his people* Iſrael. Therefore in all the Worſhip of the Temple, thoſe who believed, and in the uſe of the Ordinances of it, ſaw unto the end of their inſtitution, did continually exerciſe faith on his *coming*, and earneſtly deſire the

accompliſhment

accompliſhment of the promiſe concerning it. The great glory then of this Temple could conſiſt in nothing but this coming of the Lord whom they ſought, the deſire of all Nations unto it. Now that he ſhould come whileſt the Temple *ſtood* and continued, is here confirmed by this double Prophetical Teſtimony; and the Temple being utterly and irreparably deſtroyed now above 1600. years ago. It muſt be acknowledged that the *Meſſiah* is long ſince come, unleſs we will ſay, that the Word of God is vain, and his Promiſe of none effect.

The General Exception of the Jews unto this Argument taken from the limitation of the time allotted unto the coming of the Meſſiah, we ſhall afterwards conſider. In one word, that which they relieve themſelves withall againſt the prediction of *Haggai* and *Malachi*, that he ſhould come unto the *Temple* then built amongſt them; which they acknowledge is ſo *truly ridiculous*, that I ſhall not need to retain the Reader with the conſideration of it. They ſay the Meſſiah was born at the Time determined, before the deſtruction of the ſecond Temple, but that he is kept hid in the *Sea*, or in *Paradiſe*, or dwells at the *Gates of Rome* among the Lepers, waiting for a Call from Heaven to go and deliver the Jews; with ſuch follies do men pleaſe themſelves in the great Concernments of the glory of God and their own eternal welfare, who are left deſtitute of the Spirit of light and truth, ſealed up under the efficacy of their own blindneſs and unbelief. But hereof we ſhall treat further in the Conſideration of their *General Anſwers* to this whole Argument in hand. §. 29.

Exercitatio

Exercitatio XIV.

Daniels *Weeks*, Chap. 9. 24, 25, 26, 27. *propoſed unto conſideration. Attempt of a Learned man to prove the coming and ſuffering of the Meſſiah not to be intended; examined. Firſt Reaſon from the difficulties of the Computation, and differences about it, removed. Whether this place be uſed in the New Teſtament. Objection from the time of the Beginning of this computation, anſwered. Diſtribution of the LXX Weeks into VII, LXII. and one. Reaſon of it. Objection thence anſwered. The cutting of the Meſſiah, and the deſtruction of the City, not joyned in one Week. Things mentioned,* v. 24. *peculiar to the Meſſiah. The Prophecy owned by all Chriſtians to reſpect the Meſſiah. The Events mentioned in it, not to be accommodated unto any other. No Types in the words, but a naked prediction. The Prophecies of* Daniel *not principally intending the Churches of the latter dayes. Streights of time intimated when they fell out. Coincidence of Phraſes in this and other Predictions conſidered. Removal of the daily Offering, and cauſing the Sacrifice and Offering to ceaſe, how they differ. The Deſolation foretold. Diſtribution of the LXX. Weeks accommodated unto the Material Jeruſalem. Objections removed. Diſtribution of things contained in this Prophecy. Argument from the computation of time warranted. Firſt neglected by the Jews, then curſed; yet uſed by them vainly. Concurrent Expectation and Fame of the coming of the Meſſiah upon the Expiration of* Daniels *Weeks. Mixture of things good and pœnal.* Abarbinels *Figment rejected. Four hundred and ninety years the time limited. Fancy of* Origen, *and* Apollinaris. *The true Meſſiah intended. Proved from the Context. The Names and Titles given unto him. The work aſſigned to him. That work particularly explained; the expreſſions vindicated. To make an end of Tranſgreſſion what. To ſeal up ſins: To reconcile iniquity: To bring in everlaſting Righteouſneſs. To ſeal Viſion and Prophet. Meſſiah how cut off. The Covenant ſtrengthened. Ceaſing of the daily Sacrifice. Perplexity of the Jews about theſe things. Opinion of* Abarbinel *and* Manaſſe Ben Iſrael. Cyrus *not intended. Not* Herod Agrippa. *Not Magiſtracy.* Africanus, Clemens, *and* Euſebius *noted. Meſſiah came before the ceaſing of the daily Sacrifice. Chronological Computation, not neceſſary.*

§. 1. THere remains yet one place more giving clear and evident Teſtimony unto the Truth under Demonſtration, to be conſidered and vindicated. And this is the illuſtrious Prediction and *Calculation of time*, granted unto *Daniel* by the Angel *Gabriel*. Chap. 9. 24, 25, 26, 27. *Seventy weeks are determined upon thy people, and upon thy holy City, to finiſh the Tranſgreſſion, and to make an End of Sins, and to make Reconciliation for iniquity, and to bring in everlaſting Righteouſneſs, and to ſeal up the Viſion and Prophecy, and to annoint the moſt Holy. Know therefore and underſtand, that from the going forth of the Commandment to reſtore and to build* Jeruſalem, *unto Meſſiah the Prince, ſhall be ſeven Weeks, and threeſcore and two weeks, the Street ſhall be built again, and the wall in troublous times. And after threeſcore and two weeks, ſhall Meſſiah be cut off; but not for himſelf: and the people of the Prince that ſhall come, ſhall deſtroy the City and the Sanctuary; and the End thereof ſhall be with a flood, and unto the end of the War, deſolations are determined. And he ſhall confirm the Covenant with many for one week; and in the middeſt of the week, he ſhall cauſe the Sacrifice and the Oblations to ceaſe, and for the overſpreading of Abominations, he ſhall make it deſolate, even untill the conſummation, and that determined, ſhall be poured upon the deſolate.* So our *Tranſlation* reads the words, how agreeably unto the *Original*, we ſhall conſider and examine particularly in our progreſs.

§. 2. Of what importance this Teſtimony is in our preſent Cauſe and Context, as Chriſtians generally acknowledge, ſo the *Jews* themſelves are in a great meaſure ſenſible; as we ſhall ſee in the conſideration of thoſe manifold evaſions which they have invented to avoid the efficacy and conviction of it. But before we engage into its management and improvement, an attempt againſt our Apprehenſion, the whole deſign, intendment, and ſubject matter of the Prophecy it ſelf, muſt be removed out of our way.

A Reverend and Learned Perſon in a late *Expoſition* of the *Viſions* and Prophecies of *Daniel*, endeavouring to refer them all unto the ſtate of the Churches of Chriſt in theſe *later dayes* of the world, with their ſufferings under, and deliverance from the power of *Antichriſt*, amongſt the reſt contends expreſly, that this *Prophecy*, *Prediction*, and *Computation* doth not relate unto the coming and ſuffering of the Meſſiah, but only unto the ſtate of the Churches before mentioned. Hence he who publiſhed thoſe Diſcourſes, declareth in the *Title of the Book*, that *a New way is propounded in it, for the finding out of the determinate time ſignified unto* Daniel *in his ſeventy Weeks, when it did begin, and when we are to expect the end thereof.* And a NEW WAY it is indeed, not only diverſe from, but upon the matter, contrary unto the Catholick Faith of the Church of God, both *Judaical* and *Chriſtian*, ever ſince the firſt giving out of the Prophecie. And ſuch a way it is, as is not only groundleſs, as we ſhall diſcover in the examination and trial of it, but alſo dangerous unto the Chriſtian Faith if received. Yet becauſe the *Author* of it, (if he be yet alive) is a Perſon Holy, Modeſt and Learned, and propoſeth *his conjectures with ſubmiſſion unto the Judgement of others, not peremptorily determining what he ſayes, pag.* 51. His diſcourſe deſerves our Conſideration, and a Return unto it, with a ſobriety anſwerable unto that wherewith it is propoſed. And herein we ſhall attend unto the *Method* choſen by himſelf, which is firſt to give Reaſons and Arguments to prove, that this *Prophecy* cannot be applied unto the coming of the *Meſſiah*, and then thoſe which countenance, as he ſuppoſeth, the application of it, unto theſe *latter dayes*, both which ſhall be examined in their Order.

That which in general he firſt inſiſteth on as a Reaſon to abjudicate this Prediction from the times of the *Meſſiah*, is the difference that is among *Learned men* about the *Chronological Computation* of the time here limited and determined. The variety of opinions in this matter he terms *monſtrous*, and the difficulties that attend the ſeveral Calculations *inextricable*. But whether this Reaſon be *cogent* or no unto his purpoſe, is eaſie to determine; yea, it ſeems to have ſtrength on the other ſide. For notwithſtanding the difficulties of the *exact Computation* pretended, not one of them whom he mentions, nor ſcarce any other Perſon, Antient or Modern before himſelf, or a very few beſides, did ever doubt, or call in queſtion, whether the time deſigned, did concern the coming of the *Meſſiah* or no. And it ſeems to be a great evidence of the Truth thereof, that no difficulty in the computation did ever move them to queſtion the Principle its ſelf. §. 3.

Beſides that, this is indeed no tolerable Argument, namely, that Learned Men cannot agree in the *exact computation* of any time appointed unto ſuch an end, to prove that it was not deſigned unto that end, is evident from other inſtances in the Scripture to the ſame purpoſe. Thus God tells *Abraham, that his ſeed ſhould ſojourn in a ſtrange Land four hundred years*, *Gen.* 15. 13. which *Stephen* repeats, *Acts* 7. *v.* 6. After this, *Moſes* with ſome difference in the years themſelves, affirms, that their *ſojourning in* Egypt, *was four hundred and thirty years*, *Exod.* 12. *v.* 40. which St. *Paul* repeats, *Gal.* 3. *v.* 17. Now learned men greatly differ about the right ſtating of this Account, as from what time preciſely, the *Computation* is to be dated: and that on the very ſame Reaſon which divides their Judgements in the ſtating of theſe *Weeks in Daniel*. For as in this place of *Daniel*, the Angel fixing the Beginning of the time limited unto the *going forth of the Decree to build Jeruſalem*, there being ſeveral Decrees, at ſeveral ſeaſons, made as it ſhould ſeem to that purpoſe, they are not agreed from which of them preciſely to begin the Account; So *Paul* affirming, that the *four hundred and thirty years* began with the giving of the Promiſe unto *Abraham*, it having been ſeveral times, and at ſeveral ſeaſons ſolemnly given unto him, there is great queſtion from which of them the Computation is to take its *date* and Beginning. And yet as notwithſtanding this difficulty never any man doubted, but that the years mentioned contained the time of *Abraham's* and his Poſterities being in *Ægypt*; no more notwithſtanding the difficulties and difference pleaded about the computation of theſe *Weeks of Daniel*, did ever any doubt but that the time limited in them, was that allotted unto the Judaical Church and State, untill the coming of the Meſſiah. The like difference there is amongſt *Learned men* about the Beginning and Ending of the ſeventy years in *Jeremiah*, allotted unto the *Babyloniſh* Captivity; and that becauſe the people were carried Captive at three different times by the *Babylonians*.

There is therefore indeed no weight in this exception, which is taken meerly from the weakneſs and imbecility of the minds of men, not able to make a perfect Judge-

ment concerning ſome particulars in this *divine account*, which, as we ſhall afterwards manifeſt, is of no great importance as to the principal, yea only End of the Prediction it ſelf, whether we can do ſo or no. But yet that this difficulty is not ſo *inextricable* as is pretended, but as capable of a fair Solution, as any computation of time ſo far paſt and gone, we ſhall I hope ſufficiently evidence in the account that ſhall be ſubjoyned unto our Expoſition and Vindication of the Prophecy its ſelf.

§. 4. From this general Conſideration, the *Learned Author* proceeds to give five particular Reaſons to prove his intention, which we ſhall examine in their order. And the *firſt* is as followeth.

Becauſe, ſaith he, *in no place of the New Teſtament this Prophecy is uſed againſt the Jews to prove the Meſſiah already come.*

Anſw. Might this Reaſon be allowed as cogent, it would diſarm the Chriſtian Church of the principal Teſtimonies which in the Old Teſtament it hath alwayes reſted in, to prove that the *Meſſiah* is long ſince come, and that *Jeſus of Nazareth* is he. For as any of that nature are ſparingly recorded in the Writings of the Goſpel, ſo of the moſt evident and illuſtrious unto that purpoſe, there is no mention at all therein. And it is moſt evident, that as well in dealing with the *Jews*, as in his inſtruction of his own Diſciples, the Lord *Jeſus* made uſe of innumerable other Teſtimonies, then what are recorded in the Books of the *New Teſtament*. So alſo did his Apoſtles, and other Primitive Teachers of the Goſpel. Hence are *they* ſaid to prove *Jeſus* to be the Chriſt out of *Moſes* and the *Prophets*, and *he* to have inſtructed his Diſciples out of *Moſes* and all the Prophets in the things concerning himſelf; and yet the particular places, whereby the one and other was performed, are not recorded.

Beſides, this Reaſon laboureth under another unhappineſs, which is, that it is grounded upon a miſtake. For indeed this Prophecy is expreſly made uſe of in the New Teſtament, to denote the time by us allotted unto it; and that by our Lord Jeſus Chriſt himſelf. For *Matt.* 24. *v.* 15. ſpeaking of the deſtruction of *Jeruſalem*, which according unto this Prediction, was immediately to ſucceed upon his coming and ſuffering, he ſayes unto his Diſciples, *When ye ſhall ſee the Abomination of Deſolation ſpoken of by* Daniel *the Prophet ſtanding in the Holy Place*, (*who ſo readeth, let him underſtand*) *then let them which be in* Judæa *flee into the Mountains*. That which here is called βδέλγμα τῆς ἐρημώσεως, or שׁקוּצים משׁמם, as the words of the *Evangeliſt* are inſerted into the *Verſion* of the *LXX.* in this place; is, על כנף שקוצים משמם, the *Deſolater*, or *Waſter over a Wing of abominations*; that is, as *Luke* interpreteth the words, *an Army compaſſing* Jeruſalem *unto the deſolation thereof*, *Chap.* 21. *v.* 20. Wherefore our Saviour expreſly applying this Prophecy of *Daniel* to the Deſtruction of *Hieruſalem*, which was the conſequent of his Paſſion, he plainly declares, that in his Suffering, and the Deſolation that enſued on the *Jews*, this whole Prediction and limitation of time is fulfilled, and ought not to be ſought after in any other ſeaſon of the Church. And this is abundantly ſufficient, not only to render the foregoing Reaſon utterly uſeleſs; but alſo to *ſuperſede* all the following Conſiderations and Arguments, as thoſe which contend directly againſt the Interpretation of this Prophecy given us by the Lord Chriſt himſelf. But yet having made this entrance, we ſhall examine alſo the enſuing Reaſons in their Order.

§. 5. It is added therefore Secondly, *If the reſtauration of the City*, v. 25. *is of the material* Jeruſalem *after* Nebuchadnezzars *Captivity*, *it muſt begin in the firſt year of* Cyrus, *from which time ſeventy weeks of years*, *will fully expire long before the Birth of Chriſt.*

Anſwer. There are ſundry Learned Men who deſpair not to make good the computation from the firſt of *Cyrus*, whoſe Arguments it will not be ſo eaſie to overthrow, as to make their failure in *Chronologie*, to be the foundation of ſo great an inference, as that here propoſed, namely, that the coming of the *Meſſiah* is not intended in this Prophecy. But we ſhall afterwards prove, that there is not only no neceſſity, that the Decree mentioned for the Reſtauration of *Jeruſalem*, *v.* 25. ſhould be thought to be that made in the firſt year of *Cyrus*, that indeed it is impoſſible that any ſuch Decree ſhould be intended: ſeeing no ſuch was made by him, but only *one* about the re-edifying of the Temple, which here is no reſpect unto. Another Decree therefore expreſs to what the *Angel* here affirmeth, we ſhall diſcover, from whence unto the ſufferings of Chriſt, the *ſeventy Weeks* are an exact meaſure of time.

§. 6. He adds Thirdly, *The firſt diviſion of the ſeventy Weeks*, *is ſeven Weeks of years*, v. 25. *The end whereof is expreſly characterized by the ſetting up of a Meſſiah Governour*, *which cannot be verified in the ſetting up of the firſt Governour of the Jews after the Captivity*, *much*

much leſs of Chriſt. For Zerubbabel *was ſet up in the Beginning, and Chriſt long after the End of all. No other Governour can be meant after the firſt; becauſe the ſetting up of one, pointeth at the firſt. Therefore if the ſeven Weeks end not in the ſetting up of* Zerubbabel, *or Chriſt, as they cannot, then they cannot be verified in the material ſtate of* Jeruſalem *after the Captivity of* Babylon.

Anſwer. This exception fixeth on one of the greateſt difficulties in the Text, which yet is not ſuch as to bear the weight of the Inference that is here made from it. For the Argument from the Diviſion of the time in the Text, is of this importance: Becauſe it is ſaid, *That from the going forth of the Decree to build* Jeruſalem *unto Meſſiah the Prince ſhall be ſeven weeks, and threeſcore and two Weeks the Street ſhall be built again, and the Wall in troublous times*; Therefore if the ſeven Weeks end not in the ſetting up of *Zerubbabel*, or *Chriſt*, they cannot be verified in the material State of *Jeruſalem* after the Captivity. Now I ſee not the force of this Argument. For the words may have another Interpretation, and the ſeparating of the ſeven Weeks from the LXII, as all of them from the *LXX.* before mentioned, excluding one out of the Diſtribution, may be to another end, then to denote, either the ſetting up of *Zerubbabel*, which aſſuredly they did not, or the coming of Chriſt, which they extend not unto. In brief, they do not preciſely aſſert, that at the End of the *Seven Weeks Meſſiah* the Prince ſhould be; for although they are diſtinguiſhed from the other for ſome certain Purpoſe not expreſſed, as to the Determination of the time of the coming of the *Meſſiah*, they are to be joyned with the *ſixty two Weeks*, as is expreſly affirmed in the following words. Now not to prevent my ſelf in what is more largely afterwards to be inſiſted on, in the Expoſition of the ſeveral paſſages of this Prophecy, after a full conſideration of what ſundry learned men have offered for the ſolving of this Difficulty, I ſhall here briefly propoſe my apprehenſions concerning it, which I hope the Candid and *Judicious Reader* will find to anſwer the Conduct of the Context, and Deſign of the place.

Firſt, I fix it here as unqueſtionable, that the whole ſpace of *Seventy Weeks* doth preciſely contain the time, between the going forth of the Decree, and *the Unction of the Moſt Holy*, with his Paſſion that enſued, ſome few years of the laſt *Week* remaining, not reckoned on to keep the Computation entire by weeks of years. This is ſo expreſly affirmed, v. 24. that the Interpretation of all that enſues is to be regulated thereby. And this, as we ſhall afterwards prove, ſo here we take it for granted, as the *Hypotheſis* on which the preſent difficulty is to be *ſolved*. There is then a Diſtribution of theſe LXX. *Weeks* into VII, LXII. and One; upon the account of ſome remarkable events, happening at the diſtinct expiration of thoſe ſeveral parcels of the whole ſeaſon, *v.* 25. We have two portions of this time expreſſed; namely VII. Weeks, and LXII Weeks, and two Events attending them, *Meſſiah the Prince*, and the building of the Street and Wall. *From the going forth of the Decree to reſtore and to build* Jeruſalem, *unto Meſſiah the Prince ſhall be ſeven Weeks, and threeſcore and two Weeks the Street ſhall be built again, and the Wall in troublous times.* The two Events here mentioned did enſue the two diſtinct parcels of time limited, but not in the Order which the words at firſt view ſeem to repreſent, as is evident from the Context. For as the *Meſſiah* did not come at the Expiration of the *VII. Weeks*, ſo the *LXII. Weeks* were not expired before the *building of the City*; nor is that mentioned as the Event deſigned by the whole ſpace of *LXIX. Weeks*, but as that which ſhould fall out in ſome interval of it; for the Prophecy iſſues not in the Reſtauration, but Deſolation of the City. §. 7.

The Angel therefore expreſſeth the diſtinct diviſions of time, and the principal diſtinct events of them, but not the *Order* of their accompliſhment. For the natural Order of theſe things, is, that in VII. Weeks, the building of the City, *Wall and Street*, ſhould be finiſhed, and in LXII. Weeks after the Meſſiah ſhould be cut off. And this is evident from the *Text*; for as the *building of the City* can no way be ſaid to be after the *LXII. Weeks*, but in and after the ſeven, which was the ſeaſon wherein the Decree was executed; ſo the *cutting off the Meſſiah*, is expreſly ſaid in the *next verſe*, to be after thoſe *LXII. Weeks*, which ſucceeded unto the *VII. Weeks* wherein the Reſtauration of the City was finiſhed. And to ſuppoſe the *Meſſiah* in *v.* 25. not to be the ſame with the *Meſſiah v.* 26. and the Moſt Holy, *v.* 24. is to confound the whole order of the Words, and to leave no certain ſenſe in them. For the ſingle remaining *Week*, the uſe of it ſhall be afterwards declared. This diſtinction therefore of the ſeveral portions of the whole time limited, doth rather confirm our Application of this *Prophecy*, then any way impeach the Truth or Evidence of it.

It is added Fourthly, That *the cutting off the Meſſiah here ſpoken of, is expreſly joyned* §. 8.

with the deſtruction of the City in one Week, to be accompliſhed the laſt ſeven years; whereas Chriſt ſuffered above thirty years before the deſtruction of the Materiall Jeruſalem, v. 26, 27.

Anſwer. There appears no ſuch thing in the Text. The deſtruction of the City and People is only mentioned as a conſequent of the cutting off, and rejection of the *Meſſiah*, without any limitation of time wherein it ſhould be performed; and *de facto* it ſucceeded immediately in the cauſes of it, and direct tendency thereunto.

§. 9. In the laſt place he ſayes, *Thoſe Phraſes*, v. 24. *to finiſh the Tranſgreſſion, to make an end of ſin, to purge iniquity, and to bring in everlaſting Righteouſneſs, are manifeſt Characters of the time of the end, as ſhall be ſhewed.*

Anſw. But why are not the other Ends expreſſed in the Prophecy, namely, *to ſeal up Viſion and Prophecy, and to annoint the Moſt Holy*, here mentioned alſo? Why is that Phraſe לכפר עון, tranſlated, to *purge iniquity*; whereas it rather ſignifies, *to make Atonement or Reconciliation for iniquity?* Is it not becauſe it would be very difficult to make any tolerable application of theſe things unto the ſeaſon, which is called *the time of the End?* In brief, theſe things are ſo proper, ſo peculiar unto the Lord Chriſt, and the work of his Mediation; that in their firſt, direct and proper ſenſe, they cannot be aſcribed unto any other things or Perſons, without ſome impiety. And there is no reaſon why we ſhould here wreſt them from their native and genuine ſignification; all which will be fully manifeſt in our enſuing Expoſition of the words themſelves.

§. 10. I ſhall not here inſiſt on thoſe Reaſons and Arguments whereby we prove the true and only *Meſſiah* to be intended in this Prophecy: For as they are needleſs unto *Chriſtians*, who are univerſally ſatisfied with the truth hereof, ſo we ſhall from the Context and other Evidences, immediately confirm them againſt the Modern *Jews*, and their Maſters. In the mean time wholly to remove this *unexpected Objection* out of our way, I ſhall ſhew the invalidity of thoſe pretences which the ſame Learned Author makes uſe of to countenance his Application of this whole *Angelical Meſſage* unto the *Chriſtian* Churches of theſe latter dayes, which are theſe that follow.

§. 11. Firſt, ſaith he, *Becauſe the effects Characterizing the end of thoſe years, the conſuming of tranſgreſſion, and the bringing in of everlaſting righteouſneſs, are effects to be accompliſhed in the Chriſtian Church at the fall of Antichriſt.* Iſa. 1. 25, 26, 27, 28. and 27. 19. Apocal. 21. 27.

Anſw. Theſe are but ſome of the effects mentioned, and one of them not rightly expreſſed; there are others in the Prophecy, *as the Annointing of the moſt Holy, and cutting off the Meſſiah*, that can with no colour of probability be applyed unto that ſeaſon. (2.) However ſomething *analogous* unto what is here ſpoken of as an effect and product of it, may be wrought at another time in the conformity of the *Church* unto its *Head*, yet properly and directly as here intended, they are the immediate effects of the annointing, death and ſufferings of Jeſus Chriſt. (3.) The places quoted out of *Iſaiah* have no reſpect unto the Churches of the latter dayes, other then all Scripture hath which is written for their Inſtruction. (4.) The things mentioned, *Apoc.* 21. *v.* 27. are effects of this work of Chriſt in and towards his Church, not the work its ſelf here expreſſed, as the firſt view of the place will manifeſt.

§. 12. He adds, *In the other Prophets, the Reſtauration of the Chriſtian Church from the* Babylon *of Antiochriſt, is in like Types proportionably repreſented.* Iſa. 10. & 11. & 13, 14. Jer. 50. & 51. Apoc. 14. 6. 7, 8. & 16. 19. & 15. 7. & 18. 2, 10, 21.

Anſw. I know not what is underſtood by, *repreſented in the like Types*; Here are no *Types* in this Prophecy, but a naked Prediction of the State and continuance of the *Judaical Church* untill the coming of the *Meſſiah*, and of the Work that he ſhould accompliſh at his coming, with the effects and conſequences thereof. To allow Types in theſe things, is to enervate all the Prophecies which we have of him in the Old Teſtament. (2.) The places directed unto in *Iſaiah* and *Jeremiah*, intend not the deliverance of the *Chriſtian Churches*, unleſs it be κατὰ δεύτερον σκόπον, and that in expreſſions no way coincident with, or ſuited unto this Prophecy. (3.) Where any thing is repreſented in *a Type*, there muſt be an accompliſhment of ſomewhat anſwerable unto it in the *Type* its ſelf; and ſuch was the deliverance of the *Iſraelites* from *Babylon* of old inſiſted on by thoſe Prophets. But here our Author allows no ſuch *Type*, but refers the whole Prophecy, firſtly and only unto the Chriſtian Churches. (4.) In the *Revelation* indeed the deliverance of the Churches of Chriſt from *Antichriſtian* Perſecution is foretold, which hinders not but that the coming and ſuffering of the *Meſſiah*, may be immediately intended, as undoubtedly it is, in this place.

He

He ſayes, Thirdly, *In all other Prophecies of* Daniel *the main ſubject of them is the Hiſtory of Antichriſt, the Waldenſian Saints and their Succeſſors, reſtored and reduced out of Antichriſtian Captivity*: See *Chap.* 7. & 2. & 8. & 10, 11, 12. §. 13.

Anſw. This is *Petitio Principii*, and hath no foundation, but the arbitrary *Hypotheſis* of our Author; and it ſeems ſtrange that there ſhould be ſo many Prophecies of the Churches of Chriſt, and none amongſt them of Chriſt himſelf: For this is far from the *Genius* and ſtrain of the Old Teſtament, all the principal Prophecies whereof firſtly and directly intend him, and the Church only as built on him. (2.) Grant therefore, (for we will not needleſly contend) that ſome of thoſe Prophecies may concern theſe latter times, it doth not at all follow that this alſo muſt ſo do; conſidering the great variety of *Daniels Viſions*, and there are Arguments unanſwerable that it doth not do ſo, as will afterwards appear.

It is added fourthly, That *the parallel proportion of phraſe argueth the annointed Prince*, v. 25. *to be the Prince of the Covenant*, Chap. 11. 22. *which there doth ſignifie the Princes of the* Waldenſes. §. 14.

Anſw. (1.) That expreſſion משיח נגיד, *v.* 25. is not well rendered the *Annointed Prince*. It is Meſſiah the Prince, King, or Leader; as all Tranſlations what ever agree. And indeed this is, if not the only, yet far the moſt ſignal place in the whole Old Teſtament wherein the promiſed Redeemer is directly called the MESSIAH, whence his uſual Appellation in both Churches, *Judaical* and *Chriſtian* is taken. For there is not above one place more where he is immediately and directly ſo called, and not in his *Types*; neither is that place without Controverſie. To interpret this expreſſion therefore in this place otherwiſe, is to take away the foundation of that *Name* of our Redeemer, by which the Holy Ghoſt in the *New Teſtament* doth principally propoſe him unto our Faith and Obedience; which certainly would be *in prejudicium fidei Chriſtianæ*. (2.) The *Prince of the Covenant*, *Chap.* 11. *v.* 22. in thoſe wars of *Antiochus Epiphanes*, or Perſecutions of Antichriſt, (I determine not whether) may be another from *Meſſiah the Prince* here promiſed.

The ſtreights of times, he ſayes Fifthly, *v.* 25. *and the deſtruction of the City*, *v.* 26. *do fitly agree to the Antichriſtian Perſecution*: See *Chap.* 8. 24. 11. 23. §. 15.

Anſw. They do more fitly agree to the times of the building of *Jeruſalem*, and laſt deſtruction thereof, concerning which they are ſpoken. All *Streights* and Deſtructions have ſomewhat alike in them, wherein they may ſeem to agree; but it doth not thence follow, that one is intended in the *Prediction* of another.

It is further urged, *The effects of the laſt weeks, are parallel with the Antichriſtian Perſecution deſcribed*, Apoc. 11. *For as the Chriſtian Church is in both places ſignified by the Holy City*, Apoc. 11. 2. *with* Dan. 9. 26. *and ſtreights of time ſaid in both places to go before the laſt afflictions*, Apoc. 11. 5, 3, 7. *with* Dan. 9. 25. *ſo the laſt afflictions are alſo propoſed with marvellous agreement; thoſe three years and an half of Tyranny over the conquered Saints in the end of the Perſecution; here half a week of years, that is preciſely three years and an half cut out for the ſame end. The War immediately preceding the foreſaid Triumph*, Apoc. 11. 7. *here in like manner.* §. 16.

Anſw. (1.) The *likeneſs* of Phraſes and Expreſſions in ſetting out different Events agreeing only in ſome generalls, eſpecially in the Predictions that concern Chriſt and his Church, which is *predeſtinated* to be conformed unto him, is ſo frequent in the Prophecies of the Old Teſtament, that nothing unto the purpoſe of this Learned Author, can be concluded from ſuch an Obſervation concerning theſe places. (2.) The *Chriſtian Church* is not intended by the *Holy City*, *Dan.* 9. *v.* 26. but expreſly that City, which was to be built upon the *Decree of the King of Perſia*, whoſe condition was revealed unto *Daniel* upon his prayer for it, and about it. (3.) It is no wonder that there ſhould be *Streights* before Deſolations, at all ſeaſons of them whatever. (4.) The *half week cut off from the reſt of the weeks*, is not to be three years and an half of Perſecution, Tyranny and Triumph; but on the contrary, it is deſigned for the *Confirmation of the Covenant*, by the Preaching of the Goſpel; ſo that here is nothing of the *parallelism* pretended in the places compared.

He proceeds; *From the beginning of the ſecond half of the laſt week, or of the three years and an half, a Prince is ſaid to cauſe the Sacrifice and Oblation to ceaſe*; v. 27. *a Phraſe aſcribed unto Antichriſt*, Chap. 8. 11. & 11. 31. §. 17.

Anſw. I have ſhewed before that the *ſimilitude of Phraſes* in different places, is no ground to conclude a *coincidence* of the ſame things intended. (2.) The Phraſes are not the ſame, nor alike in the places compared. Concerning him who is ſpoken of

Chap.

Chap. 8. 12. it is ſaid, והרם התמיד, and of them, *Chap.* 11. 32. והסירו את התמיד, *they ſhall take or remove away the continual* Offering; that is, hinder the obſervation of it, and attendance unto it, when it ought to be obſerved. Of the Prince, *Chap.* 9. *v.* 27. it is ſaid, ישבית זבח ומנחה, *he ſhall cauſe to ceaſe Sacrifice and Offering*; ſo that *de jure*, they ought no more to be obſerved.

§. 18. *In the ſame time*, ſaith he, *the ſaid Prince is ſaid*, v. 27. *for the overſpreading of abominations to make deſolate*; *a phraſe attributed unto Antichriſt*, Chap. 8. 12, 13. & 11. 31. *there ſaid to ſet up the abominations making deſolate.*

Anſw. Although great deſolations and deſtructions being treated of in all theſe places, it would not be ſtrange, if the ſame Author ſhould expreſs the *alike* events in the *ſame* terms; yet thoſe which we are referred unto, are not the ſame in the *Original*, nor of any conſiderable correſpondency. And the like may be ſaid of another inſtance, which he adds in the ninth place, between an expreſſion, *Chap.* 9. *v.* 27. and *Chap.* 11. *v.* 36. wherein is no agreement at all, and the places treat directly of things different, yea contrary.

§. 19. It is added in the laſt place, *That as in the ſeventy Weeks, the diviſion of the ſeven from the ſixty, and of both from the one Week, are unapplicable to the material reſtauration out of real* Babylon, *ſo they will exactly and preciſely agree to the Reſtauration out of Antichriſtian* Babylon, *as ſhall be ſhewed.*

Anſw. That the diſtribution of the LXX. Weeks mentioned in the Text, is applicable unto the continuance of the Judaical Church and State, with the coming of the *Meſſiah*, and the accompliſhment of his work, hath been in part already ſhewed, and ſhall be fully cleared in our enſuing *Expoſition* of the place. (2.) Unto the exact anſwering of it unto the *Reſtauration of the Church from Antichriſtianiſm*: I ſhall only ſay, that if men may be allowed to fix *Epocha's* arbitrarily at their pleaſure; and make applications of what is ſpoken in any place of Scripture, unto what things and perſons they pleaſe, there is no doubt, but that they may make their *own imaginations* to adhere and agree well enough together.

§. 20. This brief view we have taken of the Reaſons of this *Reverend Author*, both thoſe whereby he endeavours to prove, that in this Prophecy, the coming of the *Meſſiah* is not intended, and thoſe whereby he would induce a perſwaſion, that the whole of it, is not only applicable unto, but alſo doth directly intend the ſtate and condition of the Church in theſe latter dayes, whereby whether he hath evinced his intention, and whether his Arguments are ſufficient to diſpoſſeſs us of the *Catholick Faith* of the Church in all Ages, concerning the ſenſe and importance of this *Angelical* Meſſage unto *Daniel*, is left unto the Judgement of men ſober and learned. For my part, I ſhall take it for granted, that they are all of them ſo far removed out of our way, as that we may proceed with our deſigned Explication and Vindication of this Prophecy from the exceptions of the *Jews*, without any diſturbance from them.

§. 21. There are three things that in this *illuſtrious Prophecy*, offer themſelves unto our conſideration. Firſt, The general Teſtimony given unto the coming of the *Meſſiah*, and the limitation of time wherein he ſhould ſo come.

Secondly, The eſpecial ſenſe of the words in the ſeveral paſſages of it, and the diſtinct Prophecies contained in them.

Thirdly, The *Chronological* computation of the time deſigned, in an exact account of the ſpace of time limited from the beginning unto the end.

The *Firſt* of theſe is that wherein principally we have to do with the *Jews*; namely to prove from hence, that there was a time limited and determined for the coming of the *Meſſiah* which is long ſince expired. And all things herein we ſhall find clear and evident. Both the ſpace of time limited, and the ſeveral *coincidencies* of its expiration are ſufficiently manifeſt. In the ſecond alſo we have to deal with them in order unto the confirmation of the former. In both theſe the latter *Maſters* have ſtudiouſly endeavoured to caſt difficulties and perplexities on the words, which muſt be removed, by the conſideration of their uſe and genuine importance, with the *ſcope* of the *Prophecy*, and the help unto the underſtanding of it, which is contributed from other places of Scripture. The third is attended with ſundry entanglements, which although they are not abſolutely inextricable, yet are ſuch in reſpect of ſome minute parts of calculation, as will not ſuffer us to ſo *demonſtrative a certainty*, as that all men ſhould be compelled to acquieſce therein. This is ſufficiently manifeſted in the different calculations of the moſt Learned of the antient and later *Writers* who have laboured in this ſubject. In reference therefore hereunto, I ſhall do theſe two things,

things; First, Manifeſt that our Argument from this place, is not at all concerned in the exact *Chronological Computation* of the times, whereunto the accompliſhment of this Prophecy relates. And Secondly, Shall demonſtrate that this difficulty is conquerable, by giving a clear and ſatisfactory account of the time ſpecified and limited, ſuch as is not liable unto any Material Objection.

§. 22. First, It is evident in general that here is given out by the Holy Ghoſt himſelf, a computation of the Time wherein the *Meſſiah* was to come, and to perform the work allotted unto him. And this gives warrant unto the kind and nature of Argument which we now inſiſt upon. No ſmall part this was of the Churches Treaſure of old, and a bleſſed Guide it would have been unto the Faith and Obedience of them concerned therein, had it been diligently attended unto. But having ſinfully neglected it in its ſeaſon, they have ever ſince wickedly oppoſed it. To *Daniel* it was granted as a great favour, relief and priviledge, upon his deep humiliation and fervent ſupplications, as himſelf records. *Whileſt*, ſaith he, *I was ſpeaking and praying, (with faſting, ſackloth, and aſhes*, v. 3.) *and confeſſing my ſins, and the ſins of my people* Iſrael, *and preſenting my ſupplications before the Lord my God, for the holy Mountain of my God; yea, whileſt I was ſpeaking in prayer, the man* Gabriel *whom I had ſeen in the Viſion at the beginning, being cauſed to fly ſwiftly, touched me about the time of the evening Oblation: and he informed me, and talked with me, and ſaid,* O Daniel *I am now come forth to give thee ſkill and underſtanding. At the beginning of thy ſupplications the commandment came forth, and I am come to ſhew thee, for thou art greatly beloved; therefore underſtand the matter, and conſider the Viſion, ſeventy weeks, &c.* v. 20, 21, 22, 23. This was the Anſwer that God gave him upon his great and fervent prayer for the Church, and that for his relief, comfort and ſupportment; whence it is evidently manifeſt, that the great *bleſſing of the Church* was enwrapped in it. And the computation of time mentioned, was granted as a light to guide the *Jews*, that they might not ſhipwrack their ſouls at the appointed ſeaſon. But when the time of its accompliſhment drew nigh, they being generally grown dark and carnal, and filled with prejudices againſt the proper work of the *Meſſiah*, wholly diſregarded it. And ſince the miſery that is come upon them for not *diſcerning this time and Judgement*, moſt of them do cry out againſt all computations of time about the coming of the *Meſſiah*, although they are plainly called and directed thereunto by God himſelf. Neither can they conceal the vexation which from hence they receive, by finding the deſign of the Prophecy ſo directly againſt them. Hence this place of *Daniel*, as to the time of the coming of the Meſſiah, as the *fifty third Chapter of Iſaiah*, for his Office and Work, are juſtly eſteemed the racks and tortures of the *Rabbins*. It may not therefore be amiſs in our way to take a little proſpect of their perplexity in this matter.

§. 23. In the *Talmud. Tractat. Sanedrin*, they have laid down this general Rule, *Male pereant qui temporum articulos ſuppetunt quibus venturus eſt Meſſiah.* Or as they expreſs it by a ſolemn Curſe in the name of *Rabbi Jonathan*, a great man among them. תיפח עצמן של מחשבי קיצין, *let their bones rot who compute the times of the end.* And in *Shebet. Jehuda*, (wherein they follow *Maimonides* in *Jad. Chazekah, Tractat. de Regib. cap.* 12.) they give a particular account of that ſolemn Malediction againſt the Computers of times. *It was invented*, they ſay, *becauſe upon the miſtakes of their reckonings, or failings of their calculations, the people are apt to deſpond, and begin to ſuſpect that he is already come.* So openly do they own it to be an invention to ſhelter their unbelief againſt their convictions. Yet this hath not hindered ſome of their chiefeſt *Doctors*, when they hoped to make ſome advantage of it, (as when they ſaw their Diſciples under any diſtreſs enclinable unto Chriſtianity) to give out their conjectures without any reſpect unto the *Talmudical* Curſe. So the Author of *Shalſcheleth Hakkabala* aſſigns the year for the coming of the *Meſſiah* to be the 5335th from the Creation; which according to their computation fell out about the year of the Lord by our account 1575. Another would have it to be in the year 5358, that is, twenty three years after, in the year 1598. *Abarbinel* in his *Comment* on *Iſaiah* comes ſhort of theſe; aſſigning it to the year 5263. or 5294. at the fartheſt; for he had great expectations from the iſſue of the Wars between the *Chriſtians* and *Saracens* that were in his dayes. Their utmoſt conjecture in *Zohar* is upon the year 5408. which with their wonted ſucceſs, fell out in the year of our Lord 1648. or thereabouts. And all theſe *Calculations* were invented and ſet on foot to ſerve ſome preſent exigency.

But the *Talmudical* Curſe and Cenſure is pointed directly againſt them that would conclude

conclude any thing from the account of *Gabriel* given unto *Daniel* in this place. This they plainly acknowledge in a Diſputation which they had with a converted *Jew* before the *Biſhop of Rome* recorded in their *Shebet Jehuda*. Only they would except *Daniel* himſelf, affirming that he was not מחשב, *a Computer of the time*, but ראה, *a Seer*; as though the Queſtion were about the way and means whereby we attain a juſt computation of the time, and not about the thing it ſelf. *Daniel* received the knowledge of this time by Revelation, as he did the time of the accompliſhment of the Captivity, though he made uſe of the computation of time limited in the Prophecy of *Jeremiah*; but in both he gives us a perfect Calculation of the time, and ſo cannot be exempted from the Talmudical Malediction. And I mention theſe things in the entrance of our Conſiderations of this Prophecy, to manifeſt how far the Jews deſpair of any tolerable defence of their cauſe, if the things recorded in it be duly weighed. This then we ſee in general, that the Holy Ghoſt directed the Church to compute the time of its ſpiritual deliverance by the coming of the *Meſſiah*, no leſs evidently then he did that of their temporal deliverance from the *Babylonian* Captivity. Neither are there more differences among *Chriſtians*, about the preciſe beginning and ending of *Daniels* LXX. weeks, then were and are about the beginning and ending of the LXX. years of *Jeremiah* amongſt the *Jews*. This Rule was given them by God himſelf, to direct and guide them, if they would have attended unto it, in that darkneſs, and under thoſe prejudices, which the coming of the *Meſſiah* was attended withall.

§. 24. And it is obſervable, that although it was not the will of God, that they ſhould exactly know the year and day of the accompliſhment of this Promiſe, or that they could not attain unto it, or had loſt the Tradition of the ſenſe of it, yet about the end of the time pointed unto in this *computation*, they were all of them raiſed up to a great expectation of the coming of the Meſſiah. And this is not only evident from the *Goſpel*, wherein we find that upon the firſt preaching of *John Baptiſt*, they ſent unto him to know whether he were the *Meſſiah* or no, and were all of them in expectation and ſuſpenſe about it, untill he publickly diſavowed any ſuch pretence, and directed them to him who was ſo indeed; but alſo from ſundry other Teſtimonies which themſelves can put in no exception unto. Their own Hiſtorian tells us, that what principally moved and inſtigated them to undertake an unequal War with the *Romans*, was the *ambiguity* (as he thought) *of the Oracle, that about that time one of their Nation ſhould obtain the Monarchy of the world*; *Joſeph. de Bell. Judaic. lib. 7. cap. 12.* which he to play his own Cards, wreſted unto *Veſpaſian*, who was far enough from being one of their Nation. Now *Divine Oracle* about the coming of the *Meſſiah* at that ſeaſon they had none but this of *Daniel*. And ſo renowned was this *Oracle* in the world, that it is taken notice of by both the Famous *Roman* Hiſtorians, who wrote the occurrences of thoſe dayes. *Pluribus perſuaſio inerat antiquis Sacerdotum literis contineri, eo ipſo tempore ut valeſceret Oriens, præfectique Judæa, rerum potirentur*; ſaith *Tacitus*, *Hiſtor. lib. 5. Many had a perſuaſion, that there was a Prophecy in the antient ſacred Books, that at that time the Eaſt ſhould prevail, and that the Governours of* Judæa *ſhould have the Empire of the world.* And *Suetonius*, in the life of *Veſpaſian*; *percrebuerat toto Oriente vetus & conſtans opinio, ut eo tempore Judæa præfecti rerum potirentur. An antient and conſtant perſuaſion was famous all over the Eaſt, that at that time Governours of Judæa ſhould have the Empire*: and this, as he adds, drew the *Jews* into their Rebellion and War againſt the *Romans*.

Now this *Oracle* was no other but this Prophecy of *Daniel*, whoſe accompliſhment at that time the *Jews* all over the *Eaſt* expected. And they acknowledge in their *Talmud*, that they were made prodigiouſly obſtinate in the War they had undertaken againſt the *Romans*, by their continual expectation every day and moment, that their Meſſiah who was to come about that time, would appear for their relief: For becauſe of ſome expreſſions in this Prophecy, they alwayes looked for his coming in ſome time of great diſtreſs. But this through their luſts and blindneſs was hid from them, that their diſtreſs indeed aroſe from their rejection of him, who was come, and had actually called them unto that Repentance, which alone would have prevented it. And this perſwaſion that the *Meſſiah* was to come at, or about the end of *Daniels Weeks*, and that thoſe *weeks* were now come to an end, was ſo fixed in their minds, that when they found, that he came not, as they thought, according unto their expectation, they attempted to make a *Meſſiah* themſelves, even the famous *Barcoshi*, which proved the means and cauſe of their utter extirpation out of the Land of *Canaan*, as hath been declared. Thus was it with them of old, whoſe poſterity through obſtinacy in

their

their unbelief, do now *curſe* all that compute the time of his coming, and confounding it with his ſecond appearance at the end of the world, caſt it off to the laſt day, or a ſmall proportion of time immediately preceding it.

The Prophecy its ſelf, (that we may return to its conſideration) contains a mixture of things good and deſirable with thoſe that are terrible and dreadful. That there is a prediction of things terrible and *pœnal* in deſtructions and deſolations upon or after the cloſe of the LXX. weeks, is both plain in the *Text*, and acknowledged by the *Jews*. That there is any thing of Mercy, Love and Grace contained in the words, ſome of them deny. This courſe takes *Abarbinel* in his מעיני ישועה, *Springs* or *Fountains of Salvation.* §. 25.

But this figment is directly contrary to the whole Prophecy, the context, and expreſs words of the Text. The *Viſion* its ſelf was granted unto *Daniel* in anſwer unto his prayer. That the deſign of his ſolemn ſupplication, was to obtain Mercy and Grace for *Iſrael* is alſo plainly ſet down. The Anſwer is given him in a way of Mercy and Love, and for his Conſolation in his great diſtreſs: And is it not ſtrange that the Spirit of God ſhould direct him to pray ſolemnly for Grace and Mercy, and give him a bleſſed Anſwer for his comfort and ſupportment, which ſhould contain nothing at all of the Mercy prayed for, but only terrifie him with Wars, Deſolations and Deſtructions? As ſuch an Apprehenſion hath nothing in the Scripture to warrant it, ſo it is altogether diſſonant from Reaſon. Beſides the things mentioned and ſummed up, *v.* 24. contain the very extract of all the good things that ever were promiſed unto the Church from the foundation of the world; and which it had for many Ages been nouriſhed with the expectation of. But theſe things will be more particularly evinced in our enſuing Diſcourſe.

For the Computation its ſelf, the *Jews* univerſally acknowledge, that the *Sevens* here denote *ſevens of years*; So that the whole duration of the *LXX ſevens* comprizeth *four hundred and ninety years.* This is granted by *R. Saadias Hagaon*, *Jarchi*, and *Kimchi* on the place. Here we have no difference with them, nor others. For it were loſt labour to divert unto the conſideration of the fancy of *Origen*, who *Homil.* 29. *in Matthew* would have every *ſeven* to contain *LXX. years*, ten years to each day, and the account to begin at the creation of the world, making the whole ſumm of years to be 4900. which expired as he thought at the coming of Chriſt. *Apollinaris* alſo indulged to a more vain imagination, ſuppoſing the Prophecy to give an account of the whole ſpace of time, from the death of our Saviour unto the end of the world. §. 26.

But theſe fancies are exploded by all; both Jews and Chriſtians are generally agreed, that the preciſe duration of the time determined, is four hundred and ninety years; and not to extend farther then the deſtruction of *Jeruſalem* by *Titus*; whether it reach ſo far or no, ſhall afterwards be diſcuſſed. That which we have to prove and eſtabliſh from this Prophecy againſt the *Jews*, is, Firſt, That the true and only *Meſſiah* promiſed unto the Fathers, is here ſpoken of; and the time of his coming limited. Secondly, That he was to come, and to diſcharge his work before the expiration of the *LXX weeks*, or four hundred and ninety years from their proper date, that is, before the *Sacrifice and Oblation* were cauſed to ceaſe, in the deſtruction of the City and Temple. Theſe things, if we clearly evince from the *Text*, we have ſatisfied our Argument, and confirmed that the *Meſſiah* is long ſince come. Neither are we as to the importance of the Teſtimony its ſelf, concerned in that *Chronological* computation of the time limited, which we ſhall afterwards enquire into. The firſt thing incumbent on us, is to prove, that it is the true and only *Meſſiah*, and his coming that is here ſpoken of. And this we ſhall do, (1.) From the *Context* and ſcope of the Prophecy. (2.) The *Name* whereby he is called. (3.) The *Work* aſſigned unto him. (4.) The *general confeſſion* of the *Jews* of old. (5.) The follies and open miſtakes of the *latter Jews*, in ſubſtituting any other thing or Perſon in his ſtead.

Firſt, The *Context* and ſcope of the place, evidence him to be intended. This in general was before declared. It was about the greateſt concernment of that people, that *Daniel* had newly made his ſupplications. The Anſwer given, him is as the Angel declares, ſuited unto his deſires and requeſts; and it contained an account of their ſtate and condition, untill the conſummation of all things that concerned them. The *End* of that people, or that for whoſe ſake they were a Church and people, was as we have demonſtrated, the bringing forth of him, in whom *all the Nations of the* §. 27.

earth ſhould be bleſſed. Untill this was accompliſhed, it was impoſſible from the Decree and Promiſe of God, that they ſhould fall under an utter rejection, or final deſolation. But this is plainly foretold, as that which ſhould come to paſs at the end of the time here determined, or inſtantly upon it. ישבית זבח ומנחה ועל כנף שקוציים משמם ועד כלה ונחרצה תחך על שומם, *He ſhall cauſe the Oblation and Sacrifice to ceaſe*: that is utterly and everlaſtingly, putting thereby a period and final end unto their Church State and Worſhip. But what then ſhall become of the people? *By a Wing of abominations he ſhall make them deſolate*; or cauſe them to be waſted and laid deſolate, by overſpreading Armies, either in themſelves abominable, or abhorred by them. And in both theſe ſenſes were the *Roman Armies*, כנף שקוציים, *a Wing of Abominations.* Neither was this to endure for a ſeaſon only, but unto a conſummation of the whole, *v.* 27. Now it was inconſiſtent with all the Promiſes of God, and the ſole end of his wiſdom, in all that he had to do with that people, that this deſolation ſhould happen before the production of the *Meſsiah.* It being therefore expreſly ſaid in the Text, that the *Meſsiah* ſhould come before all this were accompliſhed, who can be intended thereby, but he who was promiſed unto the Fathers from the foundation of the world.

Secondly, This whole Revelation was granted unto *Daniel* for his relief in the proſpect that he had of the enſuing calamities of the Church; and recorded by him for the ſupportment thereof in thoſe diſtreſſes, as were alſo thoſe Prophecies of *Haggai* and *Malachi* before inſiſted on. Now the only general Promiſe, which God for the conſolation of his Church of old renewed unto them in all Ages, was this concerning the *Meſsiah*, wherein all their bleſſedneſs was enwrapped. This we have already manifeſted from *Moſes* and all the *Prophets*, who enſued in their ſeveral Generations. And he is therefore here no leſs intended.

Thirdly, What ever Benefit, Priviledge or Advantage the Church had any ground or Reaſon to expect from the Promiſes of God at the coming of the *Meſsiah*, they are all here expreſſed, as we ſhall immediately declare. And we may truly ſay, that if the things mentioned, *v.* 24. were to be wrought by any other then the *Meſsiah*, the Church had much more reaſon to deſire him, then the *Meſsiah* himſelf, as for any other work which remained for him to do.

Fourthly, Unleſs the *Meſsiah* and his bleſſed work be here intended, there is not one word of comfort or relief unto the Church in this whole Prophecy. For thoſe who deny his coming here to be foretold, are forced violently to wreſt the expreſſions in *v.* 24. unto things utterly alien and forreign from the plain and only ſignification of the words. And how inconſiſtent this is with the deſign of this *Angelical* meſſage, we have before manifeſted. The *context* therefore evidently beſpeaks the true *Meſsiah* to be here intended.

§. 28. Secondly, The *Names* and Titles given unto the perſon ſpoken of, declare who he is that is deſigned. He is called משיח, *Meſsiah*, and that κατ' ἐξοχήν, by way of eminency, and abſolutely. Indeed the very name of the *Meſsiah* as appropriated unto the promiſed ſeed, is taken from this place alone; for it is no where elſe uſed of him abſolutely. His *Meſsiah*, or the *Meſsiah* of the Lord, that is his *annointed* is often uſed; but abſolutely THE MESSIAH, here only. And it is not probable, that the name being uſed but once *abſolutely* in the Scripture, any other ſhould be intended but he alone whoſe name *abſolutely* alone it is. The name therefore ſufficiently denotes the Perſon.

The addition of נגיד, *v.* 25. משיח נגיד, *Meſsiah the Prince*, makes it yet more evident. For as this word is often uſed to denote a *Supream* Ruler, one that *goeth in and out before the people*, in Rule and Government, as 2 *Sam.* 7. 8. 1 *Kings* 1. *v.* 35. 1 *Kings* 14. *v.* 7. and in ſundry other places, ſo it is peculiarly aſſigned unto the *Meſsiah*, Iſa. 55. v. 4. הן עד לאמים נתתיו נגיד ומצוה לאמים; *Behold, I have given him a Witneſs unto the people, a Leader*, (or Prince) *and Commander unto the people.* And thoſe words are thus *Paraphraſed* by *Jonathan*; הא רב לעממיא מכיתיה מלך שליט על כל מלכוותא; *Behold, I have appointed him a Prince to the people; a King, and Ruler over all Kingdoms.* This is משיח הנגיד, *Meſsiah*, the Prince, Leader, or Ruler over all. And נגיד is the ſame with מושל, *Mich.* 5. *v.* 1. the *Ruler*; and רעה, *Ezek.* 34. *v.* 23. the *Shepheard*; and נשיא, the Prince, or אדון, *Mal.* 3. 1. the *Lord.* And to aſcribe this name of משיח נגיד, *Meſsiah* the Prince abſolutely unto any but the promiſed ſeed, is contrary to the whole tenour of the Old Teſtament.

Moreover, he is called, *v.* 24. קדש קדשים, the Holieſt of Holies; the Moſt Holy;

Sanctitas

Sanctitas Sanctitatum in the abſtract, the *Holineſs of Holineſſes*. The Moſt Holy Place in the Tabernacle and Temple was ſo called; but that cannot be here intended. The time is limited, למשח קדש קדשים, to *annoint*, (or to make a *Meſſiah* of) the *Moſt Holy*. But by the Jews confeſſion the Holy Place in the ſecond Temple was never annointed, becauſe it was not lawfull for them to make the *Holy Oyle*. But ſuppoſe it was annointed, it muſt be ſo long before the expiration of theſe weeks, which ended, as they ſuppoſe in its final deſtruction; and in truth not long before. It muſt therefore be the perſon typified by the Holy Place, in whom the fulneſs of the Godhead was to dwell, that is here ſaid to be *annointed*. Had there been any *Targum* on the *Hebrew* Chapters of *Daniel*, we ſhould have better known the ſenſe of the *antient Jews* in this matter then now we do. Some of them in after ages agree with us. *Nachmanides* tells us, קדש קדשים הוא משיח; *this Holy of Holies is the Meſſiah*; המקודש מבני דוד, *who is ſanctified from amongſt the Sons of David*. So He on the place.

Thirdly, The Work aſſigned to be done in the dayes of this *Meſſiah*, here ſpoken of and conſequently by him, declares who it is that is intended. Sundry things there are in the Text belonging unto this Head: As (1.) *Finiſhing of Tranſgreſſion*. (2.) *The making an End of Sin*; (3.) *Making Reconciliation for Iniquity*, (4.) *The bringing in of everlaſting Righteouſneſs*: (5.) *The ſealing up of Viſion and Prophecy*: (6.) *His being cut off, and not for himſelf*. (7.) *Confirming the Covenant with many*. (8.) *Cauſing the Sacrifice and Oblation to ceaſe*. All theſe, eſpecially as coincident, demonſtrate the perſon of the *Meſſiah*. He that ſhall call to mind what hath been evinced concerning the nature of the *firſt Promiſe*, the faith of the antient *Judaical* Church, the Perſon, Office, and Work of the *Meſſiah*, will upon the firſt conſideration of theſe things, conclude that this is he. For we have in theſe things a ſummary of the Old Teſtament, the ſubſtance of all Temple Inſtitutions, the Center of all Promiſes, a brief delineation of the whole work of the promiſed ſeed. Wherefore although it be not an Expoſition of the place that we have undertaken, but meerly a demonſtration of the concernment of the *Meſſiah* therein; yet becauſe the conſideration of the particular expreſſions above mentioned, will give light into the ſtrength of the preſent Argument, I ſhall in our paſſage briefly unfold them. §. 29.

The *firſt* thing deſigned is, כלא הפשע. The time determined for the coming of the *Meſſiah*, is alſo limited, לכלא הפשע, *ad cohibendam prævaricationem*; to reſtrain, forbid, *coerce*, make *an end of Tranſgreſſion*. כלא is to ſhut, to ſhut up, to forbid, to coerce, to refrain, or reſtrain, *Pſalm* 119. *v.* 101. כלאתי, *I have refrained*, or kept my feet from every evil way, *Pſal.* 40. *v.* 12. Thou Lord לא תכלא *wilt not with-hold*, or reſtrain thy mercy from me. So alſo to *ſhut up*, or put a ſtop unto; as *Jerem.* 52. *v.* 3. *Haggai* 1. *v.* 10. 1 *Sam.* 25. *v.* 33. *Pſalm* 88. *v.* 9. Thence is כלא *Carcer*, a Priſon wherein men are put under reſtraint. From the ſimilitude of Letters and Sound in Pronuntiation, ſome ſuppoſe it to have an affinity in ſignification with כלה to *conſummate*, to end, to finiſh. But there is no pregnant inſtance of this coincidence. For although כלה do ſometimes ſignifie to *reſtrain or ſhut up*, as *Pſalm* 74. *v.* 11. yet כלא no where ſignifies to *conſummate*, *finiſh*, or compleat. The firſt thing therefore promiſed with the *Meſſiah*, which he was to do at his coming, was to *coerce* and *reſtrain* Tranſgreſſion, to *ſhut it up* from overflowing the world ſo univerſally as it had done formerly. *Tranſgreſſion* from the day of its firſt entrance into the world, had paſſed over the whole lower Creation like a flood. God would now ſet bounds unto it, *coerce and reſtrain it*, that it ſhould not for the future overflow mankind as it had done. This was the work of the *Meſsiah*. By his Doctrine, by his Spirit, by his Grace, and the Power of his Goſpel, he ſet bounds to the rage of wickedneſs, rooted out the old Idolatry of the world, and turned millions of the Sons of *Adam* unto Righteouſneſs. And the *Jews* who deny his coming, can give no inſtance of any other reſtraint laid upon the prevalency of *Tranſgreſſion* within the time limited by the Angel, and ſo directly deny the Truth of the Prophecy, becauſe they will not apply it unto him unto whom alone it doth belong. §. 30.

The *ſecond* thing to be done at the ſeaſon determined, is לחתם חטאות, *to ſeal up ſins*, τὸ σφραγίσαι; to *ſeal*, or to *ſeal up*. The expreſſion is *Metaphorical*. To *ſeal*, is either to keep ſafe, or to hide, cover and conceal. The former can have no place here, though the word ſeem once to be uſed in that ſenſe, with reference unto ſin. *Job* 14. *v.* 14. But this ſenſe hath a perfect inconſiſtency with what is ſpoken immediately before, and what follows directly after in the Text. And the moſt proper §. 31.

ſenſe of the word is to *cover or conceal*, and thence to ſeal, becauſe thereby a thing is hidden, *Cant.* 4. *v.* 12. Now to hide ſin, or tranſgreſſion in the Old Teſtament is to *pardon* it, to forgive it. As then the former expreſſion reſpecteth the ſtop that was put to the power and progreſs of ſin by the Grace of the *Goſpel*, as *Titus* 2. *v.* 11, 12. ſo doth this the pardon and removal of the guilt of it by the mercy proclaimed and tendred in the Goſpel. And in this way of expreſſion, is God ſaid to *caſt our ſins behind his back*, to *cover them*, and *to caſt them into the bottom of the ſea.* That this was no way to be done but by the Meſſiah we have before evinced. Neither can the *Jews* aſſign any other way of the accompliſhment of this part of the prediction, within the time limited. For ſetting aſide this only conſideration of the pardon of ſin procured by the Mediation of the *Meſsiah*, and there was never any age wherein God did more ſeverely bring forth ſin unto Judgement, as themſelves had large experience.

§. 32. *Thirdly*, This ſeaſon is deſigned, לכפר עון, *to make Reconciliation for iniquity.* To *reconcile iniquity*; ſo our Apoſtle ἑρμηνευτῶς renders this expreſſion, *Heb.* 2. *v.* 17. ἱλάσκεσθαι τὰς ἁμαρτίας; *to reconcile iniquities.* That is, ἱλάσκεσθαι τὸν θεὸν περὶ τῶν ἁμαρτιῶν, to *make reconciliation with God for iniquity*; to make attonement. The ſenſe of the word כפר when applied unto ſin, is known and granted. If it be ſpoken of God, it is to hide, to cover, to pardon ſin, to be gracious unto ſinners; if of men in the uſe of any of his inſtitutions, it is to propitiate, appeaſe, attone, make attonement, or reconciliation, as I have elſewhere at large declared. How this was to be done by the *Meſsiah* hath been already evinced. This was that work for which he was promiſed unto our firſt Parents from the foundation of the world. That he was to do it, we are taught in the Old Teſtament, *how* he did it in the Goſpel. To expect this work of making attonement for ſin, from any other, or to be wrought by any other wayes or means, is fully to renounce the firſt promiſe, and the Faith of the Fathers from the foundation of the world.

§. 33. That which in the *fourth* place is mentioned anſwers the former. To make Reconciliation for iniquities, and להביא צדק עולמים, *to bring in everlaſting Righteouſneſs.* There was a Legal Righteouſneſs amongſt the people before, conſiſting partly in their blameleſs obſervation of the inſtitutions of the Law, and partly in their ritual attonements for ſin, made *annually* and occaſionally. Neither of theſe could conſtitute their Righteouſneſs *everlaſting.* Not the former; for *by the deeds of the Law can no fleſh be juſtified*; that is, not abſolutely, what ever they might be as to the poſſeſſion of the promiſed Land. Not the latter; for as our *Apoſtle* obſerves, the annual repetition of Legal Sacrifices did ſufficiently manifeſt that they could not make perfect them that came unto God by them.

In oppoſition unto theſe, an *Everlaſting Righteouſneſs*, ſuch as is abſolute, perfect, and enduring for ever, is promiſed to be brought in by the *Meſsiah*; the Righteouſneſs which he wrought in his life and death, doing and ſuffering the whole will of God, being imputed unto them that believe. And this צדק עולמים, *Everlaſting Righteouſneſs*, procureth and endeth in the תשועת עולמים, *everlaſting Salvation* mentioned, *Iſa.* 45. *v.* 17. both oppoſed unto the ritual Righteouſneſs, and temporal deliverance of the Law. To declare the nature, and the way of *bringing in* this *Righteouſneſs* is the deſign of the Goſpel, *Rom.* 1. *v.* 16, 17. And I deſire to know of the *Jews*, how it was brought in within the time limited. According unto their Principles, the time here determined, was ſo far from being a ſeaſon of bringing in Everlaſting Righteouſneſs, that by their own confeſſion it brought in nothing but a deluge of wickedneſs in the ſins of their Nation, and oppreſſions of the Gentiles. This therefore is the proper work of the *Meſsiah*, foretold by the Prophets, expected by all the Fathers, and not denyed by the *Jews* themſelves at this day, though they would ſhamefully avoid the application of it unto him in this place. But he, who ever he be, that brings in *Everlaſting Righteouſneſs*, He and no other is the *Promiſed Seed*, the true and only *Meſsiah.*

§. 34. The *fifth* thing here foretold, is in thoſe words; לחתם חזון ונביא; to ſeal *Viſion and Prophet.* נביא for נבואה; *Prophet*, for *Prophecy*; the *concrete* for the *abſtract.* The expreſſion being *Metaphorical*, is capable of a *triple* Interpretation or Application, every one of them proper unto the *Meſsiah*, his work, and the times wherein he came, and to no other. (1.) To *ſeal*, is to conſummate, to eſtabliſh, and confirm. Things are perfected, compleated, eſtabliſhed and confirmed by *ſealing*, *Jer.* 34. *v.* 44. *Iſa.* 8. *v.* 16. *John* 3. *v.* 34. *Rom.* 4. *v.* 11. In this ſenſe, *Viſion* and *Prophecy* were *ſealed* in the *Meſsiah.*

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They had all of them reſpect unto the coming of the Juſt One, the promiſed ſeed. God had ſpoken of him by the mouths of his Holy Prophets from the foundation of the world. In the bringing of him forth, he *ſealed* the Truth of their Predictions by their actual accompliſhment. The *Law* and the *Prophets* were untill *John*, and then they were to be fulfilled. This was the ſeaſon wherein all *Viſion* and *Prophecy* centred; this the Perſon who was the principal ſubject and End of them; He therefore and his coming is here foretold. (2.) To *ſeal*, is to finiſh, conclude, and put an end unto any thing: *Iſai.* 29. *v.* 11. Thus alſo were *Viſion* and *Prophecy* then *ſealed* among the *Jews*. They were ſhut up and finiſhed. The Priviledge, Uſe, and Benefit of them, were no more to be continued in their Church. And this alſo fell out accordingly. By their own confeſſion, from that day to this, they have not enjoyed either *Viſion or Prophet*. That work, as unto them came wholly to an end in the coming of the *Meſſiah*. (3.) By *ſealing* the confirmation of the Doctrine concerning the *Meſſiah*, his Perſon, and Office by *Viſion* and *Prophecy* may be intended. The *Viſions* and *Prophecies* that went before by reaſon of their darkneſs and obſcurity, left the people in ſundry particulars at great uncertainty. Now all things were cleared and confirmed. The Spirit of Prophecy accompanying the *Meſſiah*, and by him given unto his *Diſciples* foretold by *Joel*, *Chap.* 2. *v.* 28, 29. was in his Revelations expreſs, clear and evident, directing unto and confirming every thing belonging unto his Perſon and Doctrine. Neither had theſe words any other accompliſhment but what is contained in theſe things.

Sixthly, It is affirmed, that יכרת משיח, *Meſſiah ſhall be cut off*: Not, *occidetur* ſhall be *ſlain*, as the *Vulgar Latin* renders the word, but *excidetur*, ſhall be *cut off*, that is, *pœnally*, as one puniſhed for ſin. For the word כרת, when it includes death, conſtantly denotes a *pœnal exciſion*, or cutting off for ſin. See *Gen.* 17. *v.* 14. *Exod.* 12. *v.* 15. *Numb.* 15. *v.* 30. This the *Jews* themſelves acknowledge to be the meaning of the Word. So *Rab. Suadias Gaon in Haemunoth*, *cap.* 8. שמלת יכרת כשהיא הריגה איננה כאמרת כי אם על מי שיהרג בדין, כמו שאמר כל אכליו יכרת. *It is not uſed for ſlaying, unleſs it be of him, who is ſlain by the ſentence of the Judge*, (or is judicially cut off) *as it is ſaid, every one that eats of it ſhall be cut off*, *Levit.* 17. *v.* 14. It is then foretold, that the *Meſſiah* ſhall be *cut off* pœnally for ſin; which he was when he was made a curſe for ſin, all our iniquities meeting upon him. §. 35.

And this alſo is intimated in the enſuing *particles*, ואין לו, *and not to him*. For an *Objection* is prevented that might ariſe about the *pœnal* exciſion of the *Meſſiah*, for how could it be, ſeeing he was every way Juſt and Righteous. To this it is anſwered by way of conceſſion, that it was not on his own account, not for himſelf, but for us; as is at large declared, *Iſa.* 51. Or אין לו, *not to him*, may be a farther declaration of of his ſtate and condition; namely, that notwithſtanding thoſe carnal Apprehenſions which the *Jews* would have of his outward Splendour, Glory, Wealth and Riches, yet in Truth he ſhould have nothing in or of this world, none to ſtand up for him, not *where to lay his head*. And this is that part of the *Prophecy*, for the ſake whereof the Jews do ſo pertinaciouſly contend, that the true *Meſſiah* is not here intended. For, ſay they, he ſhall not be *pœnally cut off*. But who told them ſo? Shall we believe the *Angel* or them? Will they not ſuffer God to ſend his Meſſiah in his own way, but they muſt tell him, that it muſt not be ſo? To caſt off *Prophecies*, when and becauſe they ſuit not mens carnal luſts, is to reject all Authority of God and his Word. This is that which hath proved their ruine temporal and eternal: they will not receive a *Meſſiah* that ſhall ſuffer, and be cut off for ſin, though God foretold them expreſly that it muſt be ſo.

It is added *Seventhly*, concerning the perſon here ſpoken of, and whoſe coming is foretold; והגביר ברית לרבים; *he ſhall confirm* or ſtrengthen *the Covenant unto many*. The *Covenant* ſpoken of *abſolutely*, can be none but that everlaſting *Covenant* which God made with his Elect, in the promiſed ſeed. The great Promiſe whereof was the foundation of the Covenant with *Abraham*. And hence God ſayes, that he will *give him for a Covenant unto the people*, *Iſa.* 42. *v.* 6. *Chap.* 49. *v.* 8. And the Salvation which they looked for through him, God promiſeth *through the blood of the Covenant*, Zech. 9. *v.* 11. This Covenant he *ſtrengthened unto many* in the *Week* wherein he ſuffered, even unto all that believed in him. This everlaſting Covenant was ratified in his blood, *Heb.* 9. *v.* 15. and after he had declared it in his own *Miniſtry*, he cauſed it to be proclaimed in and by his Goſpel. At the time here determined, the eſpecial *Covenant* with *Iſrael* and *Judah* was broken, *Zech.* 11, *v.* 10. and they were thereon caſt off from being §. 36.

being a Church or people. Nor was there at that ſeaſon any other *ratification of the Covenant*, but only what was made in the death of the *Meſsiah*.

§. 37. Then alſo, *Eighthly*, did he *cauſe to ceaſe the Sacrifice, and Gift*, or Offering. Firſt, He cauſed it to *ceaſe*, as unto force and efficacy, or any *uſe in the Worſhip of God*, by his own accompliſhment of all that was prefigured by it, or intended in it. Hereby it became as a dead thing, uſeleſs, unprofitable, and made ready to *diſappear*, *Heb.* 8. *v.* 13. And then ſhortly after he cauſed it utterly to be taken away, by a perpetual *deſolation* brought upon the place where alone Sacrifices and Offerings were acceptable unto God according unto the Law of *Moſes*. And this is the third evidence that this Prophecy affords unto our Aſſertion; namely, that it is the true promiſed *Meſsiah* and none other, whoſe coming and cutting off is here foretold. The great things here mentioned were fulfilled in him alone; nor had they ever the leaſt reſpect unto any other. And the *Jews* do not in any thing more evidently manifeſt the deſperateneſs of their cauſe, then when they endeavour to wreſt theſe words unto any other ſenſe or purpoſe.

§. 38. Moreover, beſides the confeſſion of the *Antient Jews*, conſenting unto the Truth contended for, we have for our confirmation therein, the wofull perplexities of their *later Maſters* in their attempts to evade the force of this Teſtimony. For ſome Ages they have abhorred nothing more, then that the true *Meſsiah* ſhould be thought to be here intended. For if that be once granted, they know that it brings an inſtant ruine unto the pretences of their Infidelity; and that not meerly upon the account of his coming, which they have invented a ſorry relief againſt, but on that of his being *pœnally cut off*, which can no way be reconciled unto their preſumptions and expectations. But if he be not here intended, it is incumbent on them to declare who is. For the utmoſt extent of the time limited in the Prediction being long ſince expired, the Prophecy hath certainly had accompliſhment in ſome one or other; and it is known or may be known who; or otherwiſe the whole *Angelical* Meſſage, never was, nor ever will be of any uſe to the Church of God.

But here *our Maſters* are by no means agreed amongſt themſelves; nor do they know what to anſwer unto this enquiry. And if they do gueſs at any one; it is not becauſe they think it poſſible he ſhould be deſigned, but becauſe they think it impoſſible for them to keep life in their cauſe, and not to ſpeak when the ſword of truth lyes at the heart of it. Some of them therefore affirm the *Meſsiah* ſpoken of to be *Cyrus*, whom God calls משיחו *his Annointed*, *Iſa.* 45. *v.* 1. But what the *cutting off*, or death of *Cyrus* ſhould make in this Prediction they know not. Nor do they endeavour to ſhew that any thing here mentioned to fall out with the *cutting* off the *Meſsiah*, hath the leaſt Relation unto *Cyrus* or his death. And if becauſe *Cyrus* is once called the *Annointed* of the Lord, he muſt be ſuppoſed to be intended in that place, where no one word or circumſtance is applicable unto him, they may as well ſay, that it is *Saul* the firſt King of *Iſrael* who is ſpoken of, ſeeing he alſo is called משיח יהוה, *the Annointed of the Lord*, 1 *Sam.* 24. *v.* 6. as was *Zedekiah* alſo, *Lament.* 4. *v.* 20. But it muſt needs be altogether incredible unto any, unleſs they are *Jews* who can believe what they pleaſe that ſerves their ends, that becauſe the Lord calleth *Cyrus* his Annointed, in reference unto the eſpecial work of deſtroying the *Babylonian Empire*, in which ſenſe the term of *annointing*, namely for a deſignation unto any employment, is obvious and familiar in the Old Teſtament, ſhould therefore be eſteemed the promiſed *Meſsiah* of the people of God, who is here evidently deſcribed. But that which caſts this fancy beneath all conſideration is the time allotted to the *cutting off* of the *Meſsiah*.

Thoſe amongſt the *Jews* themſelves who begin the Account of the *Weeks* from the moſt early date imaginable, fix their *Epocha* in the giving of the Promiſe unto *Jeremiah* concerning their return from captivity, which was in the dayes of *Jehojakim*. Now from thence unto the Death of *Cyrus*, no computation will allow above LXXX years; which comes ſhort ſomewhat above four hundred years of the ſeaſon here allotted for the *cutting off* the *Meſsiah*. And the ſame is the caſe with *Joſhua*, *Zerubbabel* and *Nehemiah*, whom ſome of them would have to be deſigned. For neither were any of them *pœnally cut off*, nor did they cauſe in any ſenſe the *Sacrifices to ceaſe*, but endeavoured to continue them in a due manner, nor did they live within ſome *hundreds of years* of the time determined, nor was any thing beſides here forefold, wrought, or accompliſhed in their days.

§. 39. *Abarbinel*, and after him *Manaſſe Ben Iſrael* with ſome others of them fix on *Agrippa* the

the laſt King of the *Jews*, who, as they ſay with his ſon *Monabaſius* was *cut off* or ſlaine at *Rome* by *Veſpaſian*. A learned man in his *Apparatus ad Origines Eccleſiaſticas*, miſtakes this *Agrippa* for *Herod Agrippa*, who was σκωληκόβρωτος, *Acts* 12. But he who dyed long before the deſtruction of the City is not intended by them, but the younger *Agrippa* the Brother and Husband of *Berenice*. Neither is there any colour of probability in this Fancy. For neither was that *Agrippa* properly ever King of the *Jews*, having only *Galilee* under his Juriſdiction, nor was he ever *annointed* to be their King, nor deſigned of God unto any work on the account whereof he might be called his *Annointed*, nor was he of the poſterity of *Iſrael*, nor did by any thing deſerve an illuſtrious mention in this Prophecy. Beſides in the laſt fatal War, he was ſtill of the *Roman* ſide and party, nor was he cut off or ſlain by *Veſpaſian*, but after the War lived at *Rome* in honour, and dyed in peace. Yea, he did not only out-live *Veſpaſian*, but *Titus* and *Domitian* his Sons alſo, and continued unto the third year of *Trajan*, as *Juſtus* the *Tiberian* aſſures us in his *Hiſtory*, whoſe words are reported by *Photius* in his *Bibliotheca*. So that οὐδὲν ὑγιὲς, there is nothing of Truth, no colour of probability in this deſperate figment.

§. 40. Their laſt evaſion is, that by *Meſſiah the Prince*, the Office of *Magiſtracy* and *Prieſthood*, and in them all *annointed* unto Authority are intended. Theſe they ſay were to be *cut off* in the deſtruction of the City. And herein they have the conſent of *Africanus*, *Clemens Alexandrinus*, and *Euſebius* among the Antients, who are alſo followed by ſome later Writers. But this evaſion alſo is of the ſame nature with the former, yea, more vain then they, if any thing may be allowed ſo to be. The *Angel* twice mentioneth the *Meſſiah* in his meſſage. Firſt, His coming and *annointing*, v. 25. and then his *cutting off*, v. 26. If the ſame perſon or thing be not intended in both places, the whole Diſcourſe is *æquivocal* and unintelligible, no circumſtance being added to difference between them, who are called by the ſame Name in the ſame place. And to ſuppoſe that the Holy Ghoſt by one and the *ſame Name*, within a few words, continuing his ſpeech of the ſame matter without any note of Difference or diſtinction, ſhould ſignifie things diverſe from one another, is to leave no place for the underſtanding of any thing that is ſpoken by him. The Meſſiah therefore who was to come, and be *annointed* and *cut off*, is one and the ſame individual perſon. Now it is expreſly ſaid, that there ſhall be *ſeven Weeks*, and *ſixty two Weeks*, that is four hundred eighty three years *from the going forth of the Decree unto Meſſiah the Prince*. I deſire therefore to know whether that ſpace of time was paſſed before they had any ſuch *Magiſtrates* or *Prieſts*, as they pretend afterwards were *cut off*: This is ſo far from Truth, that before that time, the Rule of the *Haſmonæans*, the laſt Supream Magiſtrates of their own Nation, was put to an end. This pretence therefore may paſs with the former. And this perplexity of the *Modern* Jews in their attempts to apply this Prophecy unto any other thing or perſon beſides the true *Meſſiah*, confirms our Expoſition and Application of it. There is no other perſon that they can imagine, unto whom any one thing here mentioned, may ſeem to belong; much leſs can they think of any, in whom they ſhould all center and agree. It is then the promiſed *Meſſiah*, the hope and expectation of the Fathers, whoſe *coming* and *cutting off*, is here foretold.

§. 41. That which remains for the full confirmation of our Argument from this place, is, that according unto this Prophecy, the promiſed *Meſſiah* was to come whileſt the Temple was ſtanding, and the daily Sacrifice continued, before the expiration of the *LXX Weeks of years* limited by the *Angel*. This is put beyond all Queſtion in the Text its ſelf, nor is it denyed by the *Jews*, all whoſe exceptions lye againſt the perſon ſpoken of, whom we have proved to be the *Meſſiah*. LXX *Weeks* are aſſigned by the *Angel* for the Accompliſhment of the whole Prophecy, and all things contained in it. After *VII. Weeks*, and *LXXII Weeks*, that is, in the beginning or middle of the *laſt Week*, the *Meſſiah* was to be cut off. When this was paſt, and the *Covenant confirmed* with many, unto the expiration of the whole time limited, the *daily Sacrifice* was to ceaſe, and an *overflowing deſolation* was to come upon the City and Temple. This the *Jews* themſelves acknowledge to be the deſtruction brought upon them by the *Romans*, nor do any of them extend the four hundred and ninety years, any farther. It remains therefore that the *Meſſiah* came before that Deſolation, which is that we undertook to *demonſtrate* from this place.

§. 42. There are yet ſome Arguments to the ſame purpoſe with thoſe foregoing that remain.

remain. But before we proceed unto them, it will be neceſſary to conſider the *Computation of the times*, which we are here directed unto by the *Angel*. I have already manifeſted that *our Argument* from this place is not concerned in the exact *Chronological Computation* of the time here limited, as to its preciſe Beginning and Ending, with the *commenſuration* of it, unto the times, ſeaſons, and accounts of the Nations of the world. For when ever the time mentioned *began*, all men agree that it is long ſince expired, namely, at or before the deſolation of the City and Temple. Now all that we undertook to prove, which alſo is ſufficient unto our preſent purpoſe, is, that before that ſeaſon the *Meſsiah* was to come, and to be *cut off*, which we have done, and cleared our *Argument* from all further concernment in this account. But yet that it may appear, that there is no entanglement caſt upon this *Teſtimony*, by the *Chronological* difficulties which are pretended in the computation of the time here determined, as alſo that there are no ſuch difficulties therein, but what are fairly reconcileable unto all that is affirmed in the Text, before we proceed to the conſideration of our remaining *Arguments*, they alſo ſhall be conſidered and ſtated in the enſuing *Exercitation*.

Exercitatio

Exercitatio XV.

Chronological Computation of the Times determined in Daniel's *weeks. Difficulty thereof acknowledged. Beginning before the Reign of* Cyrus *rejected. Double beginning of the Kingdom of* Cyrus. *That over* Perſia. *That over the Babylonian Monarchy. Forreign Accounts to be ſuited unto the Scripture. Beginning of the Reign of* Cyrus *over* Perſia *when. Over the whole Empire when. The ſpace of time from thence to the deſtruction of* Jeruſalem, 599 *years. Duration of the Perſian Empire. Of the Empire of the* Seleucidæ *to the Rule of* Jonathan *among the Jews. Duration of the Egyptian Kingdom, or Reign of the Ptolomey's Rule of the* Haſmonæans *and* Herod *the Great. From the Birth of Chriſt, to the deſtruction of* Jeruſalem. *From the firſt Decree of* Cyrus, *to the deſtruction of* Jeruſalem 599 *years. Preciſe End of* Daniels *Weeks, the death of the* Meſſiah. 37 *Years taken from the former account. Opinion of* Reynolds. *Examined, rejected. Meaning of* נחתך *cut off; limited; not abbreviated. Vulgar Latin, and* Mountacue *noted. Opinion of the Jews, rejected. Account of* Beroaldus, Broughton, Genebrand, Willet. *The Decree of* Cyrus *not intended in the Prophecy. Of the Life and Age of* Nehemiah. *He came not up with* Zerubbabel. *The Decree of* Darius. *What* Darius *that was.* Hyſtaſpes. *Not the Decree intended. This* Darius *not* Nothus; *proved againſt* Scaliger. *The Decrees of* Artaxerxes *to* Ezra *and* Nehemiah *examined.* Longimanus, *not* Memor, *intended. Decree unto* Ezra *proved to be the Decree mentioned.*

THat there is ſome difficulty in finding out the true and exact computation of the time here limited, all *Chronologers* and *Expoſitors* do confeſs: Neither is there any thing that belongs unto the account of the times mentioned in the Scripture, that hath been debated of *old*, or of *late*, with more difference of opinion, or diligence of indeavour. And the Holy Ghoſt himſelf by the *Angel* ſeems to intimate this difficulty unto *Daniel* in the double caution given him about it in the preface of the *Revelation* made unto him, *v.* 23. בין ברבן and דוהב במראה declaring that not ordinary wiſdom, diligence, conſideration and underſtanding, is to be uſed in the inveſtigation of the time here determined. Nor is it neceſſary to ſuppoſe that *Daniel* himſelf exactly underſtood the beginning and ending of the time or *weeks* mentioned. The hiding of the preciſe time intended, was alſo greatly ſubſervient unto the providence of God, in the work he had to do by the *Meſſiah*, and what that people were to do unto him. The general notation of it, ſufficed for the direction of the godly, and the conviction of unbelievers, as it doth unto this day. And it may be, we ſhall not find any computation, that will exactly anſwer in all particulars and *fractions* to a day, month, or year. And that either becauſe of the great darkneſs and confuſion of ſome of the times falling under the *Account*, or elſe becauſe perhaps it was not the mind of God that ever the time ſhould be ſo preciſely calculated, or that any thing which he revealed for the ſtrengthening of the faith of his Church, ſhould depend on *Chronological* niceties. It ſhall ſuffice us then to propoſe and confirm ſuch an *Account* of theſe *Weeks*, which infallibly comprizing the ſubſtance of the Prophecy, contains nothing in it contrary to the Scripture, and is not liable unto any juſt rational exception. And herein I ſhall not examine all the ſeveral Accounts and Computations that by learned men of old, or of late, have been given, (being eleven or twelve in number) but only mention *thoſe* which carry the faireſt probability, and the greatneſs of whoſe *Authors* or *Abetters*, call for our conſideration. §. 1.

In the *firſt* place, we may wholly lay aſide the conſideration of them, who would date the *Weeks* from any time whatever before the firſt year of the Reign, and firſt Decree of *Cyrus*. Among theſe are, *Lyra*, *Burgenſis*, *Galatinus*, and he from whom he borrowed his Computation *Raymandus Martini*. Theſe fix the beginning of the *Weeks* on the *fourth* year of *Zedekiah*, as they ſay, when *Jeremiah* gave out his Prophecy about the *Babyloniſh Captivity*, and the return from it at the end of ſeventy years; indeed the fourth year of *Jehoiakim*, and not of *Zedekiah*, as is apparent, *Jer.* 25. 1, 11. §. 2.

Of the like nature is the account of *Solomon Jarchi*, among the Jews, who dates the time limited from the deſtruction of the Temple by the *Chaldæans*. But both theſe ac-

counts are expreſly contrary to the words of the *Angel*, fixing the beginning of the time deſigned, on the *going forth of a Decree* for the building *Jeruſalem*. To theſe we may add all that would extend theſe Weeks beyond the deſtruction of the City and Temple by *Titus*, as ſome of the Jews would do, to comprize the Prophecy of their ſecond fatal deſtruction by *Hadrian*, which is no way concerned in it.

§. 3. The *ſeventy Weeks* then mentioned, we muſt ſeek for, between the *firſt year of* Cyrus, when the firſt Decree was made for the re-edification of the Temple, and the final deſtruction of it by the *Romans*. This ſpace we are confined unto by the Text; the ſeventy Weeks are מן־מצא דבר להשיב ולבנות ירושלם *from the going forth of the word to cauſe to return and build* Jeruſalem, *verſ.* 25. Now the Kingdom of *Cyrus* had a double *firſt year*: The one abſolutely of his Reign over *Perſia*, the other of his rule over the *Babyloniſh Monarchy* which he had conquered after the death of *Darius Medus*. The *firſt* year it is of this *ſecond* date of the Kingdom of *Cyrus*, which may have any relation unto the time here limited; for whilſt he was King of *Perſia* only, he could have nothing to do with the *Jews*, nor make any Decree for the building of the Temple, both the people and place being then under the dominion of another. Beſides, *Ezra* 1. 11. Where it is ſaid, that he made his Decree in the *firſt year* of his Reign, himſelf plainly declares that he had obtained the *Eaſtern Monarchy* by the conqueſt of *Babylon*. *The Lord God of Heaven hath given me all the Kingdoms of the Earth*; which words can in no ſenſe be applied unto the Kingdom of *Perſia*, ſuppoſing the Monarchy of *Babylon* ſtill to continue. The whole ſpace of time then here limited is *ſeventy Weeks*, verſ. 24. The beginning of theſe ſeventy Weeks is the going forth of the *Decree* or *Word* to *reſtore or build Jeruſalem*, v. 25. The firſt Decree or command that could have any relation unto this matter, was that made by *Cyrus* in the firſt year of his Empire. We muſt then in the firſt place, find out the direct ſpace of time between the *firſt year of Cyrus*, and the deſtruction of the Temple, and then enquire whether the whole, or what part of it is denoted by theſe ſeventy Weeks.

§. 4 Some, I confeſs, there are, who contend that there is no conſideration to be had of that computation of time, which we find amongſt the Heathen Writers, nor of thoſe ſtated *Epocha's* by which they limited and diſtinguiſhed their computations: For whereas, ſay they, we have certainly the term of this duration of time, its beginning and ending fixed, namely, the *firſt of Cyrus*, and the *death of Meſſiah*. It is poſitively determined, that between them were *ſeventy Weeks*, or four hundred ninety years, unto which all other accounts are to be ſquared and made proportionable. Indeed the concluſion were unqueſtionable, if the premiſes were certain. If the terms be rightly fixed in the *firſt of Cyrus*, and the *death of the Meſſiah*, there muſt be but 490 years between them: for whether we underſtand the reaſon of it or no, all forreign Accounts muſt be ſuited unto what of *infallible truth* is ſtated in the Scripture.

But theſe things are much queſtioned; for whereas ſome do doubt whether the time limited do abſolutely expire in the death of the *Meſſiah*, and be not rather to be extended unto the deſtruction of the City and Temple. There be many more, that do peremptorily deny that it is to take date from the *firſt Decree of Cyrus*: And ſo muſt we alſo, unleſs it can be proved that the times mentioned are juſtly commenſurate from thence unto the death of *Meſſiah*: For ſeeing there were *other Decrees*, as we ſhall find, to the ſame purpoſe, which might be reſpected as well as that; there is no reaſon why we ſhould offer violence unto other approved computations, to force them to ſubmit unto the Scripture Account, when we firſt offer violence unto that, to make it ſerve our own opinion. I ſhall therefore proceed in the way propoſed, and firſt give a juſt computation of the time from the firſt year of the Empire of *Cyrus*, unto the deſtruction of the *City* and Temple, and then enquire whether the ſeventy Weeks, or 490 years here determined, be commenſurate unto the *whole*, or only unto ſome *part* of it; and if to *ſome part* only, then to what part of it, and how we are directed by the *Text* to the beginning and end of the computation.

And herein I ſhall not ſcrupulouſly bind my ſelf unto daies, or months, or ſeaſons of the year in any ſingle account, but only conſider the full and ſound number of years, which in ſuch computations, according to the cuſtom of *holy Writ*, is to be obſerved. And indeed, what through the ſilence, what through the diſagreement of Antient *Hiſtorians*, it is utterly impoſſible to ſtate exactly, as to thoſe leſſer *fractions*, the times that are paſſed of old. And we ſeek for no more certainty in theſe things, than the condition of them will naturally bear.

§. 5. It is generally agreed by all *Hiſtorians* and *Chronologers*, that *Cyrus* began his Reign over

over *Perſia*, in the firſt year of the fifty fifth *Olympiad*; probably the ſame year that *Nabonidus*, or *Darius Medus* began his reign over *Babylon*. And this was the year wherein *Daniel* ſet himſelf ſolemnly to ſeek the Lord for the delivery of the people out of Captivity, *He* being now come to a Kingdom who was ſo long before propheſied of to be their deliverer, *Dan.* 9. 1. In the twenty ſeventh year of his reign, or the firſt of the ſixty ſecond, *Olympiad*, having conquered the *Babylonian* Empire, he began the firſt year of his *Monarchical* reign, from whence *Daniel* reckons his third, which was his *laſt*, *Chap.* 10. 1. And therein he proclaimed liberty unto the people of the *Jews*, to return to *Jeruſalem*, and to build the Temple, *Ezra* 1. 1. The City and Temple were deſtroyed by *Titus*, in the third year of the eleventh *Olympiad*; now from the firſt year of the ſixty ſecond *Olympiad*, unto the third of the two hundred and eleventh *Olympiad inclusive*, are five hundred ninety nine years, and within that ſpace of time are we to enquire after, and find the four hundred and ninety years here propheſied of, and foretold.

Of this ſpace of time, the *Perſian Empire* from the twenty ſeventh of *Cyrus*, or firſt of the whole *Monarchy*, and the firſt of the ſixty ſecond *Olympiad*, continued two hundred and two years, as is generally acknowledged by all antient *Hiſtorians*, ending on, and including in it the ſecond year of the one hundred and twelfth *Olympiad* which was the laſt, of *Darius Codomanus*. For *Cyrus* reigned after this three years: *Cambyſes* and *Smerdes Magus* eight: *Darius Hiſtaſpes* thirty four: *Xerxes* with the moneths enſuing of *Artabanus* twenty one: *Artaxerxes Longimanus* forty one: *Darius Nothus* nineteen: *Artaxerxes Mnemon* forty three: *Ochus* twenty three: *Arſes* three: *Darius Codomanus* ſeven, in all two hundred and two years. §. 6.

After his death *Alexander* beginning his Reign in the third year of the 112th *Olympiad*, reigned ſix years: from him there is a double account, by the two moſt famous branches of the *Græcian* Empire. The firſt is by the *Syrian*, or *Æra* of the *Seleucidæ*, which takes its date from the tenth year after the death of *Alexander*, when after ſome bloody conteſts, *Seleucus* ſetled his Kingdom in *Syria*, and reigned thirty years. After him reigned *Antiochus Soter* twenty one years, *Antiochus Theos* fifteen, *Seleucus Callinicus* twenty, *Seleucus Ceraunus* two, *Antiochus Magnus* thirty ſeven, *Seleucus Philopater* twelve, *Antiochus Epiphanes* twelve, *Eupator* two, *Demetrius Soter* ten. In the ſecond year of this *Demetrius*, which was the 153d. of the account of the *Seleucidæ*, was *Judas Macchabæus* ſlain, being the one hundred ſixty ninth year after the death of *Darius Codomanus*, or end of the *Perſian* Empire, allowing ſix years to the reign of *Alexander*, and ten more to the beginning of the Kingdom of the *Seleucidæ*. *Demetrius Soter* in the tenth year of his reign was expelled out of his Kingdom by *Alexander Vales*; in the ſecond year of whoſe reign, ten years after the death of *Judas*, *Jonathan* his Brother took upon him the ſupream Government of the people of the *Jews*, and began the Rule or Reign of the *Haſmonæans*: So that the time of the *Græcian* Empire in *Syria* from the death of *Darius Codomanus*, unto the liberty of the Jews and erection of a ſupream Government amongſt them, was one hundred ſeventy nine years, which being added unto two hundred and two years of the *Perſian* Empire, makes up three hundred eighty one years.

To the ſame iſſue comes alſo the account by the other branch of the *Græcian* Empire in *Ægypt*: For *Alexander* reigned as we ſaid, after the death of *Darius* ſix years, *Ptolomæus Lagi* thirty nine: *Philadelphus* thirty eight: *Euergetes* twenty four: *Philopater* nineteen: *Epiphanes* twenty three: *Philometor* thirty: in which thirtieth year began the rule of the *Haſmonæans*. §. 7.

The Rule of the *Haſmonæans*, with the reign of *Herod* the great, who obtained the Kingdom by means of their diviſions, continued untill the Birth of Chriſt, one hundred forty years. For *Jonathan* began his Rule in the ſecond year of the one hundred fifty ſeventh *Olympiad*, as may be ſeen, by adding the *Seleucian Æra* to the one hundred and fourteenth *Olympiad*, wherein *Alexander* dyed; and our Lord Chriſt was born in the ſecond year of the one hundred ninety fourth *Olympiad*, in the laſt year, or the laſt ſave one of *Herod* the great. This ſumm of one hundred forty eight years, being added to the fore-mentioned, from the beginning of the Empire of *Cyrus*, which is three hundred eighty one years, makes up in all five hundred twenty nine years. From the Birth of our Lord Chriſt in the ſecond year of the one hundred ninety fourth *Olympiad*, to the deſtruction of the City and Temple, in the third year of the two hundred and eleventh *Olympiad*, are ſeventy years; which makes up the whole ſumm before mentioned of five hundred ninety nine years, from the firſt of the Empire of *Cyrus*, §. 8.

unto the deſtruction of *Jeruſalem*. *Petavius* and our *Mountacue* reckon from the firſt of *Cyrus*, unto the eighteenth of *Tiberius*, wherein our Lord Chriſt ſuffered five hundred ninety four years, which differs very little from the account we have inſiſted on: For take from them twenty ſeven years of the reign of *Cyrus*, before the firſt of his Empire, and add unto them thirty ſeven for the continuance of the City and Temple after the death of Chriſt, and the ſumm remaining will exceed our account only four years, or five at the moſt.

But the computation we have fixed on, being every way conſiſtent with it ſelf, and the ſtated *Æras* of the Nations, and abridging the time to the ſhorteſt ſize that will endure the tryall, we ſhall abide by it. Now the number of five hundred ninety nine years, exceeds the time limited in this Prophecy of four hundred and ninety, the whole ſpace of one hundred and nine years.

§. 9. Hence it evidently appears, that the *ſeventy Weeks* of *Gabriel*, or the four hundred and ninety years, are not commenſurate to the whole ſpace of time between the firſt Decree of *Cyrus* in the firſt year of his general Empire, and the final deſolation of City and Temple by *Titus*. One hundred and nine years muſt be taken from it, either at the beginning, or at the ending, or partly at the one, partly at the other.

§. 10. We ſhall firſt conſider the *End* of them, which being clear in the Prophecy will regulate, fix, and ſtate the beginning. Two things in general are inſiſted on in this Prophecy. (1.) The coming of *Meſſiah* the Prince, his annointing unto the work which he had to do, and his cutting off, as we before declared. (2.) The Ceaſing of the *daily Sacrifice*, with the deſtruction of the City and Temple by War and a flood of deſolations. Now theſe things happened not at the ſame time; for the City and Sanctuary were deſtroyed thirty ſeven years after the cutting off, or death of the *Meſſiah*. We are to enquire therefore, which of theſe it was that the time mentioned was determined for, and was to expire withall. Now it is the coming, annointing and cutting off of the *Meſſiah*, that is the thing chiefly intended in this Prophecy. This we have proved undeniably before; manifeſting that the *Viſion* was granted unto *Daniel*, and given out by him for the conſolation of himſelf and the Church, as was the way of the Holy Ghoſt in all his dealings with the Fathers of old: Hereunto the deſolation and deſtruction of the City and Temple was only a conſequent, a thing that ſhould follow and enſue on what was principally foretold and promiſed. And it is doubtleſs unreaſonable to extend the duration of the time, beyond the principal ſubject matter treated of, and on the account whereof alone the computation is granted, unto that which is only *occaſionally* mentioned as the conſequent of the accompliſhment of the Prophecy it ſelf. Beſides the computation it ſelf is pointed directly by the Angel unto the *Meſſiah*, and his cutting off. *Seventy weeks are determined upon thy people, Know therefore, that from the going forth of the Commandment, unto Meſſiah the Prince ſhall be*, &c. *And after ſixty two weeks ſhall Meſſiah be cut off.* But there is no guidance or direction of the time limited unto the deſolation of the City and *Sanctuary*, which is only ſaid to enſue thereon.

Thirdly, It is expreſly ſaid, that the time limited extends it ſelf only unto the death of the *Meſſiah*, or a very few years farther. For he was to come after ſeven weeks and ſixty two weeks, which are the whole time limited within one week or ſeven of years. Now his coming here intended, is not his *Incarnation*, but the time of his *Unction* in his *Baptiſm*, which fell out at the end of ſixty nine weeks. After theſe ſixty nine weeks, or ſeven, and ſixty two, he is to be cut off; that is in the middle or towards the end of the laſt week; when he had confirmed the Covenant by preaching three years and an half of that ſeven years which remained. And if we ſhall ſay that his Unction being to be after the ſeven weeks, and ſixty two, we muſt grant it to be in the firſt or ſecond year of the laſt week, whereunto add the three years and an half of his Preaching, and the remnant Fraction of one year or two can no way diſturb the account, there being nothing more frequent, then the caſting in of ſuch parcels of time to compleat and fill up an entire and round number. Here then muſt we fix the end of four hundred and ninety years, in the death of the *Meſſiah*, and ſo wholly lay aſide the account of them, who would extend the time determined unto the deſolation of the City and Temple.

§. 11. We muſt therefore in the firſt place; abate from the whole account of five hundred ninety nine *years* before ſtated, the ſumm of thirty ſeven *years*, which enſued after the death of our Saviour, untill the deſtruction of *Jeruſalem*; and the remnant is five hundred

hundred ſixty two years. Now five hundred ſixty two years exceeds the number of four hundred ninety ſtated in *Daniels* Viſion, ſeventy two years. It appears then, that the beginning and ending of the ſeventy Weeks, cannot be the Decree of *Cyrus*, and the death of our Saviour; there being ſeventy two years between them, more then the Weeks contain, or can be extended unto. The end we have already fixed from the Text, and therefore it doth not appear that their *date* and riſe can be taken from the Decree of *Cyrus*. Sundry things are offered to diſintangle us from this difficulty.

The moſt learned *Reynolds* in his *Prælections* on the *Apocryphal* Books, allowing our account above-mentioned, as to the ſubſtance of it, eſpecially that which concerneth the *Perſian* Empire, about which alone there is any conſiderable difference, reſolves yet at length, that the number of *ſeventy Weeks*, which is a round compleat number, is put for an uncertain number, thereabouts, more or leſs, over or under, not much varying from it. And on this ſuppoſition, he dates the beginning of the Weeks in the Decree of *Cyrus*. To confirm his opinion, he giveth ſundry inſtances of this kind of computation in the Scripture, and contends that the particular reaſon of limiting the whole time unto *ſeventy Weeks*, was to make it anſwer unto the *ſeventy years* captivity that immediately preceded it. The time to follow being declared to be juſt ſeven times as much.

This Interpretation of words, might it be admitted, would, I confeſs, ſolve all difficulties, and entirely preſerve the ſacred and *prophane* accounts from all appearance of enterfering. But there are two reaſons, upon the account whereof I cannot aſſent unto it. The firſt is, becauſe indeed there is no other inſtance in the Scripture to give countenance unto it; namely, wherein a number of years coming ſo far ſhort of the true and exact account, as this doth, is yet put for the whole; eſpecially conſidering this number is given out for this very purpoſe, that men might aright compute it, and ſo come to know the time of its expiration. But to name 490, for 562, ſeems rather to be a conjecture, then a Prophecy. This may then be the condition of ſome few *odd* years, that may be caſt in unto a full round number, but of ſo conſiderable a part of the whole as 72 is, there is no reaſon to ſuppoſe it ſo diſpoſed of. §. 12.

Secondly, The word uſed by the *Angel* to expreſs the limitation of this time נחתך plainly proves that a *preciſe duration* of time, and number of years is ſignified. The *Vulgar Latine* renders that word *abbreviatæ*, ſhortned, or cut ſhort. And a learned man of our own approves of that interpretation of it, in oppoſition unto our own Tranſlation, and that of *Junius*. *De annis* (ſaith he) *porro loquitur ſign inter Propheta quod ſint, non deciſi*, (as *Junius*) *non determinati* (as ours) *apud Deum ſtatuti*, (*quod tamen verum erat*) *ſed quod erant abbreviati quemadmodum tranſtulit doctiſſimus interpres vetus. Mon. App. ad Orig. Eccl.* And thereon diſputes at large, how the years are ſaid to be *ſhortned*; and yet concludes, *dicuntur autem abbreviatæ hebdomadæ, eo quod erant deciſæ & determinatæ*; as though *ſhortned* or abbreviated was the proper ſenſe of the word, only it might be interpreted *determined*; or that the daies are ſaid to *be ſhortned*, becauſe they were *determined*.

But the truth is חתך doth not ſignifie to *abbreviate* or make ſhort; and all the reaſon given to ſhew why the times here are ſaid to be *ſhortned*, are perfectly caſt away. It is in *this place only* uſed in the Scripture, and that in the *ſingular* number joyned with a Noun of the *plural*, to intimate that *every week* of the whole number was *limited* and determined, and cut out, as is uſual in the Hebrews. Among the *Rabbins*, it is to cut off; and from it is חתיכה a piece cut off, as חתיכה של בשר, *a piece of fleſh cut off*, and חתך, is a *cutting*, or inciſion. So that the word in its preciſe ſignification, is *cut out*, or *cut off*, that is ſet apart, limited, or determined. A portion of time *cut out*, limited and apportioned unto the end, for the accompliſhment of the work foretold. Now there is nothing more contrary unto a preciſe determination of time, then that a *certain* number of years ſhould be named to ſignifie an *uncertain*, and that ſo exceeding diſtant from the exact account, as 490 years are from 562. So that here is no place for the conjecture of that *moſt learned* and renowned perſon.

The *Jews* take another courſe to ſolve this difficulty, as alſo to give ſome countenance unto their computation, in dating the weeks from the deſtruction of the Temple by the *Chaldæans*, and ending them in the deſolation of the ſecond houſe, by the *Romans*; for they will allow no more Kings of *Perſia*, then are mentioned in the Scripture, nor that they reigned any longer then they find mention therein of the years of their Reign: As though whether they did good or evil towards *Jeruſalem*, it was §. 13.

fatal

fatal unto them; ſo that they muſt needs die immediately upon it. Thus they allow not above four or five Kings of *Perſia* at moſt, and thereby take in the duration of that Empire from two hundred years and upwards, unto fifty years at the moſt. But this ſuppoſition ſtands in open contradiction to all generally allowed computation of time in the world: And not only ſo, but it excludes all conſiderations of things done, as notorious to mankind, as that ever there was ſuch a thing as the *Perſian* Empire. Of this nature are the tranſactions and wars with other Nations, eſpecially the *Græcians*, which fell not out in the daies of any of the Kings mentioned in the Scripture; eſpecially that famous expedition of *Xerxes*, which the whole world looked on, and waited for its event. And yet I acknowledge that this imagination might deſerve conſideration, could it pretend that the Books of *Ezra* and *Nehemiah* did intentionally give us an account and Hiſtory of the *Perſian* Empire, and the Reign of the Kings thereof, as ſome Books do of the Kings of *Iſrael* and *Judah*. But whereas it is evident, that their deſign being quite otherwiſe, and that they only occaſionally mention *ſome* of the Kings of *Perſia*, and *ſome years* of their Reign, as they related unto the ſtate and actions of the people of the *Jews*: It is no leſs madneſs and tolly to contend from thence, that there were no more Kings of *Perſia*, then are mentioned in them, and that they reigned no longer then is in them expreſſed, then it would be to ſay that there were never above three or four Kings of the *Aſſyrian Empire*, becauſe there are no more mentioned in the Scripture, and ſo many of them are ſpoken of: This ἀνυποστασία is beneath all conſideration.

§. 14. Others there are, men learned and pious, who reſolving to date theſe Weeks from the firſt of *Cyrus*, and to make 490 years the exact meaſure of the time from thence unto the death of *Meſſiah*, and not being able to diſprove the computation from *Alexander* unto that time, fall alſo upon the *Perſian* Empire, and cut it ſhort above *fifty years* of the true account of its duration, to fit it unto the place and meaſure provided for it. To this end, they reject the accounts of the *Chaldæans*, *Græcians* and *Romans*, concerning the time of its continuance, as fabulous, and give us a new arbitrary account of the Reign of theſe Kings whom they will allow.

This courſe ſteers *Beroaldus*, *Broughton*, *Genebrard*, and *Willet*, with ſundry others. And the truth is, were the ſuppoſition once cleared, that the Decree or Commandment mentioned by *Gabriel*, muſt needs be given out by *Cyrus*, there were ſome colour for offering of this violence, unto all *conſent of time*, with account of things done, written by men prudent and ſober in their own daies. But this is ſo far from being a baſis or foundation ſufficient to warrant ſuch a procedure, that take it nakedly of it ſelf without the burden upon it, and it is deſtitute of all probability. The *word*, Decree, or Commandment mentioned unto *Daniel*, is that for the building of *Jeruſalem*; that is the *reſtoring* of it into a condition of rule and government; that is the building of a City, and not only the ſetting up of houſes. Conſequent unto this, there *building of the walls* alſo for the defence of the people is mentioned. Of this it is ſaid, that it ſhould fall out in a *troubleſome time*, or a time of ſtreights, as accordingly it did fall out in the daies of *Nehemiah*. In the whole there is not the leaſt mention of *building the Temple*, which had it been intended, could not I ſuppoſe have been omitted. But in the *Decree of Cyrus*, the principal thing mentioned and aimed at, is the re-edification of the Temple, the *Citie* and the *Walls* thereof being not ſpoken of in it, as may be ſeen in the firſt of *Ezra* at large.

It ſeems then evident, that the Decree mentioned by *Daniel* for the building of the *Citie* and *Walls*, not the Temple, and that given out by *Cyrus*, for the building of the *Temple*, and not the Citie and Walls, were divers. Beſides this Decree of *Cyrus*, although foretold long before, and made famous becauſe it was the *entrance* into the peoples return and ſettlement, yet it took effect for ſo ſhort a ſpace of time, being obſtructed within leſs then three years, and utterly fruſtrated within four or five, that it is not likely to be the date of this Prophecy, which ſeems to take place from ſome good ſettlement of the people. That alone which is pleaded with any colour for this Decree of *Cyrus* is the prædiction recorded, *Iſa.* 44. 28. It is prophetied of him, that he ſhould *ſay* to *Jeruſalem*, *thou ſhalt be built, and to the Temple, thy foundations ſhall be laid*: But yet neither is it here foretold that *Cyrus* ſhould make any Decree for the building of *Jeruſalem*; or that it ſhould be done in his daies, as indeed it was not until an *hundred years* after, as it is evident from the ſtory in *Nehemiah*. The whole intention of this Prophecy, is only that he ſhould cauſe the people to be ſet at liberty from their captivity, and give them leave to return to *Jeruſalem*, which he did accordingly,

and

and thereupon both the building of the City and Temple enſued, though not without the intervention of other *Decrees*; of which afterwards.

§. 15. The only Argument wherewith this opinion of the duration of the *Perſian* Empire not above one hundred and fifty years at the moſt, maintains it ſelf, is taken from the life and age of *Nehemiah*. In *Ezra* 2. *v.* 2. he is reckoned among them that came up with *Zerubbabel* unto *Jeruſalem* in the firſt year of *Cyrus*. Then he may rationally be ſuppoſed to have been at leaſt twenty or twenty five years of age. And it ſeems from the laſt Chapter of *Nehemiah*, that he lived unto the reign of *Darius Codomanus*: for *Sanballat* the *Hornoite* aſſiſted *Alexander* in his Wars. And *Jaddua* whom he mentions *Chap.* 12. 11. was High Prieſt, when *Alexander* came to *Jeruſalem*, as appears from *Joſephus*. Now if the *Perſian Empire* continued for the ſpace of two hundred years, which we have allotted unto it, then he who went to *Jeruſalem* in the firſt year of *Cyrus*, and continued unto the reign of *Codomanus*, muſt needs live two hundred and twenty years at the leaſt, which is not credible, that any one ſhould do in thoſe dayes. And therefore the ſpace of time muſt needs be ſhorter then is pretended, at leaſt fifty or ſixty years. But indeed there is no force in this exception. For Firſt, There is no neceſſity why we ſhould conclude that *Nehemiah* wrote that *Genealogy*, *Chap.* 12. where mention is made of *Jaddua*, who was afterwards High Prieſt, *v.* 11. for he ends his ſtory in the High Prieſthood of *Eliaſhib*, *Chap.* 13. 28. who was Great Grand-father unto *Jaddua*, as appears, *Chap.* 12. 10, 11. Or however if he did, *Jaddua* might then be a Child, and it may be not come unto the *High-Prieſthood* untill fifty or ſixty years after; after the death of *Eliaſhib*, *Joiada*, and *Jonathan* his Great Grand-Father, Grand-Father, and Father. So that no evidence can be taken from hence for the continuance of his life unto the end of the *Perſian* Monarchy. And for that *Sanballat* mentioned by *Joſephus* in the time of *Alexander*, it is not improbable, but that he might name him as the head of the *Samaritans*, there being no name of any other after him left upon record.

(2.) There is no reaſon to think that the *Nehemiah*, mentioned *Ezra* 2. *v.* 2. who came up with *Zerubbabel*, was that *Nehemiah* who was afterwards Governour of *Judah*, and whoſe actions we have written probably the moſt part by himſelf, no more then there is to think that the *Seraiah* there mentioned, was the *Seraiah* that was ſlain at the taking of *Jeruſalem* by *Nebuchadnezzar*. The *Daniel* mentioned, *Ezra* 8. 2. was not *Daniel* the Prophet, nor *Baruch*, Nehem. 10. 6. that *Baruch* who was the Scribe of *Jeremiah*: nor that *Jeremiah* mentioned, *Neh.* 12. *v.* 11. *Jeremiah* the Prophet. Beſides *Ezra* is ſaid to come up with *Zerubbabel*, *Nehem.* 12. 1. which either muſt not be that *Ezra* the great Scribe, or he muſt be ſaid to come up with *Zerubbabel*, becauſe he followed him on the ſame errand and account. It cannot be denyed, but that there were ſundry men at the ſame time of the ſame name; as the ſame perſon had ſundry names, much more might ſeveral men have the ſame name in ſucceſſive generations. Thus after *Joſhua* was High Prieſt, there was another *Joſhua* chief of the Levites, *Neh.* 12. 7, 8. And that about this time there were two *Zerubbabels* one of the houſe of *Nathan*, the other of the poſterity of *Solomon*, we ſhall make it appear in the conſideration of the *Genealogies* of *Matthew* and *Luke*. (3.) That this was not the *Nehemiah* that went up with *Zerubbabel*, the ſacred ſtory it ſelf gives us ſufficient evidence. For (1.) He was ignorant of the ſtate and condition of *Jeruſalem* when he lived in the Court of *Perſia*, *Chap.* 1. had he been there before, and ſeen their condition, and but newly returned unto *Shuſhan*, he could not have been ſo ſurprized as he was *ver.* 4, upon the account then given him thereof. (2.) *Chap.* 7. *v.* 5, 6. He ſpeaks of it as a great matter, that he ſhould find a *Roll* or *Regiſter* of them that came firſt up to *Jeruſalem* with *Zerubbabel* in the dayes of *Cyrus*, amongſt whom that *Nehemiah* was one. Now if this had been himſelf, what reaſon had he to mention it as a great diſcovery, which he could not but by his own knowledge be full well acquainted withall. Unto what time ſoever then the *period* of his life was extended, there is no colour to ſurmiſe, that he was amongſt them who returned from captivity in the dayes of *Cyrus*.

§. 16. The account therefore before laid down being eſtabliſhed, it is certain enough, that the *Decree* mentioned by *Gabriel*, from the going forth whereof, the ſeventy weeks are to be dated, was not that of the firſt of *Cyrus*, for the return of the Captivity and building of the Temple. For from thence, the period would enſue long before the juſt time allotted unto it, yea, before the beginning of the reign of *Herod* the great, where *Euſebius* would have them to expire. We muſt therefore enquire for ſome other Word, Decree or Commandment, from whence to date the four hundred and ninety years enquired after.

The

§. 17. The ſecond Decree of the Kings of *Perſia* in reference unto the *Jews* was that of *Darius* made in his ſecond year, when the work of the building of the *Temple* was carried on through the Prophecy of *Haggai* and *Zechariah*. This is the Decree or Commandment mentioned in *Ezra* 6. granted by *Darius*, upon appeal made unto him from his neighbouring Governours; and it was a meer revival of the Decree of *Cyrus*, the Roll whereof was found in *Achmetha* in the Province of the *Medes*, *v.* 2. And this is that which *Haggai* and *Zechariah* relate unto, dating their Prophecies, from the *ſecond year of Darius*, *Hag.* 1. 2, 10. *Zech.* 1. 1. Upon the Roll of the Kings of *Perſia*, we find three called by the name of *Darius*, or *Darianes*, as the Jews term him. (1.) *Darius Hyſtaſpes* who ſucceeded *Cambyſes*, by the election of the Princes of *Perſia*, upon the killing of *Smerdes Magus* the Uſurper. (2.) *Darius Nothus* who ſucceeded *Artaxerxes Longimanus*. (3.) *Darius Codomanus* in whom the *Perſian* Empire had its period by *Alexander* the great. That the laſt of theſe can be no way concerned in the Decree, is notorious. The two others are diſputed. Moſt learned men grant that it was *Darius Hyſtaſpes* which was the Author of this Decree; and indeed that it was ſo, at leaſt, that it can be aſcribed unto no other *Darius*, we ſhall afterwards undeniably prove. And it is not unlikely that he was enclined unto this favour and moderation towards the *Jews* by his general deſign to relieve men from under the oppreſſions that were upon them during the reign of *Cambyſes*, and to renue the Acts of *Cyrus* their firſt Emperour, who was renowned amongſt them, to ingratiate himſelf unto *Mankind*, and confirm himſelf in that Kingdom whereunto he came not by ſucceſſion. And it is not improbable, but that this was he; who was the *Huſband* of *Heſter*, though if ſo, it was not untill after this Decree made in the ſecond year of his reign, the putting away of *Vaſhti* happening in his third, *Heſt.* 1. 3. Now *Cyrus* reigned after his firſt Decree three years; *Cambyſes* with *Smerdes* eight, whom ſucceeded this *Darius*, who iſſued out this Decree in the ſecond year of his reign; that is at moſt *thirteen years* after the death of *Cyrus*; or if with ſome we ſhould grant *Cyrus* to have reigned twenty years over the whole Empire, it was but nineteen or twenty years at the moſt. Now the whole ſumm of years from the firſt of *Cyrus*, to the *cutting off the Meſſiah*, we have manifeſted to have been five hundred ſixty two: deduct thirteen years from five hundred ſixty two, and there yet remains five hundred forty nine years, which exceeds the number of years enquired after fifty nine years, neither doth the addition of ſeven years to the reign of *Cyrus*, make any alteration in this general account. For on that ſuppoſition, his *firſt year* muſt be taken *ſeven years* backwards, and the ſpace of time from thence unto the end of the weeks will be five hundred ſixty nine years, and the remnant from *Darius*, as we declared before, five hundred forty nine years. So that neither can this be the Commandment intended, there being from the going forth of it, unto the cutting off of the *Meſſiah* not four hundred and ninety years, but as is declared five hundred forty nine. Beſides indeed this Decree of *Darius* was no new command, nor had any reſpect unto the reſtauration of *Jeruſalem*, but was a meer renovation, or a new acknowledgement of the Decree of *Cyrus* about the re-edifying of the Temple, and ſo doubtleſs was not deſigned as the ſignal *Epocha* of the time here limited and determined.

§. 18. The great *Scaliger* who would date the weeks from this Decree of *Darius*, knowing that the time would not ſuit with the reign of *Darius Hyſtaſpes* contends that it was *Nothus* who ſucceeded *Longimanus* that was the Author of it, and extends the whole time or ſpace of four hundred and ninety years, to the deſtruction of the City and Temple, that ſpace of time, according to his computation, being elapſed from the ſecond year of *Darius*.

But the truth is, as may be ſeen from our former account, from the ſecond year of *Darius Nothus* to the deſtruction of the City was but four hundred and eighty years ſhort of the whole ſumm. Beſides we have before proved from the Text, that the time determined, was to expire in the death of the *Meſſiah*. And there are ſundry other circumſtances which plainly evince the inconſiſtency of this computation: for from the firſt of *Cyrus*, when the firſt command went forth for the building of the *Temple*, whereupon the work of it was begun, unto the ſecond year of *Nothus* are fully an hundred and eight years. And it is not *credible* that the work of building of the Temple ſhould ſo long be hindered, and then come to perfection by them who firſt began it. For on this ſuppoſition *Zerubbabel* and *Joſhua* muſt live at *Jeruſalem* after their return, above an hundred years, and then take in hand again the work which they had ſo long deſerted. And this is yet more incredible upon his own opinion

opinion that *Xerxes* was the Husband of *Heſter*, about fifty years before the Reign of *Nothus*. When it is not likely but the *Jews* would have attempted, and not have been denied their liberty of going on with their work.

Neither is it conſiſtent with the Prophecy of *Jeremiah*, that the Temple ſhould lye waſte ſo long a ſpace, that is about a hundred and ſeventy years. Again, *Haggai* doth plainly declare, that when the work of the Temple was carrying on in the ſecond year of *Darius*, that many were yet alive, who had ſeen the firſt Temple, *cap.* 2. 3. As multitudes were upon the laying of its foundation in the dayes of *Cyrus*, *Ezra* 3.12. And this was impoſſible, had it been in the dayes of *Nothus*, an hundred and ſixty, or an hundred and ſeventy years after it was deſtroyed. And *Scaliger* doth plainly wreſt the words of the Text, when he would have them pronounced by way of *ſuppoſition*, *if any were then alive who ſaw the firſt houſe in its glory*: for *Haggai* doth plainly relate unto the *diſtemper* of the people upon the laying of the foundation of the houſe mentioned in the forenamed place of *Ezra*; and the words themſelves will bear no other ſenſe; מי בכם הנשאר אשר ראה את הביה הז הבכבודו, *Who is among you that is left, that ſaw this houſe in her glory.* He ſpeaks *of them* who were *yet left*, and remaining; and ſpake *to them*, to remove and take away their complaint and repinings. Moreover that *Artaxerxes*, in whoſe daies *Ezra* and *Nehemiah* went up to *Jeruſalem*, was *Longimanus*, who reigned before *Nothus*, and not *Memor*, who ſucceeded him, as will afterwards appear: Now this *Artaxerxes* was long after that *Darius*, upon whoſe warranty the building of the Temple was finiſhed, *Ezra* 7. 1. Which certainly could not be *Nothus* who was his ſucceſſor.

It appears then that *Darius Nothus* was not the Author of the Decree mentioned, as alſo that the times of the Weeks cannot be dated from the ſecond year of *Darius Hyſtaſpes*, who was the Author of it. §. 19.

After this, there is mention made of two other Commands or Decrees relating to the Temple and People, both granted by the ſame *Artaxerxes*, one in the ſeventh year of his Reign unto *Ezra*, chap. 7. 7. The other in the twentieth year of his Reign, unto *Nehemiah*, chap. 2. 1. And from one of theſe muſt the account enquired after be dated. Now, ſuppoſing that one of theſe Decrees muſt be intended, it is evident that it was *Longimanus*, and not *Memor*, who was the Author of them: For from the ſeventh year of *Memor*, which was the ſecond of the *ninety fifth Olympiad*, unto the eighteenth year of *Tiberius Cæſar*, wherein our Saviour ſuffered, being the third year of the two hundred and ſecond *Olympiad*, are only four hundred twenty eight years, ſixty two years ſhort of the whole, or four hundred and ninety. Now theſe ſixty two years added to the beginning of the account, from the ſeventh of *Memor*, fall in exactly on the ſeventh of *Longimanus*; from the ſeventh of *Longimanus* then to the ſeventh of *Memor* are ſixty two years, and from the ſeventh of *Memor* to the eighteenth of *Tiberius* are four hundred twenty eight years, in the whole, four hundred and ninety. The whole number enquired after. §. 20.

It was then this Decree of *Longimanus*, that was intended by the *Angel Gabriel*: for from the ſeventh year, wherein he ſent *Ezra* unto *Jeruſalem*, and unto that work which he afterwards commiſſionated *Nehemiah* to carry on and perfect, unto the cutting off of the *Meſſiah*, are exactly *ſeventy Weeks*, or four hundred and ninety years, as may appear from the accounts formerly inſiſted on and declared: From the firſt of *Cyrus*, ſuppoſing him to reign but three years over the whole Empire, unto the death of Chriſt, there was, as we have proved, five hundred ſixty two years: From the firſt of the ſame *Cyrus*, unto the ſeventh of *Longimanus*, were ſeventy two years, which being deducted from the whole of five hundred ſixty two years, the remainder is four hundred and ninety; which ſpace of time, how it was apportioned between the *Perſian*, *Græcian*, *Haſmonæan*, *Herodian*, and *Roman Rule*, we have before declared. §. 21.

And there wants not reaſon to induce us to fix on this *Decree*, rather than any other, being indeed the moſt famous, and moſt uſeful to the people of all the reſt. By what means it was obtained, is not recorded. Evident it is that *Ezra* had great favour with the King, and that he had convinced him of the greatneſs and power of that God whom he ſerved, *chap.* 8. 22. Beſides, it was not a meer *proclamation of liberty*, like that of *Cyrus*, which was renewed by *Darius*; but a Decree, a Law made by the *King and his ſeven Counſellors*, *chap.* 7. 14. The higheſt and moſt irrefragable *Legiſlative* Power amongſt the *Medes and Perſians*. Moreover, with the Decree he had a formal *Commiſſion*, where he is ſaid not only to have *leave* to go, but to be *ſent* by the *King and his Council*. Beſides, the former Decrees barely reſpected the *Temple*; and it ſeems that in the execu- §. 22.

tion of them, the people had done little more then built the *bare fabrick*, all things as to the true order of the Worſhip of God remaining in great confuſion, and the civil ſtate utterly neglected. But now in this *Commiſſion* of *Ezra*, he is not only directed to ſet the whole Worſhip of God in order, at the charge of the King, *chap.* 7. 16, 17, 18, 19, 20, 21, 22, 23. But alſo that he ſhould appoint and erect a *Civil Government* and Magiſtracy with ſupreme power over the *lives*, liberties, and eſtate of men, to be exerciſed as occaſion required, *v.* 25, 26. Which alone, and no other, was the *building of the City* mentioned by *Gabriel*; for it is not walls and houſes, but *Policy*, Rule and Government, that makes and conſtitutes a City.

§. 23. And it is very conſiderable what a conviction of the *neceſſity* of this work, was then put upon the ſpirits of the Governours of the *Perſian Empire*; for the King himſelf he calls *Ezra* the *Scribe of the Law of the God of Heaven*, owning him therein for the *true God*; for he who is the God of Heaven, is God alone, all others are but the *dunghill* gods of the Earth, *v.* 12. Again, he declares that he was perſwaded, that if this work was not done, *there would be wrath from Heaven upon himſelf, his Kingdom, and his Son*, v. 23, The *ſeven Counſellors* they joyn in that Law, *v.* 14. And the *mighty Princes* of the Kingdom aſſiſted *Ezra* in his work, *v.* 28. So that no command that concerned that people before or after, was accompanied with that *ſolemnity*, or gave ſuch glory unto God as this did. Beſides, the whole work of the Reformation of the Church, the reſtitution of the Worſhip of God, the recollection and recognition of the ſacred *Oracles* was begun, carried on and finiſhed by this *Ezra*, as we elſewhere at large have declared. All which conſiderations falling in with the account before inſiſted on, makes it manifeſt that it was this, and no other Decree that was intended by the *Angel Gabriel*; and from thence unto the death of the *Meſſiah*, was ſeventy weeks, or four hundred and ninety years, the juſt and true limitation of which time we have been enquiring after.

§. 24 I declared at the entrance of this diſcourſe, that the force of our Argument from this place of *Daniel* againſt the *Jews*, doth not depend on this *Chronological Computation* of the time determined. All then that I aimed at it, was to vindicate it in general from ſuch *perplexities*, as whereby they pretend to render the whole place *inargumentative*: And this we have not only done, but alſo ſo ſtated the account, as that they are not able from any records of times paſt, to lay any one conſiderable objection againſt it, or which may not be eaſily ſolved: Return we now to what remains of our former deſigned diſcourſe.

Exercitatio XVI.

Other

Conſiderations proving the Meſſiah to be long ſince come. Fluctuation of the Jews about the Perſon and Work of the Meſſiah. Their ſtate and condition in the world for ſixteen Ages. Promiſes of the Covenant made with them of old. All fulfilled unto the expiration of that Covenant. Not now made good unto them. Reaſon thereof. The Promiſe of the Land of Canaan *failed. Of protection and Temporal deliverance. Spirit of Prophecy departed. Covenant expired. Jews exceptions. Their proſperity. Their ſins. Of their fore-fathers; of themſelves. Vanity of theſe exceptions. Conceſſions of the Antient Jews. Folly of Talmudical Doctors. Traditions of the Birth of the Meſſiah before the deſtruction of the ſecond Temple. Tradition of the School of* Elias; *about the worlds continuance. Anſwers of the Jews unto our Arguments, by way of conceſſion. The time prolonged, becauſe of their ſins. Vanity of this pretence. Not the Jews only but the Gentiles concerned in the coming of the Meſſiah. The Promiſe not Conditional. Limitations of time not capable of conditions. No mention of any ſuch condition. The condition ſuppoſed overthrows the Promiſe. The Jews in the uſe of this plea, ſelf condemned. The Covenant overthrown by it. The Meſſiah may never come upon it.*

§. 1. UNto the invincible *Teſtimonies* before inſiſted on, we may add ſome other conſiderations taken from the *Jews* themſelves, that are both ſuitable unto their conviction, and of uſe to ſtrengthen the faith of them who do believe. And the firſt thing that offers its ſelf unto us, is their miſerable *fluctuation* and uncertainty in the whole Doctrine about the *Meſſiah* ever ſince the time of his coming and their rejection of him.

§. 2. That the great *fundamentall* of their profeſſion from the dayes of *Abraham*, and that which all their Worſhip was founded in, and had reſpect unto, was the promiſe of the coming of the *Meſſiah*, we have before ſufficiently proved. Untill the time of his coming, this they were unanimous in, as alſo in their deſires and expectations of his Advent. Since that time, as they have utterly loſt all faith in him, as to the great end for which he was promiſed, ſo all truth as to the Doctrine concerning his Perſon, Office and Work plentifully delivered in the Old Teſtament.

In their *Talmud. Tractat. Sanedr.* they do nothing but wrangle, conjecture and contend about him, and that under ſuch notions and apprehenſions of him as the Scripture giveth no countenance unto. When he ſhall come, and how, where he ſhall be born, and what he ſhall do, they wrangle much about, but are not able to determine any thing at all; at which uncertaintie, the Holy Ghoſt never left the Church in things of ſo great importance. Hence ſome of them adhered to *Barcosby* for the *Meſſiah*, a bloody Rebel; and ſome of them in after ages to *David el Dvid* a wandring Jugler, and *Moſes Cretenſis*, and ſundry other pretenders have they given up themſelves to be deluded by (as of late unto the fooliſh Apoſtate *Sabadia* with his falſe Prophets, *R. Levi* and *Nathan*) who never made the leaſt appearance of any one character of the true *Meſſiah*, as *Maimonides* confeſſeth and bewaileth. The Diſputes of their late Maſters, have not any thing more of certainty or conſiſtency, then thoſe of their *Talmudical* Progenitors. And this at length hath driven them, to the preſent miſerable relief of their infidelity and deſpair, aſſerting that he ſhall not come untill immediately before the *Reſurrection* of the dead, only they take care that ſome ſmall time may be left for them to enjoy wealth and pleaſure, with dominion over the *Edomites* and *Iſhmalites*, that is, *Chriſtians* and *Turks* under whom they live, as yet full of thoughts of revenge and retaliation in the dayes of their *Meſſiah*. Now whereunto can any man aſcribe this fluctuation and uncertainty, in and about that which was the great *fundamental Article* of the faith of their Fore-fathers, and their utter renuntiation of the true Notion and Knowledge of the *Meſſiah*. But unto this, that having long ago renounced him, they exerciſe their thoughts and expectation about a *Chimæra* of their own Brains, which having no ſubſtance in its ſelf, nor foundation

in any work or word of God, can afford them no certainty or ſatisfaction in their contemplation about it?

§. 3. Again, The *State* and condition of this people for the ſpace of above ſixteen hundred and thirty years, gives evidence to the truth contended for. The whole time of the continuance of their Church, State and Worſhip, from the giving of the Law on Mount *Sinai*, to the final deſtruction of the City and Temple by *Titus*, was not above ſixteen hundred and thirty years, or ſixteen hundred and forty upon the longeſt account, allowing all their former Captivities and intermiſſions of Government into the reckoning. They have then continued in a ſtate of diſperſion and rejection from God as long as ever they were accepted for his Church and people, what their condition hath been in the world for theſe *ſixteen Ages* is known unto all, and what may be thence concluded, we ſhall diſtinctly conſider.

§. 4. When God took the *Jews* to be his people, he did it by a ſpecial and ſolemn *Covenant*. In this *Covenant* he gave them promiſes, which were all made good unto them unto the utmoſt date, and expiration of it in the coming of the *Meſſiah*. And they principally reſpected theſe three heads. *Firſt*, That they ſhould poſſeſs the *Land of Canaan*, and there enjoy that *Worſhip* which he had preſcribed unto them. See *Exod.* 6. 4. *Chap.* 34. 10, 11. *Levit.* 26. 8, 9. *Deut.* 18. 18. *Chap.* 29. 13. *Pſalm* 105. 10, 11. *Secondly*, That he would defend them from their Adverſaries, or if at any time he gave them up to be puniſhed and chaſtized for their ſins: Yet upon their repentance and ſupplications made unto him, he would deliver them from their Oppreſſors. *Deut.* 30. 1, 2, 3, 4, 5. *Nehem.* 1. 9. *Deut.* 32. 35, 36, 37. 1 *Kings* 8. 34. *Thirdly*, That he would continue *Prophets* among them to inſtruct them in his will, and to reclaim them from their miſcarriage, *Deut.* 18. 18. The whole *Pentateuch*, all their Divine Writings are full of Promiſes about theſe things. And as we ſaid untill the time limited for the expiration of that ſpecial Covenant, they were all made good unto them. That it was to expire, themſelves are forced to acknowledge, becauſe of the expreſs promiſe, of a *new*, or another Covenant to be made not like unto it; *Jer.* 32. The Land given them by inheritance, and the place deſigned for the Worſhip of God therein, were continued in their poſſeſſion, notwithſtanding the mighty Attempts made by the Nations of the world for their extirpation. And when at any time he gave them up for a ſeaſon, unto the power of their Adverſaries, becauſe of their ſins and provocations, as unto the *Babylonians* in the dayes of *Nebuchadnezzar*, and afterwards unto the *Græcians* or *Syrians* in the dayes of *Antiochus Epiphanes*: yet ſtill he foretold them of their condition, promiſed them deliverance from it, and in a ſhort time accompliſhed it, though it could not be done without the ruine of other Kingdoms and Empires. The Oppreſſion of the *Babylonians* continued but ſeventy years; and the perſecution of *Antiochus* prevailed only for three years and half. Prophets alſo he raiſed up unto them in their ſeveral Generations: yea, in the time of their great diſtreſs; as *Jeremiah* at the time of their deſolation: *Ezekiel* and *Daniel* in *Babylon*: *Haggai* and *Zechariah*, in their poverty after their return, which diſpenſation ceaſed not, untill they pointed out unto them the end of the Covenant, and told them that the *Meſſiah* ſhould come ſpeedily and ſuddenly unto his Temple, *Mal.* 3. 1, 2.

§. 5. The preſent *Jews* (I hope) will not deny, but that God is faithfull ſtill, and as able to accompliſh his Promiſes, as he was in the dayes of old. Let us then enquire whether they enjoy any one thing promiſed them in the Covenant, or any thing relating thereunto, or have done ſo ſince the dayes wherein, as we have proved, the *Meſſiah* was to come. (1.) For the *Countrey* given unto them by *Covenant*, and the place of Gods Worſhip therein, the whole world knows, and themſelves continually complain, that ſtrangers poſſeſs it, they being utterly extirpated and caſt out of it. It is with them all, as it was with *Abraham* before the grant of the inheritance was accompliſhed, they have not poſſeſſion of *one foot* in it in any propriety, no not for a *burying place*. Their Temple is deſtroyed, and all their attempts for the reſtauration of it, which God ſo bleſſed of old, fruſtrated, yea ceaſed. Their daily Sacrifice is ceaſed, and whatever they ſubſtitute in the room of it, is an open abomination unto the Lord. We need not inſiſt on theſe things. The Stories of their ruine, exile, vain attempts to recover their Land, of their Fore-fathers, of the utter pollution of the places of their *Worſhip* are known to themſelves, and all men that take care to know ought of theſe things. Where is now the Covenant of the Land of *Canaan*? Was it to be abſolutely everlaſting? Whence comes it to paſs, that the great promiſe of

of it doth utterly fail? Was it to expire? What period can be aſſigned unto its duration, but only that of the coming of the *Meſsiah* and the eſtabliſhment of a New Covenant in him? Is not the denyal hereof, the ready way to make the men of the world turn *Atheiſts*, and to look upon the Scriptures of the Old Teſtament as a meer Fable, when they ſhall be taught that the Promiſes contained in it, were but conjectures, deceitful words, that came to nothing.

§. 6. Again, How are they delivered from their Adverſaries? How are they defended from their Oppreſſors? There is not a known Nation in the world, wherein they live not, either openly or privately, in Exile and Baniſhment from their own Land. About their oppreſſions, and againſt their Oppreſſors they have cryed out, and prayed after their manner for many Generations. Where is the protection, the deliverance promiſed? if the time be not yet expired for the coming of the *Meſsiah*, why are they not delivered? What word is there in the Law, or the Prophets, that they ſhall not be delivered out of Temporal diſtreſſes any other way but by the *Meſsiah?* hath it not been otherwiſe with them? Were they not delivered from former Oppreſſions and Captivities, by other means? Could not God of old have diſpoſſeſſed the *Romans* of the Land of *Canaan*, and afterwards the *Saracens*, and can he not now the *Turks*, as eaſily as he did the *Babylonians*, *Perſians* and *Græcians?* If the Covenant of thoſe promiſes be not expired in the coming of the *Meſsiah*, what account can they give of theſe things?

§. 7. Further, where are the *Prophets*, promiſed unto them? can they name one ſince the daies of *John Baptiſt*, whom they owned for a Prophet? hath any one amongſt them pretended to any ſuch thing, whom the event, and themſelves thereon have not diſcovered to be an Impoſtor? Such was *Theudas*, and *Moſes Cretenſis*, with ſome few others. Is it not ſtrange, that they who never long wanted a *Prophet* in their ſtreights and difficulties, and ſometimes had many of them together, ſhould now in their utmoſt miſery, wandrings and darkneſs, be left utterly deſtitute of any one for a thouſand ſix hundred years, and upwards? It is the general confeſſion of all their Maſters, that they have left the *Holy Ghoſt*, or Spirit of Prophecy. After the finiſhing of the ſecond Temple, they ſay, and they ſay truly, that Prophecy ceaſed. כי משנבנה הבית השני לאקטם נביא עוד בישראל וולתי משתמשין בבת קול, ſaith *Saadias Haggeon* on *Daniel the 9th.* Iſrael *had no Prophet after the finiſhing of the ſecond houſe, but thoſe who enjoyed the Bath Kol.* But what is now become of that *Bath Kol* alſo for a thouſand ſix hundred years? Is not all pretence of Revelations utterly departed? what then is become of that *Covenant* wherein it was promiſed unto them? yea we know that they have not only left the *Holy Ghoſt*, as a ſpirit of *Prophecy*; but alſo as a ſpirit of *grace* and ſupplications; ſo that beſides a few *ſuperſtitious forms* repeated by number and tale; there is no ſuch thing as prayer amongſt them; as ſome of their late Maſters have acknowledged.

§. 8. What reaſon now can be aſſigned of this ſtate and condition of things, but only that the *Covenant* wherein the good things mentioned were promiſed unto them, had a time limited unto it, when it was to give place unto a *new* one of another nature. And this the *Jews* acknowledge is to take date from the coming of the *Meſsiah*. God is faithful, unchangeable, able to make good his promiſes and his word to the utmoſt. The preſent *Jews* are no leſs *Jews* of the carnal ſeed of *Abraham*, then their forefathers were. It cannot be then but that the *Covenant* made with them, until the coming of the *Meſsiah*, is long ſince expired. And therefore alſo, that he is long ſince come.

§. 9. Two things in general, the *Jews* reply unto theſe conſiderations, the one, as they have occaſion and advantage, the other, openly and conſtantly: The firſt which they only mention, as they have occaſion, is the *proſperity* of ſome of their Nation in this or that Country, with the honour and riches, that ſome of them have attained unto. Unto this purpoſe, they tell us ſtories of their number and wealth in the *Eaſt*, out of *Benjamin Tudulenſis* and others, with the riches of ſome of them in the *Weſtern* parts of the world alſo. But themſelves know that none of theſe things, not one of them, was promiſed unto them in the Covenant that God made with them upon Mount *Horeb*. All the promiſes of it reſpected the Land of *Canaan*, with their preſervation there, or return thither. What they get abroad in the world, elſewhere under the power and dominion of other Nations, befalls them in a way of common providence, as the like things do the vileſt wretches of the earth, and not in a way of any eſpecial promiſe. And therefore when *Daniel* and *Nehemiah*, with others, were exalted unto glory

glory and riches among the *Babylonians* and *Perſians*, yet they reſted not therein, but pleaded the *Covenant* of God for their reſtauration unto the Land promiſed unto *Abraham*. And to ſuppoſe that the wealth of a few *Jews* up and down the world, gotten by *Phyſick*, or *Uſury*, or *farming of Cuſtoms*, is an accompliſhment of the promiſes before inſiſted on, is openly to deſpiſe the promiſes, and the Author of them?

§. 10. But it is pleaded, *ſecondly*, by them, Thatit is for their ſins that the coming of the *Meſsiah* is thus retarded and prolonged. But it is not about the coming of the *Meſsiah*, directly and immediately, that they are preſſed withall in theſe conſiderations; that which we enquire about, is their preſent ſtate, and their long continuance therein, with the reaſon of it; only aiming to find out and diſcover the true cauſe thereof: This, they ſay, is *becauſe of their ſins*; and this alſo in general we grant, But yet muſt further enquire, what they intend thereby: I ask therefore whether it be for the *ſins of their foreſathers*, who lived before the laſt final diſperſion, or for *their ſins*, who have ſince lived in their ſeveral Generations, that they are thus utterly forſaken. If they ſhall ſay, it is for the ſins of their forefathers, as *Manaſſeh* plainly doth, *Queſt.* 43. in *Gen. p.* 65. And ſundry others of them do the ſame, then I deſire to know whether they think God to be *changed* from what he was of old, or whether he be not ſtill every way the ſame as to all the promiſes of the Covenant; ſuppoſing they will ſay that he is ſtill the ſame, I deſire to know whether he did not in former times, in the daies of their Judges and Kings, eſpecially in the *Babylonian Captivity* puniſh them for their ſins, with that contemperation of Juſtice and mercy, which was agreeable unto the Tenor of the Covenant? This I ſuppoſe they will not deny, the Scripture ſpeaking ſo fully unto it, and the Righteouſneſs of God requiring it. I deſire then to know what were the *ſins of their foreſathers*, before the deſtruction of the ſecond Temple, and your final diſperſion, which ſo much, according to the Rules of the *Covenant*, exceeded the ſins of them who lived before the deſolation of the firſt Temple, and the captivity that enſued; for we know that the ſins of thoſe former were puniſhed only with a diſperſion, which ſome of them ſaw the beginning and ending of; the duration of the whole of it not exceeding ſeventy years, after which they were returned again to their own Land.

But the captivity and diſperſion which hath befallen them upon the ſins of thoſe who lived before the deſtruction of the ſecond Temple, as they were in their manner and entrance much more terrible, dreadful and tremendious then the former; ſo they have now continued in them above *twenty times ſeventy years* without any promiſe of a recovery. God being ſtill the ſame that he was, if the Old *Covenant* with the *Jews* be ſtill in force. The difference between this diſpenſation muſt ariſe from the difference of the ſins of the one ſort of perſons, and the other. Now of all the ſins, which on the general account of the Law of God, the ſons of men can make themſelves guilty of, *Idolatry* doubtleſs is the greateſt: The chooſing of *other Gods* is a compleat renunciation of the true one. And therefore compriſed in it all other ſins what ever, for caſting off the yoke of God, and our dependance on him as the firſt cauſe, and laſt end of all, it doth that in groſs, and by whole-ſale, which other ſins do only by retail; and therefore is this ſin forbidden in the head of the Law, as intimating, that if the command of owning the true God, and him alone, be not adhered unto, it is to no purpoſe to apply our ſelves unto them that follow. Now it is known to all that this ſin of *Idolatry* abounded amongſt them under the *firſt Temple*, and that alſo for a long continuance, attended with *Violence*, *Adulteries*, *Perſecution* and Oppreſſion, but that thoſe under the ſecond Temple had contracted the guilt of *this ſin*, the preſent *Jews* do not pretend; and we know that they hated all appearance of it. Nor are they able to aſſign any other ſins what ever, wherein they went higher in their provocations, then their *Progenitors* under the firſt Temple. What then is the cauſe of the different event and ſucceſs between them before inſiſted on? It cannot be, but that either they have contracted the guilt of ſome ſin, wherewith God was more diſpleaſed, then with the *Idolatry* of their fore-fathers, or that the Covenant made with them is expired, or that there hath been a coincidence of both theſe; and that indeed is the condition of things with them. The *Meſsiah* came, in whom the carnal Covenant was to expire, and they rejected and ſlew him, juſtly deſerving their perpetuall rejection from it, and diſinheritance.

§. 11. Sometimes they will plead, that it is for their *own ſins* and the ſins of the Generations that ſucceeded the deſtruction of the ſecond Temple, that they are kept thus long

long in miſery and captivity. But we know, that they uſe this plea only as a covering for their obſtinate blindneſs and infidelity. Take them from this diſpute, and they are continually boaſting of their Righteouſneſs and Holineſs, for they do not only aſſure us that they are better then all the world beſides, but alſo much better then their fore-fathers, as *Manaſſe* plainly affirms in the place before cited, and that on the *day of Expiation*, that is, once a year; they are as holy as the Angels in Heaven: There are therefore one or two things which I would deſire to know of them, as to this pretence of their own ſins, which on another account muſt alſo be afterwards inſiſted on.

Firſt Then, whereas it is a principle of their faith, That *all Jews* excepting *Apoſtates* are ſo holy and righteous, that they ſhall all be ſaved, have all a portion in the bleſſed world to come, whence is it that none of them, are ſo Righteous as to be returned into the Land of *Canaan?* Is it not ſtrange, that that Righteouſneſs which ſerves the turn to bring them all to Heaven, will not ſerve to bring any one of them to *Jeruſalem.* This latter being more openly and frequently promiſed unto them then the former. I know not how to ſolve this difficulty; *ipſi viderint.*

Again, *Repentance* from their ſins is a thing wholly in their own power, or it is not; if they ſhall ſay, it is in their own power, as generally they do; I deſire to know why they defer it? The brave imaginations that they have of the *levelling of Mountains*, the *dividing* of Rivers, the *ſinging* of Woods, and *dancing* of Trees, of the *Coaches* and Chariots of Kings to carry them, as alſo their riding upon the ſhoulders of their rich neighbours into *Jeruſalem*, the Conqueſt of the world, the eating of *Behemoth*, and drinking the Wine of *Paradice*, the Riches, Wives, and long Life that they ſhall have in the dayes of the *Meſsiah*, do make them as they pretend, patiently endure all their long exile, and calamitie. And can this not prevail with them for a *little Repentance*, which they may perform when they pleaſe, with a wet finger, and ſo obtain them all in a trice? If they are ſo evidently blind, fooliſh and mad, in and about that which they look upon as their only great concernment in this world, have they not great cauſe to be jealous, leſt they are alſo equally blind in other things, and particularly in that wherein we charge them with blindneſs? This it ſeems is the State of theſe things. Unleſs they *repent*, the *Meſsiah* will not come; unleſs he come, they cannot be delivered out of their calamitie nor enjoy the promiſes. To *repent* is a thing in their own power, which yet they had rather endure all miſeries, and foregoe all the promiſes of God then take in hand, or go through with it. And what ſhall we ſay to ſuch a perverſe generation of men, who openly proclaim, that they will live in their ſins, though they have never more to do with God unto eternity. If they ſhall ſay, that *Repentance* is the gift of *God*, and that without his powring forth his Spirit upon them, they cannot attain unto it, then I deſire to know whence it is that God doth not give them Repentance, as he did to their fore-fathers, if the *Covenant* continue eſtabliſhed with them, as in former dayes? From what hath been diſcourſed, It doth ſufficiently appear that the ſtate and condition of the Jews hath been ſuch in the world, for theſe *ſixteen hundred years*, as manifeſts the end of their ſpecial Covenant to be long ſince come, and conſequently the Meſſiah, in whom it was to expire.

There is one of them, a nameleſs perſon, not unlearned, who hath written ſomewhat lately in the *Portugal* Language, which is tranſlated into Latin by *Brenius* the *Socinian*, who gives ſo ſatisfactory an Anſwer in his own conceit, unto this Argument, that he concludes, that every one who is not obſtinate, or blinded with corrupt affections, muſt needs acquieſce therein. His confidence, if not his reaſons, deſerves our conſideration, eſpecially conſidering that he offers ſomewhat new unto us, which their former Maſters did not inſiſt upon. §. 12.

That then which he returns as an Anſwer, unto the enquiry of the *Cauſes and Reaſons* of their preſent long captivities and miſerie, is the *ſins of their fore-fathers* under the firſt Temple. The greatneſs of theſe ſins, he ſaith, is expreſſed by the Prophet *Ezekiel*, Chap. 16. 48. *As I live, ſaith the Lord God*, Sodom *thy Siſter hath not done, ſhe nor her daughters, as thou haſt done, thou and thy daughters.* To which he adds, *Iſa.* 1. 9. where mention is made again of *Sodom.* So that this Captivity is to them, in the room of ſuch a deſtruction, as *Sodom* was overthrown withall.

But it may be ſaid, that theſe ſins what ever they were, were expiated in the *Babyloniſh Captivity*, and pardoned unto them upon their return. So that now they muſt ſuffer, on the account of their ſins committed under the ſecond Temple; to which he

he replyes, that this exception is of no force. *Nam liberatio e Babilone nihil aliud fuit, quam exploratio, qua Deus experiri voluit, an cum reſtitutione Regni & Templi poſſint abbreviari, & expiari enormia iſta, quæ commiſcerant, adulterii, homicidii, & Idolatriæ peccata; ſed pro antecedentium debitorum ſolutione, quam preſtare debuerunt, nova inſuper debita accumulaverunt. For the deliverance from Babylon was nothing but a tryal, whereby God would make an experiment, whether with the reſtitution of their Kingdom and Temple, theſe enormous ſins of Adultery, Murder and Idolatry which they had committed, might have been cut off and expiated, but inſtead of a diſcharge of their former arrears, which they were obliged unto, they heaped up new debts by their ſins.* Thus he. At their deliverance out of *Babylon* the people had no diſcharge of their former ſins by the pardon of them; but were only tryed how they would afreſh acquit themſelves, with a reſolution in God, that if they made not ſatisfaction, then for thoſe ſins, to charge the guilt of them again upon themſelves and all their poſterity, for all the generations that are paſſed, untill this day. But Firſt, This is plainly a fiction of this mans own deviſing. Let him produce any one word, from the Scripture where it treats of theſe things, in the leaſt giving countenance thereunto; or let him ſhew, how this procedure is ſuitable unto the Juſtice of God, either unto the general notion that we have of it, or as unto any other inſtance recorded of it in the Scripture.

But if theſe men may fain what they pleaſe, there is no doubt but they will juſtifie themſelves and maintain their own cauſe.

Secondly, Why did none of the latter Prophets whom God granted unto the people, after their return from Captivity; as *Haggai*, *Zechariah*, and *Malachi* let the people know, that this was the condition of their return into their Land, but only require of them to walk anſwerable unto the mercies they had then received.

Thirdly, As the very nature of the diſpenſation did declare, that God having purged out the Rebels of the people, and deſtroyed them with his ſore judgements, had forgiven their ſins, and was returned unto them, in a way of mercy and grace never to call over their forepaſt iniquities any more, ſo the Prophets that treated concerning that diſpenſation of God, do in places innumerable aſſert the ſame, and plainly contradict this imagination.

Fourthly, God puniſheth not the ſins of the Fathers upon their children, unleſs the Children continue in the ſins of their Fathers. This he declareth at large, *Ezek.* 18. Now what were the ſins of this people under the firſt Temple before their captivity? our Author reckons *Adultery*, *Murder* and *Idolatry*: It is no doubt but many of them were Adulterers, and that ſin among others was charged on them by the Prophets; but it is evident that their principal ruining ſins were their *Idolatry*, and perſecution or killing of the Prophets. And God by *Ezekiel* declares, that in and by their Captivity, he would puniſh and take away all their *Idolatry*, and Adulteries even from the Land of *Ægypt*, or their beginning to be his people, *Chap.* 23. 11, 27. Now were the Jews, that is, the body of the people guilty of theſe ſins under the ſecond Houſe? it is known that from all *Idolatry* they preſerved themſelves, which was that ſin, that in an eſpecial manner was their ruine before; and for *killing* the Pophets, they acknowledge that after *Malachi* they had none, ſo that none could be perſecuted by them, but thoſe whom they will not own to be Prophets: But,

Fifthly, Suppoſe that all thoſe under the ſecond Houſe continued in the ſins of their fore-fathers, which yet is falſe, and denyed by themſelves as occaſion requires, yet what have the *Jews* done, for ſixteen hundred years ſince the deſtruction of that Houſe? they plead themſelves to be holy, and in application of the Prophecy, *Iſa.* 53. unto themſelves, proclaim themſelves innocent and righteous; at leaſt they would not have us to think that the generality of them, are *Adulterers*, *Murderers* and *Idolaters*: whence is it then that the puniſhment of their Fathers ſins lyes ſo long on them? What Rule of Juſtice is obſerved herein? What inſtance of the like diſpenſation can they produce? for our parts we affirm, that they continue unto this day in the ſame ſin, for which their fore-fathers under the ſecond Houſe were rejected and deſtroyed, and ſo know the righteouſneſs of God in their preſent captivities and miſeries. Beſides,

Sixthly, They ſay they abhor the ſins of their fore-fathers, repent of them, and do obtain Remiſſion of ſins through their obſervation of the Law of *Moſes*; Wherein then is the faithfulneſs of God in his promiſes unto them? Why are they not delivered out of captivity? Why not reſtored to their Land according to expreſs Teſtimonies of the *Covenant* made with them unto that purpoſe? There is no colour of truth nor reaſon

reaſon therefore in this evaſion, which they invented to countenance themſelves in their obſtinate blindneſs and unbelief.

But our Author yet adds an Inſtance, whereby he hopes to reinforce and confirm his former anſwer: ſaith he, *Deus per manus Salamanaſſani decem tribus in captivitatem paſſus eſt abduci in regiones nobis incognitas ſexcentis fere annis ante deſtructionem Templi ſecundi, hoc eſt ante preſentem hanc noſtram captivitatem, necdum in hodiernam hanc diem in terram ſuam reverſæ aut dominio ſuo reſtitutæ ſunt, quæ omnia ſpeciali Dei Providentia nobis ita evenerunt ne quis cauſam hujus noſtræ captivitatis ſpeciali alicui peccato ſub ſecunda domo commiſſo imputaret: Cum decem tribus qui tum abfuerunt captivitatem pati debent ſexcentis annis longiorem.* *God ſuffered the ten Tribes to be carried captive by* Salamanaſſer *into Countreys unknown to us ſix hundred years before the deſtruction of the ſecond Temple, and our preſent captivity: neither are they yet returned to their own Land, or reſtored to their former rule, all which things have happened unto us, by the eſpecial Providence of God. That none might impute the cauſe of the captivity unto any ſin committed under the ſecond Temple, ſeeing the ten Tribes that were then abſent muſt endure a captivity ſix hundred years longer.* Neither will this inſtance yield them the leaſt relief. For (1.) It was before granted that the ſins under the *ſecond* Temple were even greater then thoſe under the *firſt*, whence the puniſhment of them was revived, which is here denyed, manifeſting that this is an evaſion invented to ſerve the preſent turn. (2.) What ever is pretended, no impartial man that owns the ſpecial relation of that people unto God, and his *Covenant* with them, can but grant, that their preſent rejection is for ſome outragious ſins breaking the *Covenant* under the ſecond Temple, and continued in by themſelves unto this day; (3.) The caſe of the *ten Tribes*, after they had publickly rejected all that Worſhip of God, and all that Government of the people, which was appointed to Type out, and to continue unto the bringing of the *Meſſiah*, is different from that of the other Tribes, to whom the Promiſes were appropriated in *Judah*, and in the houſe of *David*; ſo that their rejection implies no diſannulling of the *Covenant*. (4.) As all of the *two Tribes* came not up to *Jeruſalem* at the return from the captivity of *Babylon*, ſo very great numbers of the *ten Tribes* appear ſo to have done, which being added to thoſe multitudes of them, which before that had falken away to *Judah*, partly upon the account of the Worſhip of God, partly upon the account of outward peace, when their own Land was waſted, makes the condition of the body of the people to be one and the ſame; and theſe men committed, and their poſterity continue in the ſins on which we charge their preſent diſperſion and captivity. (5.) The remant of that people diſperſed amongſt ſtrange Nations, ſeems voluntarily to have embraced their manners and cuſtoms, and utterly to have forgotten their own Land, whereas thoſe with whom we have to do, daily expect, deſire, and endeavour a return thereunto: ſo that neither doth this evaſion, yield our preſent *Jews* any relief, and we may return to the notions of their more antient Maſters. §. 13.

For a Cloſe then of theſe conſiderations, I ſhall add ſome of the confeſſions of the *Jews* themſelves, which the evidence of the Truth contended for hath at ſeveral ſeaſons extorted from them. And this I ſhall not do, as though they were of great importance in themſelves, or unto us, but only to diſcover their entanglements in contending againſt the light: for the preſent Maſters of their unbelief, are more perplexed with the convictions of their Predeceſſors then with the plaineſt teſtimonies of the Scripture. The Authority of their Predeceſſors being equal with them unto, if not more ſacred then that of the word of God its ſelf.

Firſt then, Being preſſed with the Teſtimonies before inſiſted on out of *Haggai* concerning the *glory* of the ſecond Temple, and the coming of the *deſire of all Nations* thereunto, they have a Tradition that the *Meſſiah* was born the ſame day that the ſecond Temple was deſtroyed. The ſtory indeed which they make it up with, is weak, fabulous and ridiculous, and he who is offended with the citation of ſuch things out of their *Talmudical Doctors*, is deſired only to exerciſe patience until he ſhall be able himſelf to report from them things more ſerious and of greater importance; and yet from them muſt we learn the perſwaſions and convictions of the Antient Jews, or be utterly ignorant of them. Be their ſtories what they will alſo, the powerfull convincing Evidence of Truth, and the miſerable ſhifts that the poor wretches are put unto, to keep off the Efficacy of it from their minds do ſufficiently appear in them.

The Tradition mentioned, they give us in *Tractat. Bezaroth. diſtinct. Hajakorr*; in theſe words; אר"יוחנן בשם ר' איבו ביום שנולד משיח בו ביום חרב בית המקדש, §. 14.

Rabbi Joden in the name of Rabbi Ibbo *ſaid, the Meſſiah was born in the day that the houſe of the Sanctuary was deſtroyed*; and the ſtory they tell to this purpoſe, is as followeth: It came to paſs, that as a *Jew* was plowing, his Ox before him lowed, and there paſſed by him עורבי, *an Arabian*, and he heard a voice ſaying, *O Jew the Son of a Jew*, looſe thy Oxen for behold the houſe of the Sanctuary is deſtroyed; the Ox lowed the ſecond time; and he ſaid, *O Jew the Son of a Jew*, Yoke thy Oxen, for behold *Meſſiah* the King is born, he ſaid unto him, what is his name, he anſwered מנחם, *Menachem*, that is, the Comforter. And in *Bereſhith Rabba* on *Gen.* 30. they have a long ſtory to the ſame purpoſe. אר"ש בר נחמן פעם, *vel*, אחת היה אליהו לטוב, Rabbi Samuel *the ſon of* Nachman *ſaid, as* Elias *of good memory was walking on the way, on that very day that the houſe of the Sanctuary was deſtroyed, he heard*, בת קול, *the voice from Heaven, crying unto him, the houſe of our holy Sanctuary is brought unto deſtruction: when* Elias *of good memory heard this, he thought the whole world ſhould be deſtroyed, he went therefore and finding* בני אדם, *men plowing and ſowing, he ſaid unto them the holy bleſſed God is angry with the world, (or all this generation)* כל העולם, *and will deſtroy his houſe, and ſend his children into captivity among the Nations of the world, and you are ſolicitous about this temporal life.* בת קול, *came forth again and ſaid unto him, Let them alone, for unto* Iſrael *is born a Saviour; he ſaid unto the voice, where is he? the voice ſaid unto him in* Bethlehem Judah; *he went, and found a woman ſitting in the door of her houſe, and her Child lying in its own blood before her: he ſaid unto her, my daughter haſt thou born a Son, ſhe ſaid unto him, yea; he ſaid, and why doth it lye ſo long in its own blood? ſhe ſaid unto him, becauſe of the great evil; for on this day wherein he is born, the houſe of the Sanctuary is deſtroyed; he ſaid unto her my daughter be of good Courage, and take care of the Child, for great ſalvation ſhall be wrought by his hand, and ſhe was ſtreightway encouraged, and took care of him.* In the proceſs of this ſtory they tell us, that this Child was carried away by the four winds of Heaven, and kept in the great Sea four hundred years, of which afterwards. I doubt not but this Tale is hammered out of the *ſecond of Luke*, about the appearance of the Angels to the Shepheards, and their finding his Mother in a ſtable; All the uſe that I intend to put this confeſſion of theirs unto, is to urge the preſent Jews with a conviction, and acknowledgement of their fore-fathers that the *Meſſiah* was to be born under the ſecond Temple.

§. 15. Again, They have a Tradition out of the School of one *Elias*, a famous Maſter amongſt them of the *Tannarei* or *Antetalmudical Doctors* which they have recorded in the *Talmud Tractat. Saned. diſtinct. Chelec.* about the continuance of the world, which is as follows, תנא דבי אליהו ששת אלפים שנה הוי העולם שני אלפים תהו שני אלפים תורה ושני אלפים ימות משיח, *It is a Tradition of* Elias *that the world ſhall continue ſix thouſand years, two thouſand void* (which the gloſs of *Rabbi Solomon Jarchi* reckons from the Creation of the world, unto the Call of *Abraham*) *two thouſand to the Law* (from thence to the deſtruction of the ſecond Temple) *and two thouſand to the dayes of the Meſsiah.* It is incredible how the latter *Rabbins* are perplexed with this Tradition of their Maſters, which is recorded in the *Talmud* as ſacred. In the account they give in *Shebet Sehuda* of a Diſputation they had with one *Hierom* a converted *Jew* before the Biſhop of *Rome*, they know not how to diſintangle themſelves from the Authority of it. The ſumm of their anſwer is, that the next words in the Tradition are, *that that time is elapſed, becauſe of their ſins*; but as others have already manifeſted that that *gloſs* is no part of the *Tradition*, but an addition of the *Talmudiſts*, ſo we ſhall immediately manifeſt the vanity of that pretence. Others of them ſay, that it ſufficeth to maintain the truth and credit of the Tradition, if the *Meſſiah* come at any time within the laſt two thouſand years. But beſides, that even they alſo are now drawing towards their period, not a fifth part in their computation of that ſpace of time remaining, ſo this gloſs is directly contrary to the very words of the Tradition. For as two thouſand years are aſſigned to the world before the Law, and two thouſand to the Law, which they reckon from the Call of *Abraham* to the ruine of the ſecond Temple, ſo the two thouſand years allotted to the time of the *Meſsiah* muſt begin with his coming, as the other portions do one of them with the Creation, the other with the Call of *Abraham*, or elſe the ſpace of time above ſixteen hundred years between the expiration of the ſecond two thouſand years, and the third, muſt be left out of the computation. And the time limited for the duration of the world extended above ſixteen hundred years, beyond what is allotted unto it in their Tradition.

§. 16. Many other the like conceſſions and acknowledgements hath the evidence of truth wreſted

wreſted from ſundry of them, which having been collected by others we ſhall not trouble the Reader with their recital: theſe that have been inſiſted on, may and do ſuffice to make good the Argument in hand. And ſo we have fully demonſtrated the ſecond thing propoſed unto confirmation; Namely, that the true *Meſsiah* is long ſince come, and hath finiſhed the work allotted unto him. Now whereas we have in our paſſage vindicated the Teſtimonies inſiſted on from the particular exceptions of the Jews; It remaineth for the cloſing of this Diſcourſe, that we conſider the general Anſwer which they give unto the whole Argument taken from them all.

That which they principally inſiſt on is, a conceſſion with an exception, rendring as they ſuppoſe the whole uſeleſs to our purpoſe. They grant therefore that the time fixed on, was determined for the coming of the *Meſsiah*; But add withall, It is prolonged beyond the limited ſeaſon, becauſe of their ſins; that is, that the promiſe of his coming at that ſeaſon was not *abſolute*, but *conditional*, namely on ſuppoſition that the *Jews* were righteous, holy and worthy to receive him. Thus unto the Tradition of *Elias* before mentioned, determining the coming of the Meſſiah upon the end of the ſecond two thouſand years of the worlds duration; they add in the *Talmud. Tractat. Saned. diſtinct. Cheleck. cap.* 11. theſe words as an exception, ובעונותינו שרבו יצאו מה שיצאו, *becauſe of our ſins, thoſe dayes have exceeded the time, all that is paſt.* And again they add in the ſame place; אמור רב כלו כל קיצין נלך ואין הדבר תלוי אלא בתשובה ומעשים טובים, *Rab. ſaid, all times appointed are finiſhed, and this matter is not ſuſpended, but upon account of repentance and good works.* And nothing is more common with them then this condition, *if they deſerve it, if they repent*, the *Meſsiah* will come, *the time is already paſt, but becauſe of our ſins he is not come.* If all *Iſrael* could repent but one day he would come. This is the ſumm of their Anſwer. There was a time limited and determined, for the coming of the *Meſsiah*; This time is ſignified in general in the Scripture to be before the deſtruction of the *Second Temple*, and the utter departure of *Scribe* and *Law-giver* from *Judah*; but all this deſignation of the time was but conditional, and the accompliſhment of it had reſpect unto their righteouſneſs, repentance, good works, and merits, which they failing in, their *Meſsiah* is not yet come. To this iſſue is their infidelity at length arrived. But there are reaſons innumerable, that make naked the vanity of this pretence. Some of them I ſhall briefly inſiſt upon at preſent, and more fully afterwards. §. 17.

First, We have before proved, that not the *Jews* only, but the *Gentiles* alſo, even the whole world was concerned in the coming of the *Meſsiah*. The firſt promiſe of him concerned mankind in general, without the leaſt particular reſpect, unto any one peculiar people, *Gen.* 3. 15. The next ſolemn renovation of it unto *Abraham* extends the bleſſing wherewith it was to be attended unto *all the kindreds of the earth*, *Gen.* 12. 3. *Chap.* 18. 18. The whole reſtriction of the promiſe unto him and to his poſterity; conſiſted only in the deſignation of them to be the means of bringing forth that *Meſsiah*, who was to be a *bleſſing unto all Nations*; And when *Jacob* foretells his coming of *Judah*, *Gen.* 49. 10. he declares who were to have an equall ſhare in the bleſſing of it, together with his poſterity; *to him*, ſaith he, *ſhall be the gathering of the people.* The ſame courſe do all the ſucceeding Prophets proceed in. They every where declare, that the *Gentiles*, the Nations of the world, were equally concerned with the *Jews* in the promiſe of the coming of the *Meſsiah*, if not principally intended, becauſe of their greatneſs and number. In mercy, love, compaſſion, and *philanthrophy* did God provide this bleſſed remedy for the recovery of mankind, (both Jews and Gentiles) out of that miſery whereunto they had caſt themſelves by ſin and Apoſtacy from him. The time of exhibiting this remedy unto them, he promiſed alſo, and limited, ſtirring them up unto an expectation of its accompliſhment, as that whereon all their happineſs did depend. Shall we now ſuppoſe, that all this love, grace and mercy of God towards mankind, that his faithfulneſs in his promiſes, were all ſuſpended on the goodneſs, righteouſneſs, merits and repentance of the *Jews*? that God who ſo often teſtifies concerning them, that they were a people, wicked, obſtinate, ſtubborn and rebellious, ſhould make them keepers of the everlaſting happineſs of the whole world? that he hath given the fountain of his grace and love, which he intended and promiſed ſhould overflow the whole earth, and make all the barren Wilderneſſes of it fruitful unto him, to be cloſed and ſtopped by them at their pleaſure? that it ſhould be in their power to reſtrain all the promiſed effects of them from the world? As if he ſhould ſay in his promiſes, I am reſolved out of mine in- §. 18.

finite Goodneſs and Compaſſion towards you, O ye poor miſerable Sons of *Adam*, to ſend you a Saviour and a Deliverer, who at ſuch a time ſhall come and declare unto you the way of life eternal, ſhall open the door of Heaven, and ſave you from the wrath that you have deſerved, but I will do it on this condition, that the *Jews* an obſtinate and rebellious people, be good, holy, righteous and penitent; for unleſs they be ſo, the Saviour ſhall not come, nor is it poſſible he ſhould, untill they be ſo, This of themſelves they will never be, nor do I intend to make them ſo. If they can perſwade us, that God hath thus placed them in his Throne, and given his Grace and truth into their hands to make effectuall, or fruſtrate at their pleaſure, and ſuſpended his good will towards the reſidue of mankind on their obedience, *whom* he teſtifieth to have been alwayes ſtubborn and diſobedient, they may alſo hope to prevail with us to believe, that they only are men, and all other beaſts, as ſome of their *Talmudical* Maſters have affirmed. At preſent we find it by bleſſed experience, that their wickedneſs hath not made the Truth of God of no effect.

§. 19. Secondly, When God limited and foretold the time of the coming of the *Meſsiah*, he either foreſaw what would be the State and condition of the *Jews* as to their Repentance and Good Works, or he did not? If they ſay he did not, then beſides that they deny him to be God, by denying thoſe *Eſſential Attributes* of his nature, which the very Heathen acknowledged in their Deities, They alſo utterly overthrow all the Prophecies and predictions of the Old Teſtament: for there is not any of them but depend on a ſuppoſition of the preſcience of God; and this is nothing but to countenance their unbelief with perfect Atheiſm. If they ſay he did foreſee, that their conditions and manners, would be ſuch as the event hath proved them, whence he muſt alſo know that it was impoſſible, that the *Meſsiah* ſhould come at the time limited and determined; I ask to what end and purpoſe he doth ſo often, and at ſo great a diſtance of time, promiſe and foretell, that he ſhould come at ſuch a time and ſeaſon, ſeeing he knew perfectly that he ſhould not ſo do, and ſo, that not one word of his predictions ſhould be fulfilled? why I ſay, did he fix on a time and ſeaſon, foretell it often, limit it by ſigns infallible, give out an exact computation of the years, from the time of his predictions, and call all men unto an expectation of his coming accordingly, when by his foreſight of the *Jews* want of merit and repentance, no ſuch thing could poſſibly fall out? God who is ἀψευδὴς, doth not deal thus with the ſons of men. This were not to promiſe and foretell in infinite veracity, but purpoſely to deceive. The condition then pretended, cannot be put upon the promiſe of the coming of the *Meſsiah* without a *direct* denyal of *ſome*, and by juſt conſequence of all the *eſſential properties* of the nature of God.

§. 20. Thirdly, there is not in the whole Scripture, the leaſt intimation of any ſuch *condition*, as that which they pretend the promiſe inſiſted on, to be clogged withall. It is no where ſaid, no where intimated, that if the *Jews* repented, and merited well, the *Meſsiah* ſhould come, at the time mentioned; no where threatned, that if they did not ſo, his coming ſhould be put off unto an uncertain day. We know not, nor are they able to inform us whence they had this condition, unleſs they will acknowledge, that they have forged it in their own brains, to give countenance unto their infidelity. Before the time allotted, was elapſed, and they had obſtinately refuſed him, who was ſent, and came according unto promiſe: There was not the leaſt rumour of any ſuch thing amongſt them. Some of their Predeceſſors invented it to palliate their impiety, which ſo they may do, they are not ſolicitous what reflection it may caſt upon the honour of God. Beſides as the Scripture is ſilent, as to any thing that may give the leaſt colour unto this pretence, ſo it delivers that which is contrary unto it, and deſtructive of it; for it informs us, that the ſeaſon of the coming of the *Meſsiah* ſhall be a time of great ſin, darkneſs and miſery which alſo their own Maſters, in other places, and on other occaſions acknowledges. So *Iſa.* 52. & 53. *Jer.* 31. 32, 33. *Dan.* 9. 24. *Zach.* 13. 1. *Mal.* 3. 4. He was to come to turn men from ungodlineſs, and not becauſe they were turned ſo before his coming. There can be no place then for this Condition.

§. 21. Fourthly, The ſuggeſtion of this condition, overthrows the riſe of the promiſe, and the whole nature of the thing promiſed. We have before manifeſted, that the riſe and ſpring of this promiſe, was *meer love* and ſoveraign Grace: There was not any thing in man, *Jew* nor *Gentile*, that ſhould move the Lord to provide a remedy and relief for them who had deſtroyed themſelves. Now to ſuſpend the promiſe of this Love and Grace, on the righteouſneſs and repentance of them unto whom it was made,

made, is perfectly to deſtroy it, and to place the merit of it in man, whereas it aroſe, purely from the Grace of God. Again, it utterly takes away and deſtroyes the nature of the thing promiſed. We have proved, that it is a *Relief*, a Recovery, a Salvation from ſin and miſery that is the ſubject matter of this promiſe. To ſuppoſe that this ſhall not be granted, unleſs men as a condition of it, deliver themſelves from their ſins, is to aſſert a plain contradiction, ſo wholly to deſtroy the promiſe. He was not promiſed unto men, becauſe they were penitent and juſt, but to make them ſo. And to make the righteouſneſs of *Jews* or *Gentiles* the condition of his coming, is to take his work out of his hand, and to render both him and his coming uſeleſs. But this figment proceeds from the עזות פנים of the *Jews*; namely, that the *Meſsiah* is not promiſed to free them from their *own ſins*, but to make them poſſeſſors of *other mens goods*; not to ſave their *ſouls*, but their bodies and *eſtates*, not to make men *heirs* of Heaven, but *Lords* of the earth; which folly hath been before diſcovered and diſproved.

Fifthly, The *Jews* on ſeveral accounts are αὐτοκαλάκριτοι, or *ſelf-condemned*, in the uſe of this plea or pretence. Their great ſins, they ſay, are the cauſe, why the coming of the *Meſsiah* is retarded. But *Firſt*, what thoſe ſins are they cannot declare. We readily grant them to be *wicked* enough, but withal we know their great wickedneſs to conſiſt, in that which they will not acknowledge; namely, not in being unfit for his coming, but in refuſing him when he came. They inſtance ſometimes in their *hatred* one of another, their mutual *animoſities*, and frequent *adulteries*, and want of obſerving the *Sabbath*, according to the rules of their preſent ſuperſtitious ſcrupuloſity. But what is all this unto the Abominations, which God paſſed over formerly in their Nation, and alſo fulfilled his promiſes unto them, though really conditionall. (2.) Take them from the rack of our Arguments, and you hear no more of their confeſſions, no more of their ſins and wickedneſs, but they are immediately all righteous and holy, all beloved of God, and better then their fore-fathers; yea, (3.) On the day of expiation, they are all as holy, if we may believe them, as the *Angels* in Heaven. There is not one ſin amongſt them, ſo that it is ſtrange the *Meſsiah* ſhould not at one time or another come to them on that day. (4.) They have a Tradition among themſelves, that the coming of the *Meſsiah* may be haſtened, but not retarded. So they ſpeak in their gloſs on Iſa. 60. 22. *I the Lord will haſten it in its time. Tractat. Saned.* אולכסנדרי ביבל"ידמי כתיב בעתה וכתיב אחישנה זכו אחישנה לא זכו בעתה Rabbi Alexander *ſaid, and* Rabbi Joſhua *the Son of* Levi, *it is written in his time, and it is written, I will haſten it, I will haſten it if they deſerve it, and if they deſerve it not, yet in its own time*; and this they apply to the coming of the *Meſsiah*. (5.) They aſſert many of them, that it is themſelves who are ſpoken of in the fifty third of *Iſaiah*, and their being cauſeleſly afflicted by the *Gentiles*; now he whom the Prophet there ſpeaks of, is *one* perfectly innocent and righteous, and ſo they muſt needs be in their own eſteem, ſuppoſing themſelves there intended. So that this *pretence* is known to themſelves to be no more. §. 22.

Sixthly, This plea is directly contrary to the nature of the *Covenant*, which God promiſed to make at the coming of the *Meſsiah*, or that which he came to ratifie and eſtabliſh, and the reaſon which God gives, for the making of that Covenant, *Jer.* 31, 31, 32, 33. The foundation of the *New Covenant* lyes in this, that the people had *diſannulled and broken the former made with them.* Now ſurely they do not diſannul that Covenant, if they are righteous according to the tenor of it, and unleſs they are ſo, they ſay the *Meſsiah* will not come, that is, the *New Covenant* ſhall not be made, unleſs by them it be firſt made needleſs. Again, the nature of the Covenant lyes in this, that God in it makes men righteous and holy, *Ezekiel* 11. 19. So that righteouſneſs and holineſs, cannot be the *Condition* of making it, unleſs it be of making it uſeleſs. This then is the conteſt between God and the *Jews*, he takes it upon himſelf, to give men righteouſneſs by the Covenant of the *Meſsiah*, they take it upon themſelves, to be righteous, that he may make that *Covenant* with them. §. 23.

Laſtly, If the coming of the *Meſsiah*, depend on the Righteouſneſs and repentance of the *Jews*, it is not only poſſible, but very probable that he may never come. Themſelves conceive that the world ſhall not continue above ſix thouſand years. Of this ſpace, they do not ſuppoſe, that there is any more then five hundred remaining; the time paſt ſince the expiration of the dayes determined for the §. 24.

coming

coming of the Meſſiah, is at leaſt ſixteen hundred years; ſeeing that they have not repented all this while, what aſſurance have we, nay what hope may we entertain, within the four or five hundred years that are behind. Greater *Calls* to Repentance from God, greater motives from themſelves and others they are not like to meet withall. And what ground have we to expect, that they who have withſtood all theſe *Calls* without any good fruit by their own confeſſions, will ever be any better. Upon this ſuppoſition then, it would be very probable, that the *Meſſiah* ſhould never come. Nothing can be replyed hereunto, but that God will either at length effectually by his Grace, give them that Repentance, which they make neceſſary for his coming, or that he will ſend him at laſt, whether they repent or no: But if either of theſe may be expected, what reaſon can be imagined, why God ſhould ſo deal at any ſeaſon concerning which he had made no promiſe, that the *Meſſiah* ſhould come therein, and not do ſo at the time concerning which he had ſo often promiſed and foretold, that he ſhould come therein.

Exercitatio

Exercitatio XVII.

The Third general Diſſertation, proving Jeſus *of* Nazareth *to be the only true and promiſed Meſſiah.*

Jeſus whom Paul *preached, the true Meſsiah. Firſt Argument from the time of his coming. Foundation of this Argument unqueſtionable. Coming of Jeſus at the time appointed, proved by Scripture, Record, and Catholick Tradition. By the teſtimonies of Heathen Writers. By the confeſſion of the Talmudical Jews. Jeſus Chriſt intended by them, in their ſtory of Jeſus the Son of* Pandira *and* Stada. *No other came at that ſeaſon, by them owned. Force of this Argument. Characteriſtical notes of the Meſsiah, given out in the Old Teſtament. His Family, Stock, or Lineage, confined unto the poſterity of* Abraham, Iſaac, Jacob, Judah, David. *Our Lord Jeſus, of the poſterity of* Abraham, *and Tribe of* Judah, *alſo of the Family of* David. *Teſtimonies of the Evangeliſts vindicated.* Jeſoes *exceptions in general anſwered. In particular, the Genealogie, not proved; anſwered. The Genealogie of* Matthew *declared, and of* Luke. *The place of the Birth of the Meſsiah,* Bethlehem, Micah 5.2. *Circumſtances enforcing this conſideration. The Evangeliſts Citation of the words of the Prophet vindicated. The Meſsiah to be born of a Virgin.* Iſa. 7. 10, 11. *and* Matth. 1. 21, 22. *Jews convinced that Jeſus was born of a Virgin. Jews exceptions, to the Application of this Prophecy. Their weight. The anſwer of ſome unto them; unſafe, needleſs. True ſenſe of the words. Exceptions anſwered. The ſignification and uſe of* עלמה. *Greatneſs of the ſign promiſed. No other Virgin and Son deſigned but Jeſus Chriſt and his Mother. The Prophecy cleared in this inſtance. In what ſenſe the Birth of the Meſsiah, a ſign of preſent deliverance. Remaining Objections anſwered. Other Characters of the Meſsiah. He was to be a Prophet,* Deut. 18.19. *A Prophet like unto* Moſes. *Expected by the Jews. Jeſus Chriſt a Prophet. That Prophet. The nature of the Doctrine which he taught. Its perfection. The works of the Meſsiah revealed, only in the Goſpel of Chriſt; alſo the nature and end of Moſaical Inſtitutions. Threatnings unto the diſobedient fallen upon the Jews. Sufferings are an other character of the Meſsiah his Paſſion foretold,* Pſal. 22. *The true Meſsiah therein intended. Expoſitions of* Kimchi *and others confuted. Sufferings peculiar unto the Meſsiah. The Pſalm exactly fulfilled in Jeſus Chriſt. Objections of the Jews from the principles of Chriſtians, anſwered.* Iſa. 53. *Prophecy of the ſuffering of the Meſsiah. Conſent of the Antient Jews. Targum.* Bereſhith Rabba. *Talmud,* Aſhech. *Invalidity of exceptions of latter Rabbins. Applications to the Lord Jeſus vindicated. Other Teſtimonies concerning the ſufferings of the Meſsiah. Jews Traditions to the ſame purpoſe. Other Arguments proving Jeſus to be the true Meſsiah. Miracles. The nature of them, wrought by Chriſt; proved. Teſtimony of the Goſpel. Notoriety of Tradition. Miracles of Chriſt compared with thoſe of* Moſes. *Excelling them, in number; in manner of their being wrought; in their nature; in his giving power to others, to effect them; in his reſurrection from the Dead; continuance of them in the World. Jews ſelf-conviction evinced. Cauſes of the miracles of Chriſt, aſſigned by them. Art Magical, retorted; removed. The name of God. Teſtimonies of his Diſciples; Succeſs of the Doctrine of Jeſus. Laſt Argument.*

§. 1. THe third branch of that great ſuppoſition and fundamental Article of faith, whereon the Apoſtle builds his Arguments and Reaſonings, wherewith he deals with the *Hebrews* is, that *Jeſus* whom he preached was the true and only promiſed *Meſsiah* who came forth from God for the accompliſhment of his work; according to the time determined and foretold. The confirmation of this foundation of our faith, and profeſſion, is that which now in the *third place* we muſt engage in. A ſubject this is whereon I could inſiſt at large, with much ſatisfaction to my ſelf; nor have I juſt cauſe to fear, that the matter treated of, would be irkſom to any *Chriſtian Reader*. But we muſt have reſpect unto our preſent deſign, for it is not abſolutely and of ſet purpoſe, that we handle theſe things, but meerly with reſpect unto that further end of opening the ſprings of the *Apoſtles* Divine reaſonings

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in this *Epistle*, and therefore must contract (as much as may be) the Arguments that we have to plead in this case. And yet neither can this be so done, but that some continuance of discourse will be unavoidably necessary. And the course we shall proceed in, is the same we have passed through in our foregoing demonstrations of the promise of the *Messiah*, and of his coming. Our Arguments are first to be produced, and vindicated from the particular exceptions of the *Jews*; and then their opposition to our *Thesis* in general, is to be removed, referring an Answer unto their special Objections unto another Dissertation.

§. 2. That we may the more orderly annex our present Discourse unto that foregoing: our first *Argument* shall be taken from that which is proved, and confirmed therein; namely, the *time* limited and determined for the coming of the Messiah. Two wayes there are, whereby the time fore-appointed of God for the coming of the Messiah, is signified and made known. First, By certain τεκμήρια, or *evident tokens*, taken from the *Judaical Church*, with the state and condition of the whole people of the *Jews*. This we have insisted on from *Gen.* 49. 10. *Hagg.* 2. 8. *Mal.* 3. 1, 2. Secondly, By a computation of the time its self as to its duration, from a certain *fixed date* unto its expiration. This way we have unfolded and vindicated at large, from *Dan.* 9. 24, 25, 26, 27. And although herein we have evidenced the truth and exactness of the computation insisted on by us, as far as any *Chronological* accounts of times past are capable of being demonstrated. Yet we have also manifested, that our Argument depends not on the precise bounding of the time limited; But lying ἐν πλάτει is of equal force, however the computation be calculated, the whole time limited being undeniably expired before, or at the destruction of the City and Temple. Hence is the foundation of our first Argument. *Before or at the expiration of that time the promised Messiah was to come. Before, or at that time, as denoted and described by the general* τεκμήρια, *or evident tokens before mentioned, and limited, by the computation insisted on, came Jesus, and no other that the Jews can or do pretend to have been the Messiah; and therefore he was the true promised Messiah.*

§. 3. The foundation of this Argument, namely, that the *Messiah* was to come within the time limited, prefixed and foretold cannot be shaken, without calling into question, the Truth of all promises and predictions in the Old Testament, and consequently the faithfulness and power of God. The great design, whose lines are drawn in the face, and whose substance lyes in the bowels of the Old Testament, and which is the Spirit that enlivens the whole Doctrine, and story of it, the bond of union, wherein all the parts of it do center, without which they would be loose, scattered, and deformed heaps, is the bringing forth of the Messiah, the Saviour of the world. Without an apprehension of this design and faith therein, neither can a letter of it be understood, nor can a rational man discover any important Excellency in it. *Him* it promiseth; *Him* it typifieth; *Him* it teacheth, and propheseth about: *Him* it calls all men to desire and expect. When it hath done thus, in several places it expressly limits, foretells, and declares, the time wherein He shall be sent and exhibited. If there be a failure herein, seeing it is done to give evidence to all other things that are spoken concerning him, by which they are to be tryed, and to stand or fall, as they receive approbation or discountenance from thence. To what end should any man trouble himself, about that which is cast, as a fancy and empty imagination, by its own verdict? If then the *Messiah* came not within the time limited, all Expectation from the Scripture of the Old Testament, must come to nought; which these, with whom at present we contend, will not grant.

Nor can the *Jews* on such a supposition, in any measure defend the truth of it against an *Infidel*. For unto his enquiry where is the promised *Messiah*, if they shall plead their usual pretences. It is easie for him to reply, that these things being no where mentioned, nor intimated in the *Books themselves*: They are only such subterfuges as any man may palliate the most open untruths withal. And indeed, the ridiculous figment of his being born at the time appointed, but *kept hid to this day*, they know not where, is not to be pleaded, when they deal with men not bereft of their senses, or Judicially blinded by God. For besides, that the whole of it, is a childish, toyish fiction, inconsistant with the nature and being of their *Messiah*, whom they make to be a meer man subject to mortality, in his whole person, like all the other sons of *Adam*, it suits not at all unto the difficulty intended, to be assoyled by it. For it is not his being *born* only, but also his accomplishment of his *Work* and Office, at the time determined which is foretold. Nor is there any one jot more of probability in their

their other pretence, about their *own sins* and unworthiness. For, as we have declared, this is nothing but in plain terms to assert, that God hath violated his faith and promise; and that in a matter, wherein the great Concernments of his own Glory, and the welfare of all mankind doth consist, upon the account of their miscarriages, which as they either cannot, or will not remedy, so he himself hath not, (though he might have so done) provided any relief against. This then stands upon equal evidence with the whole Authority of the Old Testament, namely, that the promised *Messiah*, was to come within the time prefixed for his coming, and foretold.

We ask them then, *If Jesus of Nazareth* be not the *Messiah*, where is he? or who is he that came in answer to the Prophecies insisted on? Two things then remain to be proved. First, That our *Lord Jesus Christ* came, lived, and dyed within the time limited for the coming of the *Messiah*. Secondly, That no other came within that season, that either pretended with any colour of probability unto that dignity, or was ever as such, owned or esteemed by the *Jews* themselves.

First then, that Jesus came and lived in the time limited unto the coming of the *Messiah*, some short space of time before the departure of *Scepter and Scribe* from *Judah*, the ceasing of the daily Sacrifice, and final desolation of, the second Temple, we have all the evidence, that a matter of fact so long passed, is capable of as good, as that the world was of old by God created. The Stories of the *Church* are express, that he was born during the Empire of *Augustus Cæsar*, in the latter end of the Reign of *Herod* over *Judæa*, when *Cyrenius* was Governour over *Syria*; that he lived unto the time, wherein *Pontius Pilate* was Governour of *Judæa* under *Tiberius*, about thirty six or thirty seven years before the destruction of the Nation, City and Temple by *Titus*. This the stories written by *Divine inspiration*, and committed unto the care of the Church, expressly affirm; neither have the Jews any thing to object against the truth of the relation, what ever thoughts they have of his Person, who he was, or what he did: That he lived and dyed then, and there, is left testified on Records beyond controll. And if they should deny it, what is the *bare negation* of a few interested, blinded persons, without Testimonies or evidence from any one circumstance of Times, Persons, or Actions to be laid in the ballance against the *Catholick Tradition* of all the world, whether believing in Jesus, or rejecting of him. For they all alwayes consented in this, that he lived, and died at the time mentioned in the sacred stories. §. 4.

And this was still one part of the charge managed against his followers, in the very next *Age* after, that they believed in a person whom they knew to live at such a season, and in a mean condition. Neither did the most malicious and fierce impugners of the Religion taught by him, such as *Celsus*, *Porphyrie*, and *Julian* ever once attempt to attacque the Truth of the story, as to his real existence, and the time of it. So that herein we have as concurrent a suffrage as the whole world in any case is able to afford.

The best of the *Historians* of the Nations, who lived near those times, give their Testimony unto what is recorded in our Gospel. The words of one of them, a person of unquestionable credit, in things that he could attain the knowledge of, and as it will appear by them, far enough from any compliance with the followers of *Jesus*, may suffice for an instance. This is *Cornelius Tacitus*, in the fifteenth of his *Annals*: *Abolendo* (saith he) *rumori* (he speaks of *Nero* and his firing of *Rome*,) *subdidit reos, & quæsitissimis pœnis affecit, quos per flagitia invisos vulgus Christianos appellebat. Author ejus nominis Christus qui Tiberio imperitante per procuratorem Pontium Pilatum supplicio affectus erat.* He expressly assignes the time of the death of Christ unto the reign of *Tiberius*, and government of *Pilate*. The same also is confirmed by the *Jews* own *Historian Flavius Josephus*, in the fourth *Chapter* of the eighteenth *Book* of their *Antiquities*; unto which season also he assigns the death of *John the Baptist*, who was his contemporary, according to the *Evangelical* Story. §. 5.

Further, We have that Testimony in this matter, which though in its self, it be of little or no moment, yet as unto them with whom we have to do, is cogent above all others; and this is their own confession. They acknowledge in the *Talmud*, that he lived before the desolation of the *second Temple*, for they tell us, *cap. Chelech, and*]v----*cap.* 2. that he was the Son of *Pandira* and *Stada*, and that he lived in the dayes of the *Maccabes*, *Alexander*, *Hircanus*, and *Aristobulus*, under whom he was crucified. I confess *Galatinus*, *Reuchlinus*, and of late the learned *Schiklard* with some others do contend §. 6.

that it is not *Jesus Christ* whom they intend in the wicked Story which they tell of that *Jesus* the Son of *Pandira*. But the reasons they insist on, are of no cogency to procure the assent of any one, acquainted with their Writings; no though the latter *Jews* themselves (ashamed of the prodigious lyes of their fore-fathers, and affraid to own their blasphemies, for fear of provoking the Christians against them) do faintly (some of them) deny him to be the person intended. The names of their *Parents* say they agree not. The Lord *Jesus* was the reputed Son of *Joseph*, the true Son of *Mary*. This *Jesus* of the *Talmud*, was the Son of *Pandira* and *Stada*. I shall not reply that *Damascenus lib.* 4. placeth a *Panther*; and *Barpanther*, on the *Genealogie* of Christ, making the latter Grand-father to the blessed Virgin, seeing it is evident that he borrowed that part of his *Genealogie* from some corrupt Traditions of the *Jews*.

The reason why the *Talmudists* concealed the true names of the Parents of *Jesus* are evident; for by this means they more covered their *malice*, in one respect, and gave more blasphemous vent unto it, in another. They concealed it thus far, that every one might not perfectly understand whom they intended, unless he were a Disciple of their own. And they gave it vent in the reflection they cast upon the *Evangelical* Story, as though it had not given us the true names of the Parents of *Jesus*. And moreover, they gave themselves liberty by this means to coyn new lyes at their pleasure, for they may say what they would of their *Pandira* and *Stada* though all the world knew it to be false as to *Joseph* and *Mary*. פנדירא, *Pandira* is a feigned name, insignificant, and invented by them for this only purpose. They sometimes write it with ת in the midst instead of ד: פנתירא, *Panthira*: so that *Galatinus* doth perfectly contradict himself in this matter: for whereas *lib.* 1. *cap.* 7. he contends that by *Jesus* the Son of *Pandira* mentioned in the *Talmud*, the Lord *Jesus* is not intended, *lib.* 8. *cap.* 5. he asserts, that *Jesus* the Son of *Panthira*, in whose name *James* the Just healed the sick and wrought Miracles, was the Lord *Jesus*; as indeed it was he, whom they intend also in that story about *James*. But now *Pandira* and *Panthira* are the same; and so also was he who they term his Son, סטדא, *Stada* is also a name framed to the same end; and as the learned *Buxtorfe* supposeth from סטא דא, *one that went aside*, declined, or was an Adulteress. And they feign her to have been a platter of Womens hair, with other monstrous lyes at their pleasure; but yet expressly in sundry places confess that her true name was *Mary*, and as I suppose, from the imputations mentioned, do wilfully confound her with *Mary Magdalen*, as *Mahomet* did with *Miriam* the Sister of *Moses*. These stories must be searched for in the *Talmud* Printed at *Venice*, for they are left out in that printed at *Basil*. The Exceptions is yet more impertinent that the things which are ascribed unto *Jesus* the Son of *Pandira*, can by no means be accommodated unto *Jesus Christ*. As though the *Talmudical Rabbins* had ever accustomed themselves to speak one true word concerning him, or as though they intended not him in all these blasphemous lyes, wherewith they and their fore-fathers reproached him; which is all one as if we should say, that it was another and not the Lord *Jesus* whom they accused of Sedition blasphemies and seducing the people, because indeed he was most remote from such things. But yet also there were sundry things which they ascribe unto this *Jesus* the Son of *Pandira* and *Stada* which make very apparent who it was whom they intended; for first, they say that he learned *Magick* in *Ægypt*, which upon his being carried thither in his infancy, they ascribe unto him: Again, they say he was a *Seducer* of the people; which we know was the accusation that they mannaged against the Lord *Jesus*.

Again, They tell us a story concerning *two men* placed in a room near him, to over-hear his seducing, that so they might accuse him; this they say was their course to intrap Seducers, and thereof they give this instance. וכן עשו לבן סטדא ותלאוהו בערב הפסח. *So they did to the Son of* Stada, *and they hanged him on the Eve of the Passeover.* The *Witnesses* they speak of are no others but the *false witnesses* mentioned *Matt.* 26. 60, 61. The kind of his death, *hanged on a Tree*, with the time of it, the *Eve of the Passeover*, do also fully make naked their intentions. The *Age* only, or the time of his life remains, from whence any difficulty is pretended. This *Jesus* the Son of *Pandira* they have affirmed to have lived in the dayes of *Alexander*, and to have been crucified in the dayes of *Aristobulus*, an hundred, or an hundred and ten years before the birth of Christ. But the mysterie of this Fiction also is discovered by *Abraham Levita*, in his *Cabala Historiæ*. He tells us that the *Christians placed the death*

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of their Chriſt under Pilate, *that ſo they might ſhew, that the deſtruction of the City and Temple fell out not long after his death; whereas he ſayes, it is apparent from the* Miſhna *and* Talmud, *that he was crucified in the dayes of the* Maccabes, *an hundred years before.* And here we have unawares the ſore diſcovered, and the true reaſon laid open, why the *Talmudiſts* attempted, to transferr the time of his death, from the dayes of *Herod* the *Tetrarch*, to the Rule of *Ariſtobulus* the *Haſmonæan*; namely, leſt they ſhould be compelled to acknowledge their utter ruine to have ſo ſuddenly enſued upon their rejection of him, as indeed it did. However, as to our preſent purpoſe, we have in general this confeſſion of our Adverſaries themſelves, that the Lord *Jeſus* came before the deſtruction of the City and Temple, which was that we undertook to confirm.

§. 7. We, Secondly, In the purſuit of our Argument, affirmed that no other perſon came, at, or within the time limited, that could pretend to be the *Meſſiah*. This the *Jews* themſelves confeſs, nor can they think otherwiſe, without deſtroying themſelves. For if any ſuch perſon came, ſeeing they received him not, nor do own him unto this day. Their guilt would be the ſame, that we charge upon them, for the refuſing of our Lord Jeſus. There is no need then, that we ſhould go over the *Tragical* Stories of *Barchocheba*, *Moſes Cretenſis*, *David el David*, and ſuch other *Impoſters*. For whereas none of them came or lived within the time determined, ſo they are all diſclaimed by themſelves, as *Seducers* and Cauſers of great miſery unto their people and Nation. Herein then we have the conſent of all parties concerned, which renders all further evidence unneceſſary.

§. 8. From what therefore hath been ſpoken, and diſputed; It remaineth, that either our Lord *Jeſus* was, and is the true *Meſſiah*, as coming from God in the ſeaſon limited for that purpoſe, or that the whole promiſe concerning the *Meſſiah* is a meer figment, the whole Old Teſtament a Fable, and ſo both the old and preſent Religion of the *Jews* a deluſion. At that ſeaſon the *Meſſiah* muſt come, or there is an end of all Religion. If any came then, whom they had rather embrace for their *Meſſiah* then our Lord *Jeſus*: let them do ſo, and own him, that we may know who he was, and what he hath done for them. If none ſuch there were, that can be ſo eſteemed, as in truth, and as themſelves univerſally acknowledge there was not, their obſtinacy and blindneſs in refuſing the only promiſed *Meſſiah* is ſuch, as no reaſonable man can give an account of, who doth not call to mind the righteous Judgement of God in giving them up to blindneſs and obſtinacy, as a juſt puniſhment for their rejection and murthering his only Son. And this Argument is of ſuch importance, as that with the conſideration of the Doctrine of Chriſt, and his ſucceſs in the world, it may well be allowed to ſtand alone in this conteſt.

§. 9. Our ſecond Argument is taken from thoſe *Characteriſtical* notes that are given in the Scripture of the *Meſſiah*. Now theſe are ſuch, as by which the Church might know him, and upon which they were bound to receive him. All theſe we ſhall find to agree and center in the perſon of our Lord Jeſus. Some of the principal of them we ſhall therefore inſiſt upon, and vindicate from the exceptions of the *Jews*. The *ſtock* whereof he came, the *place* and *manner* of his Birth, the courſe of his life and death, what he taught, and what he ſuffered, are the principal of thoſe *ſigns* and *notes* that God gave out to diſcover the *Meſſiah* in his appointed time; and as they were very ſufficient for that purpoſe. So upon the matter they compriſe all the *ſigns* and *tokens* whereby any perſon may be predeſigned and ſignified.

§. 10. Firſt, For the *Family*, *Stock*, or lineage whereof he was to come; There was a threefold reſtitution of it, after the promiſe had for a long time run in general, that he ſhould be of the ſeed of the Woman, or take his nature from among mankind. The firſt was unto the *ſeed of Abraham*, Gen. 15. 17. and under that alone, there was no more required, but that he ſhould ſpring from among his poſterity, untill God added that peculiar limitation unto it, *in* Iſaac *ſhall thy ſeed be called*, Gen. 21. 12. After this in the Family of *Iſaac*, *Jacob* peculiarly inherited the promiſe; and his poſterity being branched into *twelve Tribes* or Families, the riſe or nativity of the *Meſſiah* was confined unto the Tribe of *Judah*, *Gen.* 49. 10. This made it further neceſſary that from him, by ſome one of the numerous families that ſprang of him he ſhould proceed. Out of that *Tribe* God afterwards raiſed the Kingly Family of *David* to be a *Type* and repreſentation of the Kingdom of the *Meſſiah*; and hereupon he reſtrained the promiſe unto that *familie*, though not unto any particular branch of it. Hereunto no other reſtriction was ever afterwards added.

It was not then at any time made neceſſary by promiſe that the *Meſſiah* ſhould proceed from the *Royal* branch, or familie of the Houſe of *David*, but only that he

should be born of some of his posterity, by what family soever, poor or rich, in power or subjection, he derived his Genealogie from him. His Kingdom was to be quite of another nature then that of *David* or *Solomon*; nor did he derive his Title in the least thereunto from the right of the *Davidical* House to the Kingdom of *Judah*. Thus far then it pleased God to design this Stock and Family of the *Messiah*. He was to be of the posterity of *Abraham*, of the Tribe of *Judah*, of the family of *David*. And although this evidence in its latitude will conclude only thus far, that no one can be pretended to be the *Messiah* whose *Genealogie* is not so derived by *David*, and *Judah* unto *Abraham*; yet by the addition of this circumstance in the Providence of God, that no one since the destruction of the *City* and *Temple* can plead or demonstrate that original; seeing this was given out for a note, and sign to know him by, it proves undeniably, that he whom we assert was the true *Messiah*. For to what end should this *token* of him be given forth to know him by, when all *Genealogies* of the people being utterly lost; it is impossible it should be of any use in the discovery of him.

§. 11. First then, For *Abraham* there is no question between us and the *Jews*, but that the Lord Jesus was of his offspring and posterity. Neither do they pretend any exceptions to his being of the Tribe of *Judah*; The Apostle in this Epistle asserts it as a thing notorious and unquestionable, *Chap.* 7. 14. πρόδηλον γὰρ, saith he, ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν; *it is every way, or* altogether *manifest, that our Lord sprang of* Judah: πρόδηλον, is in Greek Authors, not only *manifest*, but openly and *conspicuously* so. Thus he is said, θανεῖν προδήλως, in *Sophocles*, who dyed *openly* and gloriously by all mens consent. Thus was the birth of our Saviour among the *Jews* themselves, as to his springing from the Tribe of *Judah*. The Apostle declares that it was ἀναντιῤῥήτως, without any contradiction received amongst them, and acknowledged by them. Nor unto this day, do they lay any exception unto this assertion. It remains, that we prove him to have been of the Family of *David* by some one signal branch of it. For as we said, there is nothing in the promise restraining his original to the first reigning family, or the direct posterity thereof. Now this is purposely declared by *two* of the *Evangelists*, who being *Jews*, and living amongst them, wrote the story of his life in the Age wherein he lived, for the use of the Jews themselves, with the residue of mankind. *Matthew* who calls his record of it, βίβλον γενέσεως, or ספר תאלדות, *the roll of his Genealogies*, shews in the front of it, that he wrote it on purpose to declare, that he was according to the promise of the posterity of *Abraham*, and of the family of *David*. *Of Jesus Christ the Son of* David *the Son of* Abraham: That is, who was promised to *Abraham* and *David*, to spring from their loins. *Luke* also who derives his Genealogie from the first giving of the promise unto *Adam*, brings it down through the several restrictions mentioned by *Abraham*, *Judah* and *David*. Other testimony or evidence in this matter of fact is utterly impossible for us to give, and unreasonable for any other to demand. It was written and published unto all the world, by persons of unquestionable integrity, who had as much advantage to know the truth of the matter about which they wrote, as any men ever had, or can have in a matter of that nature. And this they did not upon rumours, or Traditions of former dayes, but in that very Age wherein he lived, and that unto the faces of them, whose great interest it was to except against what they wrote; and who would undoubtedly have so done, had they not been overpowred with the conviction of the truth of it: had they had the least suspition on the contrary, why did they not in some of their consultations and rage against him and his Doctrine, once object this unto himself, or his followers, that he was not of the family of *David*, and so could not be the person he pretended himself to be. Besides, the Persons who wrote his *Genealogie*, sealed their Testimony, not only with their lives, but with their eternal condition; an higher assurance of Truth can no men give.

§. 12. Two things the present *Jews* except unto this Testimony. First in general, they deny the Authority of our Witnesses, and deny the whole matter that they assert. Secondly, in particular they say, they prove not the matter in question; namely, that *Jesus of Nazareth* was of the family of *David*. For the first, they neither have, nor do yield any other reasons but their own wills and unbelief. They neither do, nor will believe what they have written. Record, Testimony, Tradition, or any Circumstance contradicting their witness, they have none; only they will not believe them. Now whether it be meet, that their meer obstinacy and unbelief, wherein, and for which they perish temporally and eternally, should be of any weight with reasonable men, is easie to determine. Besides, I desire to know of the *Jews* whether they think

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it reaſonable that any man without Reaſon, Teſtimony, Evidence, or Record, to give them countenance, ſhould call into queſtion, diſ-believe and deny the things witneſſed unto, and written by *Moſes*. It is known what they will anſwer unto this demand, and thereby they will ſtop their own mouths, as to the refuſal of our record in this matter, ſo that this exception which amounts to no more but this, that the *Jews* believe not the Goſpel, and that becauſe they will not, needs no particular conſideration, it being that which we plead with them about in all theſe our diſcourſes. And as unto our own Faith it is ſecured by all theſe Evidences which we give of the ſacred Authority of the Writings of the New Teſtament.

But moreover they except in *particular*, that neither of the *Evangeliſts* do either aſſert, or prove indeed that our Lord *Jeſus* did ſpring from the family of *David*. For whereas they aſſert, and Chriſtians believe, that he was born of the *Virgin Mary*, without conjunction of man, and that *Joſeph* was only reputed to be his Father, becauſe his Mother was *legally eſpouſed* unto him, both *Genealogies* belong unto *Joſeph* alone, as is evident from the beginning of the one, and the end of the other. Now the Lord *Jeſus* being not related unto *Joſeph*, but by the *legal contract* of his Mother, he cannot be eſteemed in his right to belong unto the family of *David*. This is pleaded by many of them, as alſo they take notice of the difficulties which have exerciſed many Chriſtians in the reconciliation of the ſeveral *Genealogies* recorded by the two *Evangeliſts*; unto all which exceptions, we ſhall briefly reply, and take them out of our way. §. 13.

Firſt, Suppoſe it granted, that the *Genealogie* recorded by *Matthew* be properly the *Genealogy* of *Joſeph*, what madneſs is it to imagine that avowedly propoſing to manifeſt *Jeſus Chriſt* to have been of the family of *David*, and premiſing that deſign, in the title of his *Genealogy*, he doth not prove and confirm what he had ſo deſigned, according to the Laws of *Genealogies*, and of the legal juſt aſſerting any one to be of ſuch a tribe or family. No more is required for the accompliſhment of the promiſe, but that the Lord *Jeſus* ſhould be ſo of the family of *David*, as it was required by the Laws of Families and *Genealogies*, that any perſon might belong unto it. Now this might be by the *legal marriage* of his Mother unto him who was of that family; for after that contract of marriage, whatever Tribe or Family ſhe was of before, ſhe was *legally* accounted to be of that Family, whereunto by her *eſpouſals* ſhe was engrafted. And of that Family, and no other, was he to be reckoned, who was born of her, after thoſe eſpouſals. Now that the reckoning of Families and Relations among the *Jews* by God's own appointment, did not alwaies follow *Natural Generations*, but ſometimes *Legal Inſtitutions*, is manifeſt by the Law of a man dying without Iſſue: for when the next *Kinſman* took the Wife of the deceaſed, to *raiſe up ſeed unto him*, he that was born of the Woman, was by *Law* not reckoned to be his Son by whom he was begotten, but was to be the Son, and of the Family of him that was deceaſed, to bear his name, and inherit his eſtate, *Numb.* 36. 6. And this legal *cognation*, *Luke* ſeems to intimate, *chap.* 1. 27. Where he ſaies, that the *Mother of Jeſus was eſpouſed unto a man whoſe name was Joſeph, of the Family of David*; there being no reaſon to mention his Family, but that the *Genealogy* of his Wives Son was to relate thereunto. And if this were the Law of *Genealogies*, and legal relations unto Tribes and Families, as evidently it was, *Matthew* recording the Genealogie of *Joſeph*, to whom the *bleſſed Virgin* was eſpouſed before the birth of *Jeſus Chriſt*, doth record *his*, according to the mind of him who gave both Law and Promiſe, and upon this known Rule of Genealogies, and legal relations, may *Matthew* proceed in his recital of the pedigree of *Joſeph*, and profeſs thereby to manifeſt, how *Jeſus Chriſt* was the Son of *David*, the Son of *Abraham*. Secondly, Although there was no indiſpenſible neceſſity among the *Jews*, binding them to marry within their Tribes, unleſs the *Women were inheritrixes*, in which caſe proviſion was made, that inheritances might not be transferred from one Tribe unto another, yet it is more than probable, that the *bleſſed Virgin Mary* was of the ſame Family with *Joſeph*, and this ſo notoriouſly known, that ſeeing *Genealogies* were not reckoned by Women, nor the Genealogies of Women directly recorded, there was no better, or more certain way of declaring his *pedigree*, who was born of *Mary*, then by his, unto whom ſhe was ſo nearly related. So that on ſeveral accounts, the Genealogy recorded by *Matthew*, proves *Jeſus Chriſt* to have been of the Family of *David*. §. 14.

Secondly, For *Luke*, he doth directly, and of ſet purpoſe, give us the Genealogy of the *bleſſed Virgin Mary*, the Mother of our Lord Jeſus; for the line of his progenitors, §. 15.

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which he derives from *Nathan*, is not at all the same with that of *Joseph* from *Solomon*, insisted on by *Matthew*. It is true, there are a *Zerubbabel* and *Salathiel* in both Genealogies, but this proves not both the lines to be the same: For the lines of *Solomon* and *Nathan*, might by marriage meet in these persons, and so leave it indifferent, which line was followed up to *David*; and the lines of *Joseph* and *Mary* might be separated again in the posterity of *Zerubbabel*, *Matthew* following *one* of them, and *Luke* the other. This, I say, is possible, but the Truth is, (as is evident from the course of generations insisted on) that the *Zerubbabel* and *Salathiel* mentioned in *Matthew*, were not the same persons with those of the same names in *Luke*, those being of the house of *Solomon*, these of the house of *Nathan*. So that from *David* it is not the line of *Joseph*, but of the blessed Virgin that is recited by *Luke*. And the words wherewith *Luke* prefaceth his *Genealogy*, do no way impeach this assertion, ὢν ὡς ἐνομίζετο υἱὸς Ἰωσὴφ τοῦ Ἡλὶ; for whereas these words ὡς ἐνομίζετο, *as was supposed*, are usually placed and read in *Parenthesis*, the *Parenthesis* may be better extended unto τοῦ Ἡλὶ, including *Joseph*; being (as was supposed, the Son of *Joseph*) the Son *Heli*: Or *Joseph* may be said to be the Son of *Heli*, because his Daughter was espoused unto him, otherwise the true natural Father of *Joseph*, was *Jacob*, as *Matthew* declares, *Heli* being the Father of the blessed Virgin: So that both legally and naturally our *Lord Jesus* Christ was a descendant of the house and lineage of *David*, according unto the promise. And as this was unquestionable among the *Jews* in the daies of his conversation in the flesh; so the present *Jews* have nothing of moment to oppose unto these unquestionable Records.

§. 16. This is the first *Characteristical Note* given of the *Messiah*, whereby he might be known, and it hath strength added unto it by the Providence of God, in that all *Genealogies* among the *Jews*, are now so confounded, and have been so, for so many Generations, that it is utterly impossible that any one should rise amongst them, and manifest himself to be of this, or that particular Family. The burning of their *Genealogies* by *Herod*, the extirpation of the Family of *David* by *Vespasian*, and their one thousand and six hundred years dispersion, have put an utter end unto all probability about the Genealogies amongst them. The Jews indeed pretend that the Family of the *Messiah* shall be revealed by the *Miracles* that he should do; that is, by knowing him to be the *Messiah*, they shall know of what Family he is. But this note of his Family is given out to know him by; nor are we any where directed to learn his *Family* from our knowledge of him.

§. 17. Another note or sign pointing out the *Messiah* in Prophecy, was the *place* where he should be born, which added unto the *Time* wherein, and the *Family* whereof, he should be brought forth, evidently designed his person. This place of his Nativity is foretold, *Mich.* 5. *v.* 2. ואתה בית לחם אפרתה צעיר היות באלפי יהודה ממך לי יצא להיות מושל בישראל ומוצאתיו מקדם מימי עולם. *And thou* Bethlehem Ephrata, *is it* (or it is) *little for thee to be amongst the thousands of* Judah; *out of thee shall come forth unto me, he that shall be Ruler in* Israel, *whose goings forth are from of old, from the daies of eternity.* That of old this Prophecy was understood by the *Church* of the *Jews*, to denote the *place* of the birth of the *Messiah*; we have an illustrious testimony in the records of the Christian Church, *Matth.* 2. 5, 6. Upon the demand of *Herod*, where the *Messiah* should be born, the Chief Priests and *Scribes* affirm with one consent, that he was to be born at *Bethlehem*, confirming their judgement by this place of the Prophet. And afterwards when they supposed that our *Lord Jesus* had been born in *Galilee*, because he lived there, they made this an Argument against him, because he was not born according to the Scripture in *Bethlehem*, the Town where *David* was, *Joh.* 7. 41, 42. And we have the concurrence of their own Testimony in this matter: So the Chaldee Paraphrase renders these words, ממך קדמי יפק מנך לי יצא להיות מושל *out of thee shall come forth to me the Ruler*, משיחא למהוי עבד שלטן *out of thee shall come forth to me the Messiah, who shall have the dominion*; taking it for granted, that he it is whom this place is spoken of. So also K. *Solomon* expounds the place, צעיר להיות מאלפי יהודה ראוי היות להיות במשפחות אלפי יהודה מפני פסלות רות המואביה שבך ממך לי יצא משיח בן דוד וכן חוא אומ׳ אבן מאסו &c. *little to be in the thousands of* Judah, *that is, thou deservest to be so, because of the prophanation of* Ruth *the Moabitess, who was in thee, out of thee shall come forth to me the Messiah, the Son of* David; *and so he saith, the stone which the builders refused*: And though *Kimchi* seems to deny that the *Messiah* shall be born in *Bethlehem*, yet he grants that it is he, who is here prophesied of,

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out of thee shall come forth ומוצאתיו מקדם מימי עולם *unto me the Messiah, for he shall be of the seed of* David, *who was of* Bethlehem? He grants, I say, that it is the *Messiah* that is here prophesied of, though against *Rashi*, the *Targum* and the Text, he would deny that he should be born in *Bethlehem*. But his interpretation is fond and forced to serve the present turn, because the *Jews* know that the Lord Jesus was born there. God speaks to *Bethlehem* the City of *David*, and gives an account how greatly he will magnifie it, beyond what it then seemed to deserve; and this he will do by raising out of, and from that *place* (not from *David*, who was born at that place) the *Messiah*, who was to rule his people *Israel*. This then was the place of old designed for the birth of the *Messiah*, and there was our *Lord Jesus* born, at the appointed time, of the Tribe of *Judah*, and Family of *David*; and there are sundry circumstances giving weight unto this consideration.

§. 18. First, Whereas the Parents of *Jesus* were outwardly of a mean condition, and living in *Galilee*, it may be supposed that they were very little known, or taken notice of, to be of the *lineage* and off-spring of *David*; nor it may be in their low estate did they much desire to declare that, which would be of no advantage, and perhaps of some hazard unto them: But now their coming unto *Bethlehem*, and that whether they would or no, upon the command of publick Authority, made their house and kindred known unto all the *Jews*, especially those of the Family of *David*, who were then all of them gathered together in that place. Secondly, There is no just nor appearing reason to be given that should move the *Roman Emperour* to decree that *description* and enrolment of persons which brought them unto *Bethlehem*: A matter it was of great charge and trouble to the whole Empire, which at that time enjoyed the greatest peace and tranquility. The Temple of *Janus* was then shut, and all things in quietness in all parts of the world. Neither was there afterwards any publick use made of that enrollment; nor is it certain that it was accomplished in many other Nations. But the infinite, holy, wise Governour of all the world, puts this into his mind, and incites him on this work, to set mankind into a motion that two persons of low condition might be brought out of *Galilee* into *Bethlehem*, that *Jesus* might according unto this Prophecy be born there. Thirdly, It is not likely that *Joseph* and *Mary* had any thoughts at that time about the place where the *Messiah* should be born, and so probably had not the least design of removing their habitation unto *Bethlehem*; or if they had so, yet their doing of it on their own accord, might have given advantage unto the *Jews*, to say that the Mother of *Jesus* did not indeed any way belong unto *Bethlehem*, but only went thither to be delivered, that she might report her Son the better to be the *Messiah*. But by this admirable providence of God, all these, and sundry other difficulties of the like nature, are removed out of the way, their minds are determined, a Journey they must take, and that at a time very unseasonable for the *Holy Virgin*, when she was so near the time of her delivery, and be publickly enrolled of the Family of *David*, upon the command of him who never knew ought of that business, which none but himself could be instrumental to accomplish. Fourthly, Not long after this, that Town of *Bethlehem* was utterly destroyed, nor hath been for a thousand and six hundred years, either *great* or *small* among the *Thousands of Judah*. And all these circumstances give much light unto this *characteristical* prefignation of the person of the *Messiah*, from the place of his birth or nativity.

§. 19. The Exceptions of the *Jews* unto the *Evangelists* citation of the words of the Prophet, concern not the testimony it self, nor are indeed of any great importance. For first, The *Evangelist* intended no more, but only to direct unto that Testimony which was given unto the Nativity of the Messiah at *Bethlehem*, reciting so much of the words, and in such manner, as to prove by them that which he intended. He took not upon him to repeat every word as they were written by the Prophet (which he might easily have done had he designed it, and that without the least disadvantage unto what he aimed at,) but only to declare how the Assertion was proved, that the *Messiah* was to be born at *Bethlehem*.

Secondly, He useth the words to no other purpose, then that for which by the *Jews* acknowledgement they were recorded by the Prophet; neither in the Alterations that are made in this recital is there one letter taken from the Prophets words, or added unto them, used by him to the advantage of his Assertion, which is the whole that the utmost scrupulosists can require in the recital of the words of another by the way of Testimony.

Thirdly,

Thirdly, He seems not to repeat the words of the Prophet himself immediately, but only to record the answer which from these words of the Prophet, was given unto *Herod* by the *Priests* and Scribes. So that the repetition of the words is *theirs*, and not *his* properly.

Fourthly, Whose ever the words are, as there is nothing in the whole of them discrepant from, much less contrary unto, those of the Prophet, nor are used to signifie any thing but the open plain intention of the Prophet: so are all the particulars wherein a *difference* appears between them, capable of a fair Reconciliation. This we shall manifest by passing briefly through them.

The first difference is in the first words; ואתה בית־לחם אפרתה, *and thou* Bethlehem Ephrata; which are rendered in the *Evangelist*; καὶ σὺ βηθλεὲμ γῆ ἰούδα; *and thou* Bethlehem *in the Land of* Judah; That *Bethlehem* which was of old called *Ephrata*, from its first *Builder*, 1 *Chron.* 4. 4. that name being now forgotten and worn out of use, is here said to be, as it was indeed, *in the Land of Judah*; to distinguish it from *Bethlehem*, that was in the Lot or Land of *Zebulun*, as both *Rashi* and *Kimchi* observe, *Josh.* 19. 15. And it may be to denote withall the relation that the *Messiah* had to *Judah*. So that here there is no discrepancy. *Bethlehem Ephrata*, and *Bethlehem in the Land Iudah*, are one and the same name and place. 2 In the ensuing words there is more variety, צעיר להיות באלפי, *little to be in the thousands* of *Iudah*: in the *Evangelist*, ὐδαμῶς ἐλαχίστη ἐι ἐν τοῖς ἡγεμόσιν ἰούδα; *art not the least among the Leaders of* Judah; צעיר, *parva*, or *little*, in the *positive*, is rendered by the Evangelist, ἐλαχίστη, in the *superlative* degree, the *Hebrews* have no *superlative degree* in their Language, and therefore do often express the importance of it by the positive with ב following, as it doth in this place; צעיר באלפי, *little in the thousands of* Judah, that is the least of them, if the word be *adjectively* to be expounded.

אלפים, that is χιλιάδες, (as the word is rendered by the *LXX*) is in the Evangelist ἡγέμονες, *Princes*, Rulers, Leaders. The *Israelites* in their political order were distributed into *Tens*, *Hundreds*, and *Thousands*, nôt unlike the distribution in our own Countrey, into *Tythings*, *Hundreds*, and *Counties*; and each portion had its peculiar Captain, Ruler, or Leader. According to this *distribution*, when there was a considerable number of a *thousand*, or more inhabiting together, they made a peculiar kind of Town or City, which had its special *Chiliarch*, or Governour. And these were called the *Thousands of Israel or Judah*; or places that had such a proportion of people belonging to them, and consequently such a special Ruler of their own; which kind of Rulers in the Common-wealth were alone taken notice of. Those others of Tens and Hundreds being under their Government. So that *Rulers*, and *Thousands*, denote one and the same thing; *one* with respect unto the people, the *other* unto the Governours of them.

The only ἐναντιόφανες, is in the *mode* or manner of expression. The proposition in the Prophet seems to be *affirmative*, *thou art little*; in the *Evangelist*, it is expressly *negative*, *thou art not the least*. But First, This difference concerneth not the Testimony, as to that end for which it was produced: what wayes soever the words be interpreted, the importance of the Testimony is still the same. (2.) The words in the Prophet contain no perfect Enuntiation, nor do yield any compleat sense, unless it be on one of these two suppositions. First, That the word צעיר, is to be taken *adverbially*, and to signifie not *parva*, but *parum*, not a *little one*, but a *little*; and then they give us this sense, *and thou* Bethlehem Ephrata *it is but a little that thou shouldst be among the Thousands of Judah*; and this hath no inconsistency with the words of the Evangelist, *Thou art not the least*: For though it were eminent among the *Thousands of Judah*, yet this was but a *little*, or small matter in comparison of the honour that God would put upon it by the birth of the *Messiah*. And this is not unusual in the *Hebrew Language*, *Adjectives fœminine* are frequently taken in the *Neuter Gender*, which it hath not, and signifie *Adverbially*. And though צעיר, be of a *Masculine Termination*; yet being joyned with בית־לחם, the name of a Town or City, it is put for צעירה, of the *fœminine Gender*. Or, *Secondly*, An *Interrogation* must be supposed to be included in the words, art thou but little? *Bethlehem* אתה צעיר, *art thou but little?* which may well be rendered *negatively*, ὐδαμῶς ἐλαχίστη, *thou art not the least*, among the thousands of *Judah*. The Prophet then might have respect both to its present outward estate, which was *mean* and contemptible in the eyes of men, and also the respect that God had unto it as to its future worth, which was to prefer it *above all the Thousands of Judah*, which principally the Evangelist had regard unto.

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There is yet another solution of this difficulty added of late by a learned person (*Pocock Miscelan. not. cap.* 2.) who makes it probable at least, that the word צעיר, is of the number of those that are used in a direct contrary sense, as קדש, to *sanctifie* and *prophane*, ברך, to *bless* and *curse*; נפש, a *living soul*, and a *dead carkass*. And he proves by notable instances, that it signifies, as sometimes ἐλάχιστος, *least*, so sometimes ἐξαμῶς ἐλάχιστος, *Great*, *Illustrious*, and Excellent.

The remaining differences are inconsiderable, the Pronoun לי to me, is omitted by the *Evangelist*, and the Reason of it is evident; for in the Prophet God speaks himself in his own person, in the Gospel the words are only *Historically* recited. מושל בישראל, *Ruler in Israel*, is paraphrased by the Evangelist, ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ισραήλ, *the Leader that shall feed my people* Israel: asserting his Rule, he adds the manner of it, he shall do it by *feeding* of them, according as his rule is declared in the next words in the Prophet, Micah 5. 4. *He shall stand and feed in the strength of the Lord*; which words the *Evangelist* had respect unto. And thus much have we spoken by the way, for the vindication of the recital of this Testimony, whose Application in general unto the matter in hand is every way unquestionable, and so yields us a second *characteristical* note of the person of the *Messiah*.

The *manner* of the birth of the *Messiah*, namely that he should be *born of a Virgin*, is a third *characteristical* note given of him. The first promise doth sufficiently intimate that he was not to be brought into the world according to the ordinary course of mankind, by natural generation, seeing he was διακριτικῶς, and in peculiar manner designed to be the *seed of the Woman*, that is to be born of a Woman without conjunction of man. To make this sign yet the more evident, God gives it forth directly in a word of promise, Isa. 7. 10, 11, 12, 13, 14, 15, 16. *Moreover the Lord spake to* Ahaz, *saying, ask thee a sign of the Lord thy God, ask it either in the depth, or in the height above; but* Ahaz *said, I will not ask, neither will I tempt the Lord; And he said, hear ye now ye House of* David, *Is it a small thing for you to weary men, but ye will weary my God also? Therefore the Lord himself shall give you a sign, Behold, a Virgin shall conceive and bear a Son, and call his name* Emanuel, *Butter and Honey shall he eat, that he may know to refuse the evil, and choose the good; for before the Child shall know to refuse the evil and choose the good, the Land that thou abhorrest shall be forsaken of both her Kings.* This is the Promise and Prophecy, the accomplishment whereof in our *Lord Jesus* we have recorded, Matt. 1. 22, 23. *All this was done, that it might be fulfilled which was spoken by the Prophet, Behold, A Virgin shall be with Child, and shall bring forth a Son, and they shall call his name* Emanuel. Now this being a thing utterly above the course of nature, which never fell out from the foundation of the world unto that day, nor ever shall do so to the end of it, seeing the miraculous power of God shall no more in the like kind be exerted; it is an infallible evidence, and *demonstrative* note of the true *Messiah*. He and he alone was to be born of a *Virgin*; so alone was *Jesus of Nazareth*, and therefore he alone is the true *Messiah*. §. 20.

The *Jews* being greatly pressed with this Prophecy, and the Accomplishment of it, do try all means to escape by breaking through one of them. And we might expect that they would principally attempt the story of the *Evangelist*; but circumstances on that side are so cogent against them, that they are very faint in that endeavour. For if it was so indeed that *Jesus* was not born of a *Virgin* as is recorded, and as both himself and his Disciples professed, why did they not charge him with untruth herein, in the dayes of his flesh? Why did they not call his Mother into question, especially considering that she being *espoused unto an Husband*; they might upon conviction have put her unto a publick and shamefull death? None of this being done, or once undertaken by their fore-fathers, no less full of Envy and Malice against the Person and Doctrine of *Jesus* then themselves, and much better furnished and provided for such an undertaking, might any colour be given unto it, then they are, they insist not much upon the denyal of the Truth of the Record; but to relieve themselves, they by all means contend that the words of the *Prophet* are no way applicable unto the birth of our Lord *Jesus*, which the *Evangelist* reports them *prophetically* to express. And to this end they multiply Exceptions against our interpretation of the Prophecy. §. 21.

First, They deny that here is any thing spoken of the conception or *bearing of a Son by a Virgin*. For the word here used, say they, (עלמה) signifieth any *Young Woman, married* or *unmarried*; Yea sometimes an *Adultress*; as *Proverbs* 30. 18. so that the whole foundation of our interpretation is infirm; and the עלמה, here intend- §. 22.

ed, was they ſay, no other but either the *Wife of the Prophet*, or the Wife of *Ahaz* the King, or ſome *young Woman* in the Court then newly married, or to be married to the King, or ſome other perſon.

Secondly, They ſay, that the birth of this Child with the עלמה, or *young Woman* mentioned was to conceive, was immediately to enſue, ſo as to be a *ſign* unto *Ahaz*, and the houſe of *David*, of the deliverance promiſed unto them, from the Kings of *Damaſcus* and *Samaria*; and ſo could not be *Jeſus* of *Nazareth*, whoſe nativity happening ſeven hundred years after this, would be no pledge unto them of any thing that ſhould ſhortly come to paſs.

Thirdly, They inſiſt that *v.* 16. it is promiſed, that *before* that Child which ſhould be ſo conceived and born, ſhould come to the years of diſcretion, to *know to refuſe the evil, and to chooſe the good*, the Kings of *Damaſcus* and *Samaria* ſhould be deſtroyed. Now this came to paſs within *few years* after, and therefore can have no relation to the birth of *Jeſus of Nazareth*.

Fourthly, They affirm, that in the following Chapter the accompliſhment of this Prophecy is declared, in the *Prophets* going in unto the *Propheteſs*, and her conceiving a Son, concerning whom it is ſaid, that before he ſhould have knowledge to ſay *my Father*, and *my Mother*, the Land ſhould be forſaken of *both her Kings*, in anſwer unto what is ſpoken of the *Child of the Virgin*, Chap. 7. v. 16. Chap. 8. v. 1.

Fifthly, That the *name of this Child* was to be *Immanuel*, whereas he of whom we ſpeak was called *Jeſus*, Mat. 1. 21.

Sixthly, That the Child here mentioned was to be fed and nouriſhed with *butter and hony*, which cannot be ſpoken, nor is written of *Jeſus of Nazareth*.

§. 23. In anſwer unto theſe Objections, ſome learned men have granted unto the *Jews*, that theſe words of the Prophet were literally fulfilled in ſome one *then a Virgin*, and afterwards married in thoſe dayes, and that they are only in a *myſtical ſenſe*, applyed by *Matthew* to the birth of the Lord Jeſus, as they ſay, are ſundry other things that are ſpoken primarily of others in the Old Teſtament. But the truth is, this Anſwer is neither ſafe in its ſelf, nor needfull as to the Argument of the *Jews*, nor conſiſtent with the ſenſe of the place, or Truth of the words themſelves. Firſt, It is not *ſafe*, as to the faith of *Chriſtians*. For whereas the birth of the *Meſſiah* of a Virgin was ſo ſignal a Miracle, and ſo eminent a *characteriſtical* note of his perſon, if it be not directly foretold and propheſied of in this place; there was no one prediction of it made unto the Church of the *Jews*. Now how this ſhould ſeem reaſonable, whereas things of far leſs concernment are foretold, is not eaſily made to appear.

Secondly, Upon this interpretation of the words, there is no ground left for the application of their *myſtical* ſenſe which they pretend to be made by *Matthew*. For if indeed the Perſon primarily, directly and *literally* ſpoken of, did not conceive a Child whileſt ſhe was a Virgin, but only that ſhe who was then a Virgin, did afterwards upon marriage conceive in the ordinary courſe of nature, there remains no ground for the application of what is ſpoken concerning her, unto one, who *in*, and *after* her conception, and the *Birth* of her Child, continued a Virgin. For although it be not required that there be an agreement in all things between the *Type* and the *Antitype*; yet if there be no agreement between them, in that wherein the one is deſigned to ſignifie the other, they cannot on any account ſtand in that relation. *David* as he was a King, was a Type of *Meſſiah* the Great King. There was we know, not an abſolute ſimilitude in all things between *David* and him: nor was there any neceſſity, that ſo there ſhould be, that he might be his Type. But yet if he had not been a *King*, he could have been no *Type* of him at all in his Kingdom. No more can any perſon here ſpoken of, unleſs ſhe did conceive a Son, and bring forth *continuing a Virgin*, be a Type of her who was ſo to do. For how can the *miraculous* work of the Conception of a Virgin, be ſignified or expreſſed by the ordinary Conception of a Woman in the State of Wedlock? Beſides, this Anſwer is wholly *needleſs*, as to the objection of the *Jews*, and inconſiſtent with the ſenſe of the place, as will be ſeen in the conſideration of the words themſelves.

§. 24. We have formerly evinced that the foundation and end of the *Judaical* Church and State, and of the preſervation of the *Davidical* family, was ſolely the bringing forth of the promiſed *Meſſiah*. And this the *Event* hath fully demonſtrated in their utter rejection after the accompliſhment of that end. And hence the promiſe of the *Meſſiah* was the Foundation, Cauſe, and Reaſon of all other promiſes made unto that people, as to any mercy or priviledges, that as ſuch, they were entruſted withal. For that

that for whoſe ſake they were a people, muſt needs be the reaſon and cauſe of all good things; that *as a people* were beſtowed upon them. Thus God often promiſeth them to do this or that unto them, for *Abrahams* ſake, and *Davids* ſake, that is upon the account of the promiſe of the *Meſſiah* ſignally made unto *Abraham* and *David*, when his bringing forth into the world was reſtrained unto their families and poſterity. And hence alſo in times of ſtreights and difficulties, when the people were preſſed on every ſide, and laboured for deliverance, God oftentimes renewed unto them the promiſe of the *Meſſiah*, partly to ſupport their ſpirits with expectation of his coming, and the ſalvation that it ſhould be accompanied withall, and partly to give them aſſurance, that they ſhould not be conſumed or utterly periſh under their calamity, becauſe the great work of God by them in bringing forth the Meſſiah, was not yet accompliſhed. So to this purpoſe the 4. chapter of this Prophecy. And on this account it was, namely, of the temporal concernment of that people in the coming of the *Meſſiah*, that the promiſe of him was oftentimes mixed and interwoven with the mention of other things, that were of preſent uſe and advantage unto them; ſo that it was not eaſie ſometimes to diſtinguiſh the things that are properly ſpoken with reference unto him, from thoſe other things which reſpected what was preſent; ſeeing both ſorts of them are together ſpoken of, and that to the ſame end and purpoſe.

§. 25. Upon theſe principles we may eaſily diſcover the true ſenſe and importance of this prophetical prediction. Upon the infidelity of *Ahaz*, and the generality of the houſe of *David* with him, refuſing a ſign of deliverance tendred unto them, God tells them by his Prophet, that they had not only wearied his *Meſſengers* by their unbelief and hypocriſie, but that they were ready to *weary* himſelf alſo, *v.* 13. He was even almoſt *wearied* with their manifold provocations, during that Typical ſtate and condition, wherein he kept them. However, for the preſent he had promiſed them deliverance, and although they had refuſed to *ask a ſign* of him according unto his *Command*, yet he would preſerve them from their preſent fears, and utter ruin, and in his due time accompliſh his great and wonderful intendment, and that in a miraculous manner by cauſing a *Virgin to conceive* and bring forth that Son, on whoſe account they ſhould be preſerved. This is the ground of the promiſe of the *Meſſiah* in this place; even to give them aſſurance that they ſhould be preſerved from utter deſtruction, becauſe they were to continue their *Church* and State until his coming; as alſo to comfort and ſupport them during their diſtreſſes with the hopes and expectation of him; for with the thoughts of his coming, do the *Jews* to this day relieve their ſpirits under their calamities, though they have had no *renewed promiſe* of him for near two thouſand years. But how may it appear that it was the *Meſſiah* who ſhould be thus born of a Virgin? This the Prophet aſſures them, by telling them, in his *Name*, what he ſhall *be*, and *be called* accordingly, *He ſhall be called Immanuel*, or God with us; he ſhall be ſo both in reſpect of his Perſon and Office; for he ſhall *be* God and Man, and he ſhall *reconcile* God and Man, taking away the enmity and diſtance that was cauſed by ſin. And this was ſuch a deſcription of the *Meſſiah*, as by which he was ſufficiently known under the Old Teſtament, yea from the foundation of the world, as hath been before declared. And the Prophet further aſſures them, that this *Immanuel* ſhall be born, truly a man, and *dwell amongſt* them, being brought up with the *common food* of the Country, until he came as other men, unto the years of diſcretion. *Butter and Honey* ſhall he eat, until he know to chuſe the good, and refuſe the evil. And this was enough for the conſolation of Believers, as alſo for the ſecurity of the people from the deſolation feared. But yet becauſe all this diſcourſe was occaſioned by the war raiſed againſt *Juelah* by the Kings of *Iſrael* and *Damaſcus*, unto the promiſe of their deliverance, God is pleaſed to add a threatning of judgement and deſtruction unto their adverſaries; and becauſe he would limit a certain ſeaſon for the execution of his Judgement upon them, as he had declared the ſafety and preſervation of *Judah*, to depend on the birth of *Immanuel* of a *Virgin* in the appointed ſeaſon, ſo as to their enemies that they ſhould be cut off and deſtroyed, before the time that *any child* not yet born could come to the years of diſcretion, to chuſe the good, or to refuſe the evil, *v.* 16. Now that this is the true importance and meaning of the Prophecy, will evidently appear in our vindication of it from the exception of the *Jews* (before laid down) againſt its application by *Matthew* unto the Nativity of *Jeſus Chriſt*.

§. 26. Firſt, They except that it is not a *Virgin* that is here intended by עלמה which they ſay ſignifies any *young Woman*, and ſometimes an *Adultereſs*. This being the founda-

tion of all their other objections, and on the determination whereof, the whole Controversie from this place dependeth, I shall fully clear the Truth of what we assert. For the *Jews* themselves will not deny, but that if the conception of a *Virgin* be intended, it must referr unto some other, and not to any in those daies. עלמה, The word here used, is from עלם to *hide*, or נעלם in *Niphal*, *hidden*, kept close, reserved. Hence is that name of *Virgins*, partly in general from their being *unknown* by man, and partly from the universal custom of the *East*, wherein those Virgins who were of any esteem, or account, were kept *hid* and reserved from all publick or common conversation. Hence by the *Grecians* also they are called κατάκλειστοι, *shut up*, or *recluses*, and their first appearance in publick they termed ἀνακαλυπτήρια, the season of bringing them out from the *retirements* wherein they were hid. The original signification of the word then denotes precisely a *Virgin*, and cannot be wrested to a person living in the state of *Wedlock*, much less unto a prostitute *Harlot*, as the *Jews* pretend.

Secondly, The constant use of the words directs us to the same signification. It is *seven* times used in the Old Testament, and in every one of them doth still denote a *Virgin*, or Virgins, either in a proper, or *metaphorical* sense: The first time it is used, is *Gen.* 24. *v.* 43. where *Rebeckah* is said to be עלמה a *Virgin*, *v.* 16. She is said to be בתולה *a Maid*, and איש לא ידעה *a Man had not known her*, so that עלמה is בתולה אשר איש לא ידע *a Maid that no Man hath known*; that is, an unspotted Virgin. And doubtless such a one, and no other, was intended by *Abrahams* Servant for a Wife unto *Isaac* when he prayed, that She העלמה which came forth to the water, might answer his token that he had fixed on. Again, it is used, *Exod.* 2. 8. where *Moses Sister*, who called her Mother unto *Pharaohs* Daughter, is termed עלמה; and her age being then probably not above *nine* or *ten years old*, with the course of her life in her Mothers house, declare her sufficiently to have been a Virgin. Once it is used in the *Psalms* in the plural number, *Psal.* 68. *v.* 26. בתוך עלמות תופפות *in the midst, the Virgins playing with Tymbrels*; where also none but *Virgins* properly so called, can be intended; for they were by themselves exercised to celebrate the praises of God in the great Assembly. Twice is the word used in the same number in a *metaphorical* sense in the *Canticles*; and in both places hath respect unto *Virgins*, *chap.* 1. 3. Therefore do the עלמות *love thee*; that is the *Virgins*, as they do a desirable person from whence the Allusion is taken. And *chap.* 6, 7. They עלמות are distinguished first from מלכות the *Queens*, or the Kings *married* Wives; and then from the פילגשים or Concubines: those who were admitted *ad usum Thori*, to the *marriage-bed*, though their children did not inherit with those of the married Wives: And therefore none but those who were properly *Virgins*, could be designed by that name: And by them are those denoted who keep themselves *chast* unto Christ, and undefiled in his Worship. Hence are they in the *Revelations*, *chap.* 14. 5. said to be παρθένοι Virgins, or ἄμωμοι ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, *v.* 17. persons *unblameable before the Throne of God*, having not defiled themselves with the special fornications of the great Whore. There remaineth only *one* place more wherein this word is used, whence the *Jews* would wrest somewhat to countenance their exceptions; this is *Prov.* 30. 19. ודרך גבר בעלמה *And the way of a Man with a Maid.* And who is intended by עלמה there, they say, the ensuing words declare כן דרך אשה מנאפת *So is the way of an Adultereß*, or a Woman an Adultereß, an *Harlot*, so that עלמה may it seems be such an one. But 1. Suppose the word should in this place be used in a sense quite contrary unto that of all other places wherein mention is made of it; is it equal that we should take the importance of it from this one *abuse*, rather then from the constant *use* of it in other places; especially considering that this place will by no means admit of that signification, as we shall immediately evince. Secondly, It is used here peculiarly with the prefix ב; בעלמה whence it is rendred by the LXX. in the *abstract*, ἐν νεότητι, *The way of a Man in his youth*; which sense *Hierom* follows *viam viri in Adolescentiâ*, and it may thus seem to be differenced from the same word in all other places. But Thirdly, Indeed the meaning of the wise man is evident, and it is a *Virgin* that he intended by the word and דרך גבר בעלמה is *the way* that a man taketh to corrupt a *Virgin*, and to compass his lust upon her. This is secret, hidden, full of snares, and evils, such as ought not to enter into the thoughts of a good man to conceive, much less to approve of. And therefore, whereas he saies of the residue of the *Quaternion* joyned with this, *v.* 18. נפלאו *They are too wonderful for me*, he adds on the mention of this evil, לא ידעתי *I know it not*, or as *Hierom*,

Hierom, *penitus ignoro*, which he could not say of the way of natural generation. And by this means, she who is called עלמה a *Virgin*, *v.* 19. is made אשה מנאפת an *Harlot*, *v.* 20. and become impudent in sinning. A man having by *subtle* wicked waies prevailed against her chastity, and corrupted her *Virginity*, she afterwards becomes a common prostitute. And this I take to be the genuine meaning of the place, though it be not altogether improbable, that the wise man in the *v.* 20. proceedeth unto another especial instance of things *secret* and hidden in an adulterous Woman, גן signifying as much as, *so also*, which it doth in sundry other places.

§. 27 And these are all the places besides that of the Prophet under consideration, wherein the word is used in the Old Testament. So that as its rise, its constant use also will admit of no other signification, but only that of an *unspotted Virgin*. Besides, the LXX. render it in this place παρθένος a *Virgin*, and the *Targum* עלמתא which the other *Targums* express a *Virgin* by, *Gen.* 24. 24, 59. *Esth.* 2. 2. *chap.* 4. 4. *Ruth* 2. 23. 1 *Sam.* 25. 42. Neither is any word in the Scripture so constantly and invariably used to express an incorrupted Virgin as this is. נערה hath respect only unto *Age*, and signifies any one *married*, or *unmarried*, a *Virgin*, or one deflowred, so she be young. בתולה also is used for one corrupted, *Deut.* 22. 23, 24. As also for a *Widdow*, *Joel* 1. 8. So that by this word, a *Virgin* is precisely signified, or the *Hebrews* have no word denoting exactly that state and condition. And lastly, the prefixing of ה in this place העלמה makes the denotation of the word the more signal. It is but twice more so prefixed, *Gen.* 24. and *Exod.* 2. In both which places the *Jews* themselves will not deny but that unspotted Virgins are intended.

§. 28 Further, There are other considerations offering themselves from the context, undeniably proving that it is the conception of a *Virgin* which is here intended and foretold. For first, it is plainly some marvelous thing, above, and contrary unto the ordinary course and operation of nature that is here spoken of. It is called אות a *signal* prodigie, and is given by God himself in the room of, and as something greater, and more marvelous than any thing that *Ahaz* could have asked either in *Heaven above*, or *in the Earth beneath*, had he made his choice according unto the tender made unto him. *The Lord God himself shall give you a sign.* The *Emphasis* used in giving the promise, denotes the marvelousness of the thing promised. Now certainly it was no such great matter that the Wife of *Ahaz*, which had before born him a Son who was now eight years of age, or the Wife of the *Prophet*, who was the Mother of *Shearjashub* then present with his Father, or any Virgin then present immediately to be married, should bear a Son, so as to have it called a *Prodigie*, an *eminent sign* of Gods giving a thing that he should take upon his own power to perform, when within the same space of time *hundreds* of Sons were born to other Women in the same Country. And it is ridiculous what the *Jews* pretend, namely, that it was great in this, that the Prophet should foretell that Conception, as also that it should be a *Son* that should be born, and not a *Daughter*; for the work and sign intimated doth not consist at all in the *Truth* of the Prophets prediction, but in the *Greatness* of the thing it self that was foretold.

§. 29 The Jews cannot assign either *Virgin* or *Son* that is here intended. Some of them affirm that *Alma* was the Wife of *Ahaz*, and the Son promised *Hezekiah*; but this is rejected by *Kimchi* himself, acknowledging that *Hezekiah* was now eight years old, being born four years before his Father came to the Kingdom, in the fourth year of whose Reign this promise was given unto him. Others would have the *Alma* to be the Wife of the Prophet, and the Son promised to be *Maher-shalal-hashaz*, whose birth is mentioned in the next chapter. But neither hath this any more colour of reason: For besides that, his Wife is constantly called נביאה, the *Propheteſs*, and could on no account be termed עלמה a *Virgin*, having a Son some years old at that time accompanying his Father, that Son of hers in the eighth chapter, is promised as a sign quite to another purpose, nor could for any reason be called עמנואל *Immanuel*, whose the Land should be, which is said to belong unto this promised child. And for what they, lastly, add concerning *some Virgin* then standing by, who was shortly after to be *married*, it is as fond as any other of their imaginations; for besides that the Prophet sayes not העלמה הזה *this Virgin*, as he would have done, had he directed his speech unto any one personally present; it is a more arbitrary invention, no way countenanced from the Text or Context; such as if men may be allowed in, it is easie for them to pervert the sense of holy Writ at their pleasure. On all which considerations it appeareth, that none can possibly in this promise be intended, but he whose birth

was

was אות a *miraculous sign*, as being born of עלמה a *Virgin*, and who being born was עמנואל *God with us*, both in respect of his person uniting the Natures of God and Man in one, and of his Office reconciling God and Man, that God might dwell with us in a way of favour and grace, and he whose the Land should be in an everlasting Kingdom.

§. 30. I have insisted the longer on this particular, because it comprizeth all that the Prophecy is cited for by the *Evangelist*, and all that we are concerned in it. This being proved and confirmed undeniably, that it is the *Messiah* whose birth is here foretold, as also that he was to be born of a *Virgin*, all other passages, whatever difficulty we may meet withall in them, must be interpreted in answer thereunto. And we have shewed before, that by reason of the *Typical* State and Condition of that people, many of the Promises of the *Messiah* were so mixed with things of their then present temporal concernment; that it is often a matter of some difficulty to distinguish between them. It is enough for us, that we prove unquestionably, that those passages which are applyed unto him in the *New Testament* were spoken of him intentionally in the *Old*; which we have done in this place; and what belonged unto the then present state of the *Jews*, we are not particularly concerned in. However we shall manifest in answer to the remaining exceptions of the *Jews*, that there is nothing mentioned in the whole *Prophecy* that hath any inconsistency with what we have declared, as to the sense of the principal point of it; nay, that the whole of it is excellently suited unto the principal Scope already vindicated.

§. 31. That then which in the *second place* is objected by the *Jews* against our Application of this Place and Prophecy to *Jesus Christ*, is that the birth of the Child here promised, was to be *a sign* to *Ahaz*, and the House of *David*, of their deliverance from the two Kings who then waged war against them. And this they say the birth of the *Messiah* so many hundred years after could give them no pledge or assurance of. And (1.) We do not say, that this was given them as a *peculiar sign*, or token of their present deliverance. *Ahaz* himself had before refused such a sign: But God only shews the Reason in general why he would not utterly cast them off, although they wearied him, but would yet deliver them as at other times. And this was because of that great work which he had to accomplish among them, which was to be signal, marvelous and miraculous. And this he calls אות, a sign in *its absolute*, not *relative* sense, as denoting a work wonderfull, such as sometimes he wrought, to evidence his great power thereby. In this sense אותות, *signs*, are joyned unto מפתים, *Prodigies*, *Deut.* 26. 22. *Jer.* 32. 20. *Nehem.* 9. 10. where the works so called, were great and marvellous, not *signs formally* of any thing, unless it were of the wonderful power of God whereby they were wrought. So the Miracles of our *Saviour* and the *Apostles* in the New Testament are called σημεῖα, *signs* for the same, and no other cause. And the Word is thus *absolutely* used very often in the Old Testament.

Besides, that which is Secondly alledged, that a thing that shall come to pass many ages after, cannot be made a *sign* of that which was to be done many ages before, is not universally true. The thing it self in its *existence* it is true cannot be made so a sign; but it may in the *Promise* and prediction of it. And many instances we have of things promised for signs, which were not to *exist* in themselves, untill after the accomplishment of the things whereof they were signs, as *Exod.* 3. 12. 1 *Sam.* 11. 34. *Isa.* 37. 10. 1 *Kings* 22. 25. God intending by them the confirmation of their faith, who should live in the time of their actual accomplishment.

Thirdly, This *sign* had the truth and force of a Promise although it was not immediately to be put in execution, and that is the reason, that the words here used, are one of them חרה, *conceive*, in the *preterperfect Tense*, the other ילדת, in *benoni*, or *Participle* of the *present Tense*, to intimate the certainty of the events, as is usual in the prophetical *Dialect*. Their assurance then from this *sign* consisted herein, that God informs them, that as surely as he would accomplish the great promise of bringing forth the *Messiah*, and would put forth his marvelous power therein, that he should be conceived and born of a Virgin, so certain should be their present deliverance which they so desired.

§. 32. It is further insisted on by them, that the deliverance promised was to be wrought *before the Child* spoken of, should *know to refuse the evil and chuse the good*; or should come to years of discretion, *v.* 16. and what was this unto him that was to be born some hundred years after? *Answ.* (1.) That the הנער, mentioned *v.* 16. is the same with the בן promised, *v.* 14. doth not appear. The Prophet by the command of God when he

he went unto the King with his meſſage, took with him *Shear-jaſhub* his Son, *v.* 3. This certainly was for ſome eſpecial end in the Word or Meſſage that he had to deliver, the Child being then but an Infant, and of no uſe in the whole matter, unleſs to be made an inſtance of ſomething that was to be done. It is therefore probable that he was the הנער, the young Child deſigned, *v.* 16. before whoſe growing up to diſcretion, thoſe Kings of *Damaſcus* and *Samaria* were deſtroyed, or (2.) The Expreſſion may denote the time of *any Childs* being born and coming to the maturity of underſtanding, and ſo conſequently the *promiſed Child*. In as ſhort a ſpace of time as this promiſed Child; when he ſhall be born, ſhall come to know to refuſe the evil, and chooſe the good, ſhall this deliverance be wrought.

Their remaining Cavils are of little importance. The *Child* intended, *Chap.* 8. was to be the Son of the Prophet and Propheteſs, and ſo not this Child that was to be born of a *Virgin*. Beſides, he is plainly promiſed as a ſign of other things then thoſe treated of in this Chapter: Yea, of things quite contrary unto them. Again this Child they tell us was to be called *Immanuel* whereas the Son of *Mary* was called ישוע, or, as they malitiouſly write it ישו. But this name is given to ſignifie what he ſhould *be*, and do, and not what he ſhould be commonly called. He was to be God and man in one perſon, to reconcile God and man; to be every way *Immanuel*. And this kind of expreſſion in the Scripture, when a thing is ſaid to be called that which it is; the name denoting the *Being*, *Nature*, and quality of it, is ſo frequent, that there is nothing peculiar in it as here uſed. See *Iſa.* 1. 26. *Chap.* 8. 3. *Chap.* 9. 6. *Jer.* 23. 6. *Zech.* 8. 2. The like alſo may be ſaid to that which they except in the laſt place, namely, that they know not that Jeſus of *Nazareth* was brought up with *Butter and Hony*, which is foretold concerning this Child. For the expreſſion ſignifies no more but that the Child ſhould be educated with the common food of the Country, ſuch as Children were in thoſe places and times nouriſhed withal: It being the eſpecial bleſſing of that Land that it flowed with Milk and Honey. And thus have we aſſerted and vindicated the third *characteriſtical* note of the true *Meſſiah*, he *was to be born of a Virgin*, which none but only our Lord Jeſus ever was from the foundation of the world. §. 33.

There remain yet other *deſcriptive notes* of the *Meſſiah*, conſiſting in what he was to teach, and do, and ſuffer, all of them guiding the faith of the Church unto our Lord *Jeſus*, who in all things fully anſwered unto them all. I ſhall briefly paſs through them, according unto our deſign and purpoſe; and begin with what he was to teach. This *Moſes* directs us unto, giving that great predeſcription of him, which we have Deut. 18. 18, 19. *I will raiſe them up a Prophet from among their Brethren, like unto thee, and will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him. And it ſhall come to paſs, that whoſoever will not hearken unto my words, which he ſhall ſpeak in my name, I will require it of him.* This is that ſignal Teſtimony concerning the *Meſſiah*, which *Philip* urged out of *Moſes* unto *Nathaniel*, John 1, 45. which *Peter* not only applyes unto him, but declares that he was ſoly intended in it, *Acts* 3. 22, 23. and *Stephen* ſeals that application with his blood, *Acts* 7. 37. Neither can, or do the *Jews* deny that the *Meſſiah* was to be a *Prophet*, or that he was promiſed unto the Church in the Wilderneſs in theſe words, but we ſhall conſider the particulars of them. §. 34.

Sundry things are here aſſerted by *Moſes* concerning the *Meſſiah*; as (1.) In general, that he ſhould be a *Prophet*; a Teacher of the Church, and not a *King* only. The *Jews* indeed, who greedily deſire the things which outwardly attend Kingly Power and Dominion in this world, do principally fix their thoughts and expectations on his Kingdom. The Revelation of the Will of God which was to be made by him, they little deſire or enquire after. But the common faith of their Anceſtors from this and other places, was that the *Meſſiah* was to be a Prophet; and reveal unto the Church the whole counſel of God, as we ſhall evince in our Comment on the firſt words of the Epiſtle. (2.) That this Prophet ſhould be *raiſed up unto them from among their Brethren*; He ſhall be of the poſterity of *Abraham*, and of the Tribe of *Judah*, as was promiſed of old; or *made of them according unto the fleſh*, Rom. 1. 3. 9. 5. So that as to his original or extract, he was to be born in the *level* of the people, *from among his Brethren was he to be raiſed up*; Unto this Office of a Prophet and Teacher of the Church. (3.) That he muſt be *like unto Moſes*. The words are plain in many places, that in the ordinary courſe of Gods dealing with that Church among the Prophets, there was none like unto *Moſes*, neither before, or after him. Hence *Maimonides* with his followers conclude, that nothing. §. 35.

thing can ever be altered in their Law, becauſe no Prophet was ever to ariſe of equal Authority with him, who was their Law-giver. But the words of the Text are plain. The *Prophet* here foretold, was to be *like unto him*, wherein he was peculiar and exempted from compariſon with all other Prophets, which were to build on his foundation, without adding any thing to the Rule of Faith and Worſhip which he had revealed, or changing any thing therein. In that, is the Prophet here promiſed to be *like unto him.* That is, he was to be a *Law-giver* to the Houſe of God, as our *Apoſtle* proves and declares, *chap.* 3. 1, 2, 3, 4, 5. And we have the conſent of the moſt ſober among the *Jews* to the ſame purpoſe.

The words of the Author of *Sepher Ikkarim lib.* 3. *cap.* 10. are remarkable. ואי אפשר שלא יקום כמוהו לעולם או גדול ממנו שחרי מלך המשיח יהיה כמוהו או גדול ממנו אבל פירוש לא קם כמוהו אינו שלא יקום כמוהו לעולם אלא שלא קם כמוהו בתואר מה יחודו או רצה לומר שבכל אותו זמן שנמנו הנביאים אחריו עד שנפסקה הנבואה מהם לא קם כמוהו אבל בעתיד בבר ימצא כמוהו או גדול ממנו, *It cannot be, that there ſhould not at ſome time, ariſe a Prophet, like unto* Moſes, *or greater then he; for Meſſiah the King ſhould be like him, or greater then he: but thus, theſe words, there aroſe none like him,* ought to be interpreted, *not as though none ſhould ever be like him, but that none ſhould be like him, as to ſome particular quality or accident; or that in all the ſpace of time, wherein the Prophets followed him, until Prophecy ceaſed, none ſhould be like unto* Moſes; *but hereafter there ſhall be one like him, or rather greater then he.* This is that which we affirmed before, in the whole *Series of Prophets* that ſucceeded in that Church building on *Moſes* foundation, there was none like unto him; but the Prophet here promiſed was to be ſo, and in other regards, as appears from other Teſtimonies, far greater then he. This was of old their common faith from this prediction of *Moſes.* And wherein this likeneſs was to conſiſt, our *Apoſtle* declares at large in his *third chapter. Moſes* was the great Law-giver, by whom God revealed his mind, and will, as to his whole Worſhip, whilſt the Church State inſtituted by him was to continue. Such a Prophet was the *Meſſiah* to be, a Law-giver, ſo as to aboliſh the *old*, and to inſtitute new *Rites of Worſhip*, as we ſhall afterwards more fully prove and confirm. (4.) This raiſing up of a Prophet, like unto *Moſes*, declares that the whole will of God, as to his Worſhip, and the Churches obedience, was not yet revealed. Had it ſo been, there would have been no need of a *Prophet* like unto *Moſes*, to lay new foundations as he had done. Thoſe who ſucceeded building on what he had fixed, and therefore ſaid *not to be like unto him*, would have ſufficed. But there are new counſels of the Will of God, as yet hid, to be finally and fully revealed by this Prophet. And after his work is done, there is no intimation of any further Revelation to enſue. (5.) The preſence of God with this Prophet in his work is ſet down. *He would put his word into his mouth*, or ſpeak *in him*, as our Apoſtle expreſſeth the ſame matter, *chap.* 1. *v.* 1. And laſtly, his *Miniſtry* is further deſcribed from the Event, with reſpect unto them who would not ſubmit unto his Authority, nor receive the Law of God at his mouth. God would *require it at their hands*, that is, as thoſe words are interpreted by *Peter*, they ſhould be *cut off from among his people*, or from being ſo. And this ſignal Commination in the accompliſhment of it, gives light unto the whole prædiction. Some of the *Jews* from theſe words have fancied unto themſelves another great *Prophet*, whom they expect as they did of old, before the coming of the Meſſiah. So in their dealing with *John* the *Baptiſt*, they asked him whether he was *Elias*, which he denied, becauſe, though he were promiſed under that name, yet he was not that *individual perſon* whom they looked for, that is the *ſoul of Elias the Tiſhbite*, as *Kimchi* tells us with a body new created like unto the former. Wherein they further demand whether he were ὁ προφήτης, *the Prophet promiſed by Moſes*, which he alſo denies, becauſe that Prophet was no other then the *Meſſiah*, *Joh.* 1. 21. To this purpoſe alſo is it, that the Spirit of the Lord is promiſed *to reſt upon the Meſſiah*, Iſa. 11. 3. *to make him of quick underſtanding in the fear of the Lord, that he might not judge after the ſight of his eyes, &c.* v. 3, 4, 5. So alſo *cap.* 61. 1, 2. And from this great Prophet, were the *Iſles of the Gentiles to receive the Law*, chap. 42. 1, 2. The ſumm of all is, the *Meſſiah* was to be a *Prophet*, a *Prophet* like unto *Moſes*; that is a Law-giver, one that ſhould finally and perfectly reveal the whole will and counſel of God; all with that *Authority*, that whoſoever refuſed to obey him ſhould be exterminated, and caſt out from the priviledge of being reckoned among the people of God.

§. 36. We are then in the next place to conſider the Accompliſhment of this promiſe, in the perſon of *Jeſus of Nazareth.* Now this the ſtory of him and the event do abundantly teſtifie, that he was a Prophet, and ſo eſteemed by the Jews themſelves, until through

through the envy of the *Scribes* and *Phariſees*, and their own unwillingneſs to admit of the purity and holineſs of his Doctrine, they were ſtirred up to oppoſe and perſecute him, as they had done all other Prophets, who in their ſeveral Generations foretold his coming, is evident from the records of the *Evangelical ſtory*; ſee *Joh.* 1. 46. *chap.* 6. 17. *Act.* 3. 22, 23. Their preſent obſtinate denial hereof, is a meer contrivance to juſtifie themſelves in their rejection and murder of him. But this is not all; he was not only a *Prophet* in general, but he was that *Prophet* who was foretold by *Moſes*, and all the Prophets, who built on his foundation, who was to put the laſt hand unto divine Revelations, in a full declaration of the whole counſel of God, the peculiar work of the *Meſſiah*; and this we ſhall evince in the enſuing conſiderations of his *Doctrine* and *Propheſie*, with the ſucceſs and event of them.

§. 37. Firſt, The *Nature of the Doctrine* taught by this Prophet, gives Teſtimony unto our aſſertion. Whatever *Characters* of that Truth which is holy and heavenly can rationally be conceived or apprehended, they are all eminently and incomparably imprinted on the Doctrine of *Jeſus Chriſt*. Whatever tends to the glory of God, as the firſt Cauſe, and laſt End of all things, as the only Soveraign Ruler, Judge, and diſpoſer of all, as the only infinitely holy, wiſe, righteous, good, gracious, merciful, powerful, faithful, independent Being, is clearly, evidently, and in a heavenly manner revealed therein. Whatever is uſeful or ſuitable to excite and improve, all that is of good in man, in the *notions* of his mind, or *inclinations* of his will, to diſcover his wants and defects that he may not exalt himſelf in his own imagination above his ſtate and condition; whatever is needful to reveal unto him, his End, or his Way, his Happineſs, or the Means conducing thereunto, whatever may bring him into a due ſubjection unto God, and ſubordination unto his Glory; whatever may teach him to be uſeful in all thoſe Relations wherein he may be caſt, within the bounds and compaſs of the moral principles of his nature, as a creature made for ſociety; whatever is uſeful the deterr him from, and ſuppreſs in him every thing that is *evil*, even in thoſe hidden ſeeds and *Embrios* of it which lye beneath the firſt inſtances that Reaſon can reach unto to diſcovery of, and that in an abſolute univerſality, without the leaſt indulgence on any pretence whatever, and to ſtir him up, provoke him unto, and direct him in the practice of whatever thing is true, honeſt, juſt, pure, lovely, of good report, that is virtuous, or praiſe-worthy, that may begin, bound, guide, limit, finiſh, and perfect, the whole *Syſteme* of moral actions in him in relation unto God himſelf, and others; it is all *revealed*, confirmed, and ratified in the Doctrine of the Goſpel of Jeſus Chriſt. It hath ſtood upon its trial above ſixteen hundred years in the world, challenging the wit and malice of its adverſaries, to diſcover any one thing or circumſtance of any thing that is *untrue*, *falſe*, *evil*, *unſomely*, not *uſeful*, or inconvenient in it, or to find out any thing that is *morally good*, virtuous, uſeful, praiſe-worthy, in habit or exerciſe, in any inſtances of operations in any degree of intention of mind, any duty that man owes to God, others, or himſelf, that is not taught, injoyned, incouraged, and commanded by it; or to diſcover any motives, incouragements, or reaſons unto, and for the purſuit of that which is good, and the avoidance of evil that are true, real, ſolid, and rational, which it affordeth not unto them that embrace it. This abſolute perfection of the Doctrine of this Prophet, joyned with thoſe *Characters* of Divine Authority which are enſtamped on it, doth ſufficiently evidence that it contains the great, promiſed, full, final Revelation of the Will of God, which was to be given forth by the *Meſſiah*. Add hereunto, that ſince the delivery of this Doctrine, the whole race of mankind hath not been able to invent, or find out any thing, that without the moſt palpable folly and madneſs might be added unto it, much leſs ſtand in competition with it, and it will it ſelf ſufficiently demonſtrate its Author.

§. 38. Secondly, We have declared in the entrance of this diſcourſe, that the *Meſſiah* was the means promiſed for the delivery of mankind from that woful eſtate of ſin and miſery whereunto they had caſt themſelves. This was *declared* unto all in general, this *they believed* whom God graciouſly enabled thereunto. But how this deliverance ſhould be wrought in particular by the *Meſſiah*, how the *works of the Devil ſhould be deſtroyed*, how God and Man ſhould be reconciled, how ſinners might recover a title unto their loſt happineſs, and be brought to an enjoyment of it; this was unknown not only unto all the Sons of Men, but alſo to all the *Angels* in Heaven themſelves; who then ſhall unfold this myſterie which was hid in the counſel of God from the foundation of the world? It was utterly beyond the reaſon and wiſdom of man, to

give any tolerable conjecture how these things should be effected and brought about. But all this is fully declared by this Prophet himself. In his Doctrine, in what he taught, doth this great and hidden mysterie of the Reconciliation and Salvation of mankind open it self gloriously to the minds and understandings of them that believe, *whose eyes the God of this world hath not blinded*, and them alone; for although this promise of the *Messiah* was all that God gave out unto *Adam*, and by him unto his posterity to keep their hopes alive in their miserable condition in the Earth, yet such was its obscurity, that meeting with the *minds* of men full of darkness, and *hearts* set upon the pursuit of their lusts, it was as to the *substance* of it, utterly lost to the greatest part of mankind. Afterwards the thing it self was again retrived unto the faith and knowledge of some by *new Revelations* and Promises, only the manner of its accomplishment was still lost, hid in the depths of the bosom of the Almighty. But as we said by the preaching of *Jesus*, both the thing its self, and the manner of it, are together brought to light, made known, and established, beyond all the power of Satan, to prevail against it. This was the work of the promised Prophet; this was done by *Jesus of Nazareth*, who is therefore both Lord and Christ.

§. 39. Thirdly, We have also declared, how *God* in his Wisdom and Soveraignty restrained the Promise unto *Abraham* and his posterity, shadowing out among them the accomplishment of it in *Mosaical* Rites and Institutions. And these also received manifold Explications by the succeeding Prophets. From the whole, a *Systeme* of Worship and Doctrine did arise, which turned wholly on this hinge of the promised Messiah, relating in all things to the salvation to be wrought by him. But yet the will and mind of God was in this whole dispensation so folded and wrapt up in *Types*, so vailed and shadowed by *carnal Ordinances*, so obscure and hid in Allegorical Expressions, that the bringing of them forth unto light, the removal of the *clouds* and *shades* that were cast upon them, with a declaration of the Nature, Reason, and Use of all those Institutions, was a work no less glorious then the very first Revelation of the promise it self. This was that which was reserved for the great *Prophet*, *the Messiah*; for that God would prescribe Ordinances and Institutions unto his Church, whose full Nature, Use, and End, should be everlastingly unknown unto them, is unreasonable to imagine. Now this is done in the Doctrine of our Lord Jesus Christ. The spiritual End, Use and Nature of all these Sacrifices, and Typical Institutions, which unto them who were conversant only with their outside. Servile performances were an *insupportable yoke of bondage*, as the *Jews* find them unto this day, being never able to satisfie themselves in their most scrupulous attendance unto them, are all made evident and plain, and all that was taught by them accomplished. This was the work of the *Prophet*, *like unto Moses*. He fulfilled the End, and unvailed the mind of God in all these Institutions. And he hath done it so fully, that whoever looks upon them through his declaration of them, cannot but be amazed at the blindness and stupidity of the *Jews*, who rejecting the Revelation of the Counsel of God by him, adhere pertinaciously unto that whereof they understand aright no one title or syllable: for there is not the meanest *Christian*, who is instructed in the Doctrine of the Gospel, but can give a better account of the Nature, Use, and End of *Mosaical Institutions*, then all the profound *Rabbins* in the world either can, or ever could do. He that is *least in the Kingdom of God*, being greater in this light and knowledge, then *John Baptist* himself, who yet was not behind any of the Prophets that went before him. This I say, is that which the promised Prophet was to do; and moreover, to add the Institutions of his own immediate Revelations, even as *Moses* had given them the Law of Ordinances of old. And in this *superinstitution* of new Ordinances of Worship thereby superceding those instituted by *Moses*, was he *like unto him*, as was foretold.

§. 40. Lastly, The Event confirms the Application of this Character unto the Lord Jesus. Whoever should not receive the word of this Prophet, God threatens to *require it of him*, that is, as themselves confess, to *exterminate* them from among the number of his people, or to reject them from being so. Now this was done by the body of the *Jewish Nation*; they received him not, they obeyed not his voice, and what was the end of this their disobedience? they who for their despising, persecuting, killing the former Prophets, were only corrected, chastened, afflicted, and again quickly recovered, out of the worst and greatest of their troubles, upon their rejection of him, and disobedience unto his voice, are cut off, destroyed, exterminated from the place of their solemn Worship, and utterly rejected from being the people of God. Whatever may be conceived to be contained in the commination against those who disobey

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the *voice of that Prophet* promiſed, is all of it to the full, and in its whole extent, come upon the *Jews*, upon and for their diſobedience unto the Doctrine of *Jeſus of Nazareth*; which added unto the foregoing conſiderations, undeniably prove him to have been that *Prophet*.

§. 41. There is yet another Character given of the *Meſſiah* in the Old Teſtament, namely, in what he was to *ſuffer* in the world, in the diſcharge of his work and office. This being that wherein the main foundation of the whole was to conſiſt, and that which God knew would be moſt contrary to the apprehenſion, and expectation of that carnal people, is of all other notes of him, moſt clearly and fully aſſerted. The nature and effects of theſe *ſufferings* of the *Meſſiah*, and how they were to be ſatisfactory to the Juſtice of God (without which apprehenſion of them, little or nothing of the promiſe, or of *Moſaical* Inſtitutions can rightly be underſtood) becauſe we muſt treat of them in our explication of the *Epiſtle* it ſelf, ſhall not here be inſiſted on. It is ſufficient unto our preſent intention, that we prove that the *Meſſiah* was to ſuffer, and that as many other miſeries, ſo *death* it ſelf; and this his ſuffering is foretold as a Character to know and diſcern him by, that *Jeſus of Nazareth* by ſo many other demonſtrations, and evident tokens proved to be the *Meſſiah*, did alſo ſuffer the utmoſt that could be inflicted on a man, and in particular the things and evils which the *Meſſiah* was to undergo, we ſhall not need to prove; the *Jews* confeſs it, and even glory that their forefathers were the inſtrumental cauſe of his ſufferings. Neither doth it at preſent concern us to declare what he ſuffered from God himſelf, what from man, what from *Satan*, in his life and death, in his ſoul and body, and all his concernments; it being abundantly ſufficient unto our preſent purpoſe, that he ſuffered all manner of miſeries; and laſtly, *death* it ſelf, and that not for himſelf, but for the ſins of others.

§. 42. The firſt evident Teſtimony given hereunto, is in *Pſal.* 22. from the beginning to the 22. *verſ.* that *ſufferings*, and thoſe very great and unexpreſſible, are treated of in this *Pſalm*, the *Jews* themſelves confeſs, and the matter is too evident to be denied. That *derelićtion* of God, tortures and pains in body and ſoul, revilings, mockings, with cruel death, are *ſufferings*, is certain, and they are all here fore-told. Again, it is evident, that ſome *individual perſon* is deſigned as the ſubject of thoſe *ſufferings*. Moſt of the Jews would interpret this Pſalm of the *body of the people*, to whom not *one line* in it can be properly applyed; for beſides, that the perſon intended, is ſpoken of ſingularly throughout the whole Prophecy, he is alſo plainly diſtinguiſhed from *all the people*, of what ſort ſoever; from the *evil* amongſt them who *reviled* and *perſecuted* him, *v.* 7, 8. and from the reſidue, whom he calls his *Brethren*, and the Congregation of *Iſrael*, *v.* 22. It cannot then be the Congregation of *Iſrael* that is ſpoken of; for how can the *Congregation of Iſrael* be ſaid to declare the praiſes of God, before the *Congregation of Iſrael*, which is the ſumm of *Kimchi*'s Expoſition. Some of them from the title of the Pſalm על אילת השחר; *for the hind of the morning*, would have it to be a Prophecy of *Heſter*, who appeared as *beautiful* as the morning in the deliverance of *Iſrael*. But as the Title is of another importance, reſpecting the *nature of the Pſalm*, not the *perſon* treated of in it, ſo they are not able to apply *one verſe* or *word* in it unto her. Others of them plead, that it is *David* himſelf who is intended; and this is not without ſome ſhadow of Truth; for *David* might in ſome things propoſe his own afflictions and *ſufferings*, as *Types* of the ſufferings of the *Meſſiah*. But there are many things in this Pſalm that cannot be applied unto him abſolutely. When did any *open their lips, and ſhake their heads at him*, uſing the words mentioned, *v.* 7, 8? When was he, or his *blood poured forth like water*, and all his *bones diſ-joynted*, *v.* 14? When were his *hands and feet pierced*, *v.* 16? When did any *part his garments, and caſt lots on his veſture*, *v.* 18? When was he brought to the *duſt of death*, before his laſt and final diſſolution, *v.* 15? And yet all theſe things were to be accompliſhed in the perſon of him, who is principally treated of in this Pſalm.

§. 43. This whole Pſalm then is a Prophecy of the Meſſiah, and abſolutely of no other, as may further be evidenced from ſundry paſſages in the Pſalm it ſelf. For firſt, it treats of one in whom the welfare of the whole Church was concerned; they are therefore all of them invited to praiſe the Lord on his account, and for the event and ſucceſs of his ſufferings which they had the benefit of, *v.* 22, 23, Secondly, it is he, by whom the *meek ſhall be ſatisfied*, and obtain life eternal, *v.* 26. Thirdly, upon his *ſufferings*, as the event and ſucceſs of them the *Gentiles* are to be gathered in unto God, *v.* 27. *All the ends of the World ſhall remember and turn unto the Lord, and all the kindreds of the*

Nations shall worship before thee. And this by the confession of the *Jews* is the proper work of the *Messiah*, to be effected in his dayes and by him alone. Fourthly, The preaching of the Truth and Righteousness and Faithfulness of God in his Promise unto all Nations, that is of the *Gospel*, ensues on the sufferings described, *v.* 31. which they also acknowledge to belong unto his dayes: So that it is the *Messiah* and he alone, who is absolutely and ultimately intended in this Psalm.

§. 44. Now the whole of what is here prophesied on, was so exactly fulfilled in *Jesus* of *Nazareth*, in all the instances of it, that it appears to be spoken directly of him, and no other. The *manner* of his sufferings is scarcely more cleared, expressed in the *Story* of it by the *Evangelists*, then it is here foretold by *David* in Prophecy, and therefore, many passages out of this Psalm are expressed by them in their Records. He it was who pressed with a sense of Gods dereliction cryed out, *My God, my God, why hast thou forsaken me?* He it was that was accounted, a *worm and no man*, and reviled and reproached accordingly; at him did men *wagg their heads*, and reproach him with his trust in God; his *bones were drawn out of joint* by the manner of his sufferings: *his hands* and feet were pierced, and upon *his Vestures lots* were cast; upon his sufferings were the *truth* and Promises of God declared and preached unto all the world: so that it is his *suffering* alone which is before hand described in this *Psalm*.

§. 45. But the *Jews* except against our Application of this Psalm unto the *Lord Jesus*, as they imagine from our own principles, and greatly triumph in their supposed Advantage, indeed in their own blindness and ignorance. *Jesus* they tell us, in the *opinion of Christians was God, and how can these things be spoken of God; how could God cry out, my God, my God, why hast thou forsaken me, how could men pierce the hands and feet of God.* And sundry of the like *Queries* are made by *Kimchi* on the several passages of this Psalm. But we know of how slender importance these things are. He who suffered was God; but he suffered not *as* God, nor in that wherein he was God; for he was *man* also, and as man, and in that wherein he was man, did he suffer. But their ignorance of the *union of the Divine and Humane nature* in the Person of Christ, each nature preserving its distinct properties and operations, is a thing which they would by no means be perswaded to part withall, because it stands them, as they suppose, in great stead, as furnishing them with those weak and pittiful Objections that they use to make against the Gospel.

§. 46. We have yet another *signal Testimony* unto the same purpose, *Isa.* 53. as the outward manner of the sufferings of the *Messiah*, with *their* actings who were instrumental therein, is principally considered in *Psalm* 22. so the *inward nature*, end and effect of them, are declared in this Prophecy. There are also sundry passages, relating unto the *Covenant* between the Lord *Christ* and his Father, for the carrying on of the work of Redemption by this way of suffering, which the antient *Jews* not understanding his Personal subsistence before his *Incarnation*, referred unto his *soul*, which they imagine to have been created at the beginning of the world. Now is there any Prophecy that fills the present *Rabbins* with more perplexities, or drives them to more absurdities and contradictions. It is not our present business to explicate the particular passages of the Prophecy, or to make Application of them unto the Messiah. It hath been done already by sundry learned men, and we also have cast our *mite* into this Sanctuary on another occasion. That which we insist on, is obvious to all; namely, that *dreadfull sufferings* in Soul and Body, and that from the Will and good pleasure of God, for ends expressed in it, are here foretold and declared. Our enquiry is alone, after the *Person* spoken of; for whoever he be, the *Jews* will not deny, but that he was to suffer all sorts of *calamities*. That it is the *Messiah* and none other, we have not only the Evidence of the Text and Context, and nature of the subject matter treated of, with the utter impossibility of applying the thing spoken of unto any person, without the overthrow of the whole faith of the Antient Church, but also all the advantage from the confession of the *Jews* that can be expected or need to be desired from Adversaries. For,

§. 47. First, The most *Antient* and best records of their Judgement, expressly affirm the Person spoken of, to be the *Messiah*. This is the *Targum* on the place which themselves esteem of unquestionable, if not of Divine Authority. The spring and rise of the whole Prophecy, as the *Series* of the Discourse manifests, is in *v.* 13. of *Chap.* 52. and there, the words הנה ישכיל עבדי; *Behold my servant shall prosper*, or *deal wisely*, are rendered by *Jonathan*, הא יצלח עבדי משיחא; *Behold my servant the Messiah shall prosper.* And among others, the fifth *verse* of *Chap.* 53. is so Paraphrased by him, as that none of the *Jews* will pretend any other to be intended: והו יבני בית מקדשנא דאתחל בחובנא אתמסר

אתמסר בעויתנא ובאלפנה שלמא יסני עלנא ונדנחינהי לפחבמוהי חובנא ישתבקון לנא. *And he ſhall build the Houſe of our Sanctuary, which is prophaned for our ſins, and delivered for our iniquities, and in his Doctrine ſhall peace be multiplyed unto us; and when we obey his word, our ſin ſhall be forgiven us.* Wherein though he much pervert the Text, yet to give us that ſenſe, which by their own confeſſion is applicable only to the Meſſiah: whereby as by other parts of his interpretation, he ſtopt the way unto the preſent *Rabbinical* evaſions. The *Tranſlation* of the *LXX*, they have formerly avouched as their own. And this alſo plainly refers the words to the Meſſiah and his ſufferings; though ſomewhat more obſcurely then it is done in the Original.

In the *Talmud* its ſelf, *lib. Saned. Tractat. Chelek*: among other names they aſſign unto the *Meſſiah*, חוליא, is one; becauſe it is ſaid in this place, אכן חולינו הוא נשא, *truly he bore our infirmity.* We have their antient *Rabbins* making the ſame acknowledgement. To this purpoſe they ſpeak in *Bereſhith Rabba* on Gen. 24.67. *This is Meſſiah the King who ſhall be in the Generation of the wicked, and ſhall reject them, and chuſe the bleſſed God and his holy name, to ſerve him with his whole heart.* ובחן את לבו לבקש רחמים בעד ישראל לצום ולהתענות בעדם. *And he ſhall ſet his heart to ſeek mercy for* Iſrael, *to faſt, and to humble himſelf for them,* שכ' והוא מחולל מפשעינו; *as it is ſaid* (Iſa.53.) *he was wounded for our Trangreſſions,* ובישראל הוטאים הוא מבקש טליהן רחמים שכ' ובחברתו נרפא לנו. *And when* Iſrael *ſinneth, he ſeeketh mercy for them, as it is ſaid again, and by his ſtripes are we healed.* So *Tanchuma* on *v.* 13. *Chap.* 52. זה מלך משיח; *this is King Meſſiah.* And not to repeat more particular Teſtimonies we have their full confeſſion in *Alſhech* on the place, with which I ſhall cloſe the conſent. הנה רזל פה אחר קיומו וקבלו על מלך משיח; *Behold our Maſters of bleſſed memory with one conſent determine according as they received by Tradition, that it is concerning Meſſiah the King that theſe words are ſpoken.* And therefore *Abarbinel* himſelf, who of all his companions hath taken moſt pains to corrupt and pervert this Prophecy, confeſſeth that all their antient Wiſe men conſented with *Ben Uzziel* in his *Targum.* So that we have as full a ſuffrage unto this *Character* of the *Meſſiah*, from the Jews themſelves, as can be deſired or expected.

We have ſtrength alſo added unto this Teſtimony by the *weakneſs of the oppoſition* which at preſent they make unto our Application of this place unto the Meſſiah. It is rather rage then reaſon, that here they truſt unto; and ſeem to cry, *pereant & amici, dummodo & inimici pereant.* Let *Targum, Talmud, Cabal Tradition,* former Maſters be eſteemed Lyars, and deceived; ſo that *Chriſtians* may be diſappointed. New Expoſitions and Applications of this Prophecy they coin, wherein they openly contradict one another; yea, the ſame man (as *Abarbinel*) ſometimes himſelf; and when they have done, ſuggeſt ſuch things as are utterly inconſiſtent with the faith of the antient Church concerning the *Meſſiah*, with follies innumerable no way deſerving our ſerious conſideration. The chief things which they moſt confide in, we ſhall ſpeedily remove out of our way. §. 48.

Firſt, Some of them ſay, that this Prophecy indeed concerneth the *Meſſiah*, but not *Meſſiah Ben David*, who ſhall be alwayes victorious, but *Meſſiah Ben Joſeph*, who ſhall be ſlain in Battel againſt *Gog and Magog.* But (1.) This figment wholly overthrows the faith of the true *Meſſiah*; and they may as well make twenty as two of them. (2.) That *Ben Joſeph* whom they have coyned in their own brains, is to be a great Warrior from his firſt appearance, and after many Victories to be ſlain in a Battle, or at leaſt, be reputed ſo to be. But this Prophecy is concerning a man, poor, deſtitute, deſpiſed, afflicted all his life, bound, impriſoned, rejected, ſcorned, condemned and ſlain under a pretence of Judgement, no one thing whereof they do, or can aſcribe unto their *Ben Joſeph.*

2. Others feign that the true *Meſſiah* was born long ago, and that he lived amongſt the *leprous people at the Gates of* Rome, being himſelf leprous, and full of ſores; which as they ſay, is foretold in this Prophecy. Such *monſtrous imaginations* as theſe might not be repeated without ſome kind of participation in the folly of their Authors, but that poor immortal ſouls are ruined by them; and that they evidence what a fooliſh thing man is when left unto himſelf, or judicially given up to blindneſs and unbelief. We are ready to admire at the ſenſeleſs ſtupidity of their fore-fathers, they do ſo themſelves, who choſe to worſhip *Baal* and *Moloch*, rather then the true God, who had ſo eminently revealed himſelf unto them; but it doth no way exceed that of thoſe who have lived ſince their rejection of the true *Meſſiah*, nor do we need any other inſtance then that before us to make good our Obſervation. And yet neither doth

doth this Prodigie of folly, this *leprosy*, in any thing answer the words of the Prophecy; nor indeed hath any countenance from any one word therein; that single word they reflect upon, signifying any kind of infirmities or sorrows in general.

3. Some of them apply this Prophecy to *Jeremiah*, concerning whom *Abarbinel* affirms and that truly, that no one Line or Verse in the whole can with any colourable pretence be applyed unto him; which also I have in particular manifested on another occasion. Himself applies it two wayes: (1.) To *Josia*; (2.) To the whole body of the people; contradicting himself in the Exposition of every particular instance, and the truth in the whole. But it is the whole people in their last desolation that they chiefly desire to wrest this Prophecy unto. But this is (1.) Contrary to the Testimony of their *Targum*, and *Talmud*, all their antient Masters, and some of the wisest of their latter Doctors. (2.) To their own principles, profession and belief; for whereas they acknowledge that their present misery is continued on them for their sins, and that if they could but repent and live to God, their *Messiah* would undoubtedly come; this place speaks of the perfect Innocency and Righteousness of him that suffers, no way on his own account deserving so to do, which if they once ascribe unto themselves, their *Messiah* being not yet come, they must for ever bid *adiew* to all their expectations of him. (3.) Contrary to the expres words of the Text, plainly describing *one individual Person*. (4.) Contrary to the Context, distinguishing the people of the Jews, from him that was to suffer by them, among them, and for them, *v.* 3, 4, 5, 6. (5.) Contrary to every particular assertion and passage in the whole Prophecy, no one of them being applicable unto the body of the people. And all these things are so manifest unto every one who shall but read the place with attention, and without prejudice; that they stand not in need of any farther confirmation: Hence *Johannes Isaac* confesseth, that the consideration of this place, was the means of his conversion.

§. 49. Again, The whole work promised from the foundation of the world to be accomplished by the *Messiah*, is here ascribed unto the person treated of, and his sufferings. *Peace with God* is to be made by his Chastisement, *v.* 5. and *healing* of our wounds by sin, is from his stripes. He *bears the iniquity* of the Church, *v.* 6. that they may find acceptance with God. In his hand the pleasure of the Lord for the Redemption of his people, was to prosper, *v.* 10. And he is to *justifie them* for whom he dyed, *v.* 11. If these and the like things here mentioned may be performed by any other, the *Messiah* may stay away, there is no work for him to do in this world. But if these are the things which God hath promised that he shall perform, then he, and none other is here intended.

§. 50. Neither are the Cavils of the Jews about the Application of some expressions unto the *Lord Jesus*, worth the least consideration. For besides that they may all of them be easily removed, the whole being exactly accomplished in him, and his passion set forth beyond any instance of a Prophetick description of a thing future, in the whole Scripture, let them but grant that the *true and only Messiah* was to converse among the people in a despised, contemned, reproached condition, that he was to be rejected by them, to be persecuted, to suffer, to bear our iniquities, and that from the hand of God, to make his soul an Offering for sin, by that means spiritually to redeem and save his people, and as themselves know well enough, that there is an end of this Controversie, so the Lord Jesus must and will on all hands be acknowledged to be the true and only Messiah.

§. 51. But that we may not seem to avoid any of their pretences, or exceptions that they make use of when they are pressed with this Testimony, I shall briefly consider what their latter Masters, who think themselves wiser; in the Authors of their *Targum*, and *Talmud*, and all their antient Doctors who with one consent acknowledge the Messiah to be intended in this Prophecy, and wrest it unto the *People of the Jews* themselves, unto whom not one line or word of it is applicable, do object unto our interpretation of the place. First, Then they say, it is not the Prophet from the Lord, nor in the Persons of the people of the Jews, but the *Kings of the Earth* which formerly had afflicted them, who are mentioned *Chap.* 52. *v.* 15. who utter and speak the words of this Chapter, in an admiration of the blessed estate that the Jews shall at length attain unto. *Answ.* Any man that shall but view the Context, will easily see the shamefull folly of this evasion. For (1.) Where is there any instance in the whole Scripture of the like introduction of *Aliens* and *Forreigners*, and the Prophets personating of them in what they say, and why should such a singular imagination here

here take place? (2.) How could they ſay; *Who hath believed our report*, or the Doctrine that we had heard, and taught, concerning this perſon, or theſe perſons? Had the Kings and Nations ſo preached the miſery and happineſs enſuing of the people of the Jews, that they are forced to complain of the incredulity of men, that they would not believe them? and who would not believe them? The *Jews*, they believe it well enough; the Nations and their Kings, they are ſuppoſed to be the men complaining that they are not believed; ſo that the fondneſs of this imagination is beyond expreſſion. (3.) How do they ſay, *For the iniquity of my people he was ſtricken*, v. 8. Who are they when the people themſelves are ſuppoſed to ſpeak? In brief, let all the Jews in the world, find out one expreſſion in the whole Prophecy tolerably ſuited unto this *Hypotheſis* of theirs, and I ſhall be contented that the whole of it be granted unto them, and be uſed according to their deſires.

§. 52. Secondly, They add, that the *ſubject of this Prophecy* is ſpoken of in the *plural number*, and ſo cannot intend any one ſingular perſon. This they indeavour to prove from thoſe words of the Lord, *v.* 8. מפשע עמי נגע למו which they render, *à tranſgreſſione populi mei plaga illa. Lamo*, is of the plural number, and ſo cannot reſpect any ſingle perſon, but muſt denote the whole people. *Anſw.* But what perverſeneſs is this, whoever be intended in this Prophecy, he is ſpoken of *twenty times* as a ſingle perſon; and ſuch things ſpoken of him, as can by no artifices be ſuited unto any collective body of people; and ſhall one expreſſion in the *plural number* out-weigh all theſe, and be made an Engine to pervert the whole context, and to render it unintelligible? (2.) Suppoſe yet the word to denote many, a people, and not one ſingle perſon, will it not unavoidably follow, that here is a mention interſerted occaſionally of ſome other perſons, beſides him who is the principal ſubject of the Prophecy; and ſo the ſenſe can be no other, but that the people of the Prophet, that is, the Jews, ſhould aſſuredly be puniſhed for the rejection of him, whoſe perſon and work he propheſied about. (3.) The truth is, the word hath not neceſſarily a *plural ſignification*, למו *lamo*, is moſt frequently put for לו, by the inſerting of מ, whereof we have ſundry inſtances in the Scriptures, *Gen.* 6. 20, 2. *Bleſſed be the Lord God of* Shem; ויהי כנען עבד למו *and* Canaan *ſhall be his Servant*: *Lamo*, for *Lo*, Job 20. 23. *God ſhall caſt the fury of his wrath upon him*, וימטר עליומו בלחומו *and ſhall rain it upon him whilſt he is eating*; עליומו for עליו. So again, the ſame word is uſed, *chap.* 22. *v.* 2. *Pſal.* 11. *v.* 7. The Righteous Lord loveth Righteouſneſs, ישר יחזו פניומו *his countenance doth behold the upright*; פניומו for פניו. And in this Prophet, *chap.* 44. *v.* 15. He maketh it a graven Image, ויסגד־למו *and he falleth down to it*. *Lamo* for *Lo*. And this is ſo known, that there is ſcarce any *Grammarian* of their own, who hath not taken notice of it; ſo that this Exception alſo is evidently impertinent.

§. 53. They yet urge further thoſe words, *v.* 10. *He ſhall ſee his ſeed, he ſhall prolong his daies*; *This*, *ſay they*, *is not agreeable unto any*, *but thoſe who have children of their bodies begotten*, *in whom their daies are prolonged*. *Anſw.* 1. It were well if they would conſider the words foregoing; of his making his ſoul an offering for ſin, that is, dying for it; and then tell us, how he that doth ſo, can ſee his carnal ſeed afterwards, and in them prolong his daies. 2. He that is here ſpoken of, is directly diſtinguiſhed from the *ſeed*, that is the people of God, ſo that they cannot be the ſubject of the Prophecy. 3. It is not ſaid that he ſhall prolong his daies in his ſeed, but he himſelf ſhall prolong daies after his death, that is, upon his Reſurrection he ſhall live eternally, which is called length of daies. 4. The ſeed here, are the ſeed ſpoken of, *Pſal.* 22. 30. *A ſeed that ſhall ſerve the Lord*, and be all accounted unto him for a Generation. That is a ſpiritual ſeed, as the Gentiles are called the *Children of Sion brought forth upon her traveling*, Iſa. 66. 8. Beſides, how the Meſſiah ſhall obtain this *ſeed*, is expreſſed in the next verſe; *By his knowledge ſhall my righteous Servant juſtifie many*; they are ſuch as are converted to God by his Doctrine, and juſtified by Faith in him. And that *Diſciples* ſhould be called the *ſeed*, the *off-ſpring*, the *children* of their Maſters, and Inſtructors, is ſo common among the Jews, and familiar unto them, as no phraſes or expreſſions are more in uſe. Thus ſpeaks expreſly this Prophet alſo, *chap.* 8. 18. *Behold*, *I and the Children whom the Lord hath given me*; and who were their Children, he declares, *v.* 16. *bind up the Teſtimony*, *ſeal the Law among my Diſciples*: Theſe were the Children whom the Lord had given him. And this is the ſumm of all that which any appearance of Reaſon is objected againſt our application of this place unto the *Meſſiah*; which how weak and trivial it is, is obvious unto every ordinary underſtanding.

We

§. 54. We may yet add some other Testimonies to the same purpose. *Daniel* tells us, *cap. 9. v. 25.* יכרת משיח, *Messiah shall be cut off*, that is, from the Land of the Living, and that not for himself. And *Zech 9. 9.* It is said, he shall be עני *poor*; and in his best condition, *riding on an Ass*; which place is interpreted by *Solomon*, *Jarchi*, and others, of the *Messiah*. He was also to be *pierced*, chap. 12. 10. Being the *Shepherd*, chap. 13. 7. The מלכא the *King* as the *Targum*, that was to be *smitten with the sword of the Lord*. The Judge of *Israel* that was to be *smitten* with the Rod on the cheek, *Mich. 4. 1.* All denoting his persecution and suffering.

§. 55. Agreeable unto these Testimonies the Jews themselves have a Tradition about the *sufferings of the Messiah*, which sometimes breaks forth amongst them. In *Midrash Tehillim*, on *Psal. 2. Rabbi Hana in the name of* Rabbi Idi, *says, that the Messiah must bear the third part of the Affliction that shall ever be in the world.* And *R. Machir*, in *Abkath Kocheb*, affirms, that *God inquired of the soul of the Messiah at the beginning of the Creation, whether he would endure sufferings and afflictions for the purging away the sins of his people, to which he answered, that he would bear them with joy.* And that these sufferings of the Messiah are such, as that without the consideration of them, no rational account can be given of any of their services or sacrifices, shall in our Exposition be fully declared. Now upon these Testimonies it is evident, that the great Argument used by the Jews to disprove *Jesus of Nazareth* from being the true Messiah, namely, his meanness, poverty, persecutions, and sufferings in this world, doth strongly confirm the truth of our faith, that he only was so indeed.

§. 56. Unto these Characters given of the Messiah, we may also subjoyn sundry invincible Arguments proving our Lord Jesus Christ to be he that was promised. I shall add only some few of them, and that very briefly, because they have been by others in an especial manner at large insisted on.

First, Then he testified of himself that he was the Messiah, and that those who believed not that he was so, should perish in their sins. Now because, according unto a general Rule he granted, that although the Testimony which he gave concerning himself, being the Testimony of the Son of God, was true, yet that it might be justly liable to exception amongst them, for the confirmation of his Assertion, he appeals to the *works* that he wrought, issuing the difference and question about his Testimony in this, that if his works were not such as never any other man wrought, or ever could work, but the Messiah only, that they should be at liberty as to their believing in him. *The works, saith he, that my Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me*, Joh. 5. 36. that is, to be the Messiah. His own Record he asserts to be true, appeals also to the Testimony of *John*, but shews it withall inferiour to those other witnesses which he had; namely, the Scripture and his own works. And so also, *chap. 10. 37. If I do not the works of my Father, believe me not.*

§. 57. Many things might be insisted on for the confirmation of this Argument; I shall only point at the *Heads* of them; nor is there more necessary unto our present purpose.

First, All true real *Miracles* are effects of divine Power. Many things prodigious, marvelous, or monstrous, besides the common and ordinary productions of nature, may be asserted, and brought forth by an extraordinary *concurrence* of Causes, not usually falling in such a juncture and coincidence; many may be wrought by the great, hidden, and to us unknown power of *wicked spirits*; many things may have an appearance of prodigie and wonder, by the force of some *deceit*, pretence, or delusion, that attend the manner of their declaration. But *real Miracles* are effects so above, besides, or contrary to the nature and efficacy of any, or all natural Causes, that by no application or disposition of them, though never so uncouth or unusual, they can be produced, and therefore must of necessity be the effects of an Almighty *Creating Power*, causing somewhat to exist in matter or manner out of nothing, or out of that which is more adverse unto the being or manner of existence given unto it, then nothing its self. Such are the works of *raising the dead*; opening the eyes of men born blind, &c. And this Position the Jews will not deny, seeing they make it the foundation of their adherence unto the Law of *Moses*.

§. 58. Secondly, When God puts forth his *Miracle-working Power*, in the confirmation of any word or Doctrine, he avows it to be of, and from himself; to be absolutely and infallibly true; setting the fullest and openest seal unto it, which men who cannot discern his Essence or Being, are capable of receiving or discerning. And therefore when

when any Doctrine which in its self is such as becometh the Holiness and Righteousness of God, is confirmed by the emanation of his divine Power in the *working of Miracles*, there can no greater Assurance, even by God himself, be given of the Truth of it.

§. 59. Thirdly, The Lord Jesus, in the daies of his flesh, wrought many great, *real Miracles*, in the confirmation of the Testimony that he gave concerning himself, that he was the Christ the Son of God. So *Joh.* 5. 20. *chap.* 7. 31. *chap.* 10. 25. *chap.* 12. 37. Greater confirmation it could not have. Now that the Lord Jesus wrought the Miracles recorded by the Evangelists with others innumerable that are not recorded, *Joh.* 20. 30. *chap.* 21. 25. We have in general, all the Testimony, Evidence, and certainty that any man can possibly have of things which he saw not done with his own eyes; and to suppose that a man can have no assurance of any thing but what he sees or feels himself, as it overthrows all the foundations of knowledge in the world, and of all humane society, yea of every thing that as men we either do, or know; so being once granted, it will necessarily follow that we know not the things that we see any longer then whilst we see them; no nor perhaps then neither; seeing the evidence we have of knowing any thing by our senses, proceeds from principles and presumptions, which we never saw, nor can ever so do. And as for the Jews, we have all the advantage for the confirmation of what we affirm, that either we are capable of, or need to desire.

§. 60. First, We plead our own Records, that are written by the *Evangelists*. And herein we have but one request to make unto the Jews; namely, that they would lay no Exceptions against them, which they know to be of equal force against the writings of *Moses*, and all the Prophets. If they declare themselves to be such *Bedlams*, as to set their own houses on fire, for no other end, but to endanger their neighbours; if they will destroy the principles of their own Faith and Religion, to cast the *broken pieces* of them at the heads of Christians; if they cry, *pereant amici dummodo & pereant inimici*, they are not fit to be any longer contended withall. I desire then to know what one Exception the Jews can lay against this Record, which *mutatis mutandis* may not be laid against the *Mosaical* Writings: And if they have alwaies concluded all such Exceptions, to be invalid as to an opposition unto those grounds and evidences on which they believe those Writings; why will they not give us leave to affirm the same of them, in reference unto those which we receive and believe, on no less certain Testimonies and Evidencies. Unless then they can except any thing to the *credit* of our Writers, or disprove that which is written by them, from Records of equal weight with them, which they can never do, nor do attempt it, they have nothing reasonable to plead in this Cause. To tell us that they do not believe what is written by them, neither did their forefathers, is, as to themselves no more then we know, and as to their forefathers, nothing but what those very Writers testifie concerning them; and to look for *their consent* unto that in any Record, which that Record witnesseth that they dissented from, is to overthrow the Record it self, and all that is contained in it. The Jews then have nothing to oppose unto this Testimony, but only their own unbelief; which for all the Reasons that have been insisted on, cannot be admitted as any just Exception; story or circumstance they have none to oppose unto it.

§. 61. Secondly, We plead the *Notoriety* of the Miracles wrought by Christ, and the *Tradition* delivering them down unto us. This also the Jews plead concerning the Miracles of *Moses*. They were, say they, openly wrought in the sight of all *Israel*, and that they were so wrought, the Testimony of *Israel* in succeeding Ages, is, next the Writings its self, the best and only witness they have of them. And wherein doth our Testimony come short of theirs? Nay, on both accounts, of their *first notoriety*, and succeeding Tradition, it far exceeds what they have to plead. For as the Miracles of *Moses* were wrought openly; so the most of them were so only in the sight of that one People whom he had under his own conduct, in a wilderness, remote from any converse with other Nations; and that in those *dark times* of the world, wherein men were generally stupid and credulous, as having not been imposed on by the delusions, which the following Ages were awakened by. The Jews also lay no greater weight on any Miracles then they do on those which were wrought in the wilderness of *Midian*, which had no witness unto them, but that of *Moses* himself. But the Miracles of *Jesus* were all, or most of them, wrought before the eyes of *multitudes*, envying, hating, and persecuting of him; and that in the most *knowing daies* of the world, when Reason and Learning had improved the light of the minds of men, to the utmost of their capacity, in, and upon

multitudes for sundry years together, being all of them sifted by his adversaries, to try if they could discover any thing of deceit in them. And although his *personal Ministry* was confined to one Nation, yet the *Miracles* wrought by his Disciples in his Name and by his Power, for the confirmation of his being the *Messiah*, were spread all the world over, so that all mankind were filled first with the report of them, and then satisfied with their truth; and lastly, the generality of them with faith in him, which they directed unto. The *notoriety* therefore of his Miracles, far exceedeth that of those of *Moses*. And for the means whereby the certainty of them is continued unto us, whether we respect the *number* of persons confirming it, or their *quality*, or their dis-interest as to any carnal advantage, or their *suffering* for their Testimony, it is notorious that the Jews condition confined meerly to themselves, is no way to be compared with it. So that we may truly say, that no Jew can possibly on any rational account, give credit unto the Truth of the Miracles wrought by *Moses*, and deny it unto them wrought by the Lord *Jesus*.

§. 62. But yet there seems somewhat further necessary in this case. Though there were *Miracles* wrought by our Saviour, yet they might be every way *inferiour* unto them wrought by *Moses*, and so not sufficient to testifie unto a Doctrine and Authority removing and abolishing the Laws and Customs instituted by *Moses*. And this the Jews of old seemed to have had respect unto, in their endless tumultuary Calling after *Signs* and Miracles. And hence, though the Lord Christ sometimes pleaded with them the works that he wrought, leaving them to stand and fall according unto the evidence of them, *Joh.* 15. 24. *chap.* 10. 37. As also did the Apostles afterwards, *Act.* 2. 22. unto the astonishment of all, and satisfaction of the less obdurate, *Joh.* 7. 31. *chap.* 12. 37. Yet both he himself constantly refused to gratifie their curiosity and unbelief, when they required any *Sign* or *Miracle* of him, *Matth.* 12. 38, 39. *chap.* 16. 4. *Luk.* 11. 29. And the Apostle expressly condemneth the whole principle in them, as that which in the preaching of the Gospel was not to be gratified, nor much attended unto, 1 *Cor.* 1. 22. But yet neither is there any strength wanting unto our Argument on this account also. For although it be not at all necessary, that he who comes with an after-Revelation of the will of God, reversing any thing before established, should be attested unto with *more Miracles*, or those that are more signal, then he or they were, who were the instruments of the first Revelation of things to be repealed (seeing no more is required but that he be *sufficiently evidenced* to be sent of God, which may be done by one true real Miracle, as well as by a thousand) yet the wisdom of God hath so ordered things, that the Miracles wrought by the Lord *Jesus*, did on many accounts exceed those wrought by *Moses*, as by a comparison in some particular instances will appear.

§. 63. First, The number of them gives them the preheminence. The Jews contend that there were seventy six *Miracles* wrought by *Moses*, whereas those of all other Prophets, as they observe, amount but unto *seventy four*; for so do they lay hold on every occasion to exalt *him*, who yet judgeth and condemneth them. To make up this number, they reckon up sundry things that happened about his *birth*, and *death*, far enough from *Miracles* wrought by him, or in the confirmation of his Ministry: They add also every extraordinary work of God that fell out in his daies, to the same purpose. Be it so then, that so many Miracles were wrought by *Moses*, as we are far from diminishing any thing of the Glory of his Ministry, yet what are those compared unto those wrought by Christ, and his Apostles, in his Name, and by his Power and Authority? Those that are recorded of his own, are not easily reckoned up, and yet those that are *written*, are far the least part of what he did perform, and that in the space of three or four years, whereas those of *Moses* were scattered unto the whole course of his life, for an hundred and twenty years. Thus *John* assures us, that he did many more signs besides those that are written, *chap.* 20. 30, 31. and that his Testimony is equal unto that of *Moses*, we have proved before. He adds, that the *world could not contain the Books* that might be written of his Miracles, *chap.* 21. 25. by which *usual hyperbole*, a great multitude is designed.

Nor did the Writers of the Story of the Gospel agree to give an account of all the *Miracles* that were wrought by the Author of it, but only to leave sufficient instances on record of his Divine Power, in the effecting of them. For this end they singled out some works that were occasionally attended with some Disputes or Preachings, tending unto the opening and confirmation of the Doctrine of the Gospel. Thus upon the coming of the Disciples of *John* unto him, it is said, *Luk.* 7. 21. *In*

that

that ſame hour he cured many of their infirmities and plagues, and of evil ſpirits, and unto many that were blind he gave ſight. The particular ſtories of none of theſe are any where mentioned; nor had that ſeaſon been at all remembred, but upon occaſion of thoſe Perſons who were ſent unto him; the preſent works which they ſaw, being made the ground of that anſwer which he returned unto their Maſter; *v.* 22. *Go tell* John *the things which ye have ſeen and heard, how that the blind ſee, &c.* Conſidering therefore what is elſewhere written, of all the *Regions about bringing in their ſick*, weak, and impotent, and of the cures of Perſons by the touching of his garment, it is evident that his Perſonal Miracles amounted unto thouſands, which might well give occaſion to the *Hyperbole* uſed by *John* in recounting of them. Hence ſome among the Jews were convinced that he was the Meſſiah, not only by the *greatneſs*, but alſo by the *number* of his works, John 7. 31. *Many of the People believed on him, and ſaid, when Chriſt cometh will he do more Miracles then theſe, which this man doeth?* And what are the ſeventy ſix Miracles of *Moſes* unto thoſe, as to number, which in the firſt place the Jews glory in? And if we may add thoſe which were wrought by his power by them that preached the Goſpel on his Commiſſion: as they are all of the ſame efficacy unto the end propoſed, or confirmation of his being the *Meſſiah*, they amount not unto *thouſands* only, but probably unto *millions*. For of this ſort were all the *miraculous gifts* of the Holy Ghoſt, that were granted unto the Church all the world over. So that as to the *number of Miracles*, he was ſufficiently by them atteſted unto, to be the Meſſiah, the great Law-giver of the people of the New Covenant.

Again, The Jews much inſiſt on this, that all other Prophets wrought Miracles by the *Intervention of Prayer*, *Moſes* alone without it at his own pleaſure. The *Rod* they ſay was committed unto him as a *Kingly Scepter*, to denote that Authority whereunto the whole nature of things gave place. It is true indeed it is not recorded that *Moſes prayed* in words before every Miracle that was wrought by him; or in reference unto his Miniſtry: but yet this is plain in ſtory, that he wrought no *mighty work*, but either upon his prayer, or ſome expreſs command and direction from God in particular; which everts the *Judaical pretence* of an abiding power remaining with him, enabling him to work Miracles when and how he would. But this which they falſly aſcribe unto *Moſes*, was eminently true in the Lord *Jeſus*. Thoſe thouſands of miraculous works which he wrought, were the arbitrary effects of a word of command, without any eſpecial direction for every new work; arguing the conſtant preſence of an infinite power with him exerted according to his will. *Come forth of him, come out of the grave, I will, be thou clean, be ye opened*, and the like expreſſions he uſed as ſigns and pledges thereof. Thus was it not with *Moſes*, as the ſtory manifeſts; yea, he himſelf greatly doubted of the greateſt effect of the Divine power put forth by him, when he *ſmote the Rock to bring forth water*. §. 64.

The *nature* of the Miracles alſo wrought by the one and the other may be compared, and we ſhall ſee from thence on which ſide the pre-eminence will be found. For thoſe wrought by *Moſes*, or by God himſelf whileſt he employed him in the ſervice of giving the Law, and the delivery of the people, they were for the moſt part *portentous Prodigies*, ſuited to fill men with wonder, aſtoniſhment and fear. Such were all the ſigns of the preſence of God on Mount *Sinai*. The effects alſo of moſt of them were evil and deſtructive, proceeding from wrath and indignation againſt ſin and ſinners; ſuch were all the mighty works wrought in *Ægypt*; ſuch thoſe of the ſwallowing up of *Dathan and Abiram* in the Wilderneſs. Thoſe that tended unto the good and relief of mankind, as the bringing of *water from the rock*, were typical, and occaſional. And thoſe kinds of works were ſuited unto that *Miniſtry of Death* and *Condemnation*, which was committed unto him. But on the other ſide, the mighty works of the *Lord Jeſus*, were evidently effects of Goodneſs, as well as of Power, and conſiſted in things uſeful and helpful unto mankind. *Healing the ſick*, opening the eyes of the blind, and ears of the deaf, giving ſtrength to the lame; caſting out of Devils, feeding hungry multitudes, raiſing the dead, are things *amiable* and uſeful. And though *terrible Prodigies* may more affect and aſtoniſh carnal minds, ſuch as the *Jews* were filled with, yet theſe works of Grace and Goodneſs, do more allure thoſe who attend unto the dictates of right Reaſon. Evidences they were of a *gracious Miniſtry*, tending unto ſalvation and peace, in every kind; ſuch as that of the *Meſſiah* was promiſed and foretold to be. As *Miracles* then were the §. 65.

tokens of their ſeveral Miniſtries, and beſpake the nature of them, thoſe of the *Lord Chriſt* were exceedingly more excellent then thoſe of *Moſes*.

§. 66. Furthermore, as *Moſes* had not a power of working *miracles* conſtantly reſident with him, which he might exert according unto his own will; ſo he was very far from being able to *communicate* any ſuch power unto others. God indeed took of *the Spirit* that was on him, and gave it unto the *Elders* that were to be joyned with him in the Government of the people, *Numb.* 11.25. but yet neither was there a power of working *miracles* going along with that Spirit, but only ability for Rule and Government; nor yet was that communication of it any act of *Moſes* at all. But now our *Lord Jeſus*, as he had the Divine Power mentioned alwayes with him, ſo he could give Authority and Power unto whom he pleaſed, to *effect* all ſuch *miraculous works*, as were any way neceſſary for the confirmation of their Doctrine. Of this nature was the Commiſſion which he gave the *Twelve* when he ſent them forth, Matth. 10. 8. *Heal the ſick, cleanſe the Lepers, raiſe the dead, caſt out Devils.* As alſo that unto the *LXX. Luke* 10. 17, 19. yea, he promiſed them, which alſo came to paſs, that by his power and preſence with them, *they ſhould do greater things then thoſe which they had ſeen him to do.* John 14. 12. Mark 16. 17. And this difference is ſo eminent that nothing can be objected againſt it. This more evidently confirmed him to be the *Maſter*, then all the mighty works which he wrought in his own Perſon on the earth.

§. 67. Again, all the *miracles* of *Moſes* ended with his life. The *Jews* indeed ſome of them tell us a company of fooliſh ſtories about his death, which as their manner is, they would fix on thoſe words, *Deut.* 34. 5. and *Moſes* dyed עַל פִּי יהוה, *by the mouth or word of the Lord*; as namely, how he contended with (מַלְאַךְ הַמָּוֶת) *the Angel of Death*, and drove him away with his rod, ſo that he could not dye, until God laid his mouth unto his, and ſo took out his ſoul from him. But theſe *figments* are ſhameſull, and ſuch as become none but themſelves. However theſe things extended only unto his death; therewith ended his Miniſtry and Miracles. But now the greateſt *Miracle* of our Lord Jeſus, was wrought by him, after the *violent and cruel death* which he underwent for our ſakes. For he *took his life* again, and raiſed himſelf from the dead, *John* 10. 17, 18. This being performed by him, after the diſſolution of his *humane nature* in the open viſible ſeparation of his body and ſoul, in which ſtate it was utterly impoſſible, that that nature ſhould put forth any act toward the retrievement of its former condition, manifeſted his *exiſtence* in another ſuperiour nature, acting with power on the humane in the ſame Perſon. And this one Miracle was a ſufficient *vindication* of the truth which he had taught concerning himſelf; namely, that he was the *Meſſiah* the Son of God. And though any ſhould queſtion his being raiſed again from the dead by his own power, yet the evidence is uncontrollable, that he was raiſed again by the power of God, without the application of the means and Miniſtry of any other; whereby the Holy and Eternal God of truth, entitled himſelf unto all that he had taught concerning his Perſon and Office, whileſt he was alive. And this leaves no room for hæſitation in this matter: For this being granted, none will deny, but that he was the Meſſiah; and what principles we proceed upon for the proof of it unto the Jews, hath been before declared.

§. 68. Unto what hath been ſummarily recounted, we may laſtly add the *continuance* of the miracles wrought by his power, after his leaving of this world, and his Aſcention into Heaven. And there is in them an *additional evidence* unto what hath been inſiſted on. For whereas the *miraculous works* that were wrought by himſelf and his Diſciples, whileſt he converſed with them in the fleſh, were confined, as we obſerved before, unto the *Land of Canaan*, thoſe who afterwards received power from above by his Grant and Donation, continued to aſſert the like mighty works and miracles all the world over; ſo that within the ſpace of a *few years*, there was ſcarce a famous Town or City in the world, wherein ſome of his Diſciples had not received the miraculous gifts of the Holy Ghoſt. And this alſo diſtinctly confirms him to be the promiſed Meſſiah: for whereas the *Iſles of the Gentiles were to wait for, and to receive his Law*, it was neceſſary that among them alſo it ſhould receive this ſolemn kind of atteſtation from Heaven.

§. 69. Now from what hath been ſpoken it appears, not only that the *Miracles* wrought by Jeſus, were ſufficient to confirm the Teſtimony which he gave concerning himſelf; namely, that he was the promiſed *Meſſiah*, the Son of God; but alſo that they were ſo much more eminent then thoſe wherewith God was pleaſed to confirm the *Miniſtry*

of

of Moſes in the giving of the Law, that the Jews have no Reaſon to doubt or queſtion his Authority, for the reverſing of any Inſtitutions of Worſhip, which they had formerly been obliged unto.

§. 70. To cloſe this Argument, I ſhall only manifeſt, that the Jews of old were convinced of the truth of the *Miracles* wrought by the Lord Jeſus, and therein a little diſcover the variety of thoſe pretences, whereby they attempt to ſhield themſelves from the natural conſequence of that conviction.

1. For thoſe who lived in his own dayes: ſee *Matth.* 18. 11, 12, 13, 14. *Joh.*7.31. *Chap.* 19. 16, 24. *Acts* 4. 16. *Acts* 19. 13. Neither did they at any time, diſpute his works, but only the power whereby they were wrought: of which afterwards.

2. The fame and reputation of them, was ſuch amongſt them, that thoſe who made an Art and Trade of *caſting out of Devils*, uſed the invocation of the name of *Jeſus* over their poſſeſſed, which the notoriety of his exerting his Divine power in that kind of works, induced them unto: See Acts 19. 13. They *adjured the Spirits by the Name of Jeſus whom* Paul *preached*, obſerving the miracles that he wrought in that name. For they being ignorant of the true way and means whereby the Apoſtle wrought his miraculous works, after the manner of *Magicians* they uſed the name of him whom he preached, in their *Exorciſms*, as it was ever the cuſtom of that ſort of men to intermix their charms with the names of ſuch perſons, as they knew to have excelled in mighty works. And that this was common among the Jews of thoſe dayes, is evident from *Luke* 9. 49. which could no otherwiſe ariſe, but from a general conſent in the acknowledgement of the works wrought by him.

3. We have alſo hereunto the ſuffrage of the *Talmudical Rabbins* themſelves, the moſt malitious adverſaries that ever the Lord Jeſus had in this world. They intend not indeed to bear witneſs unto his miracles; but partly whileſt they relate ſtories that were continued amongſt them by *Tradition*, partly whileſt they endeavour to ſhield their unbelief from the Arguments taken from them, they *tacitly* acknowledge, that they were indeed wrought by him. This I ſay they do, whileſt they labour to ſhew by what wayes and means thoſe *Prodigies*, and *wondrous works* which are recorded of him, were wrought and effected. For they who ſay *this* or *that* was the way, whereby ſuch a thing was accompliſhed, do plainly acknowledge the doing of the thing it ſelf; Greater evidence of their ſelf-conviction, it is impoſſible they ſhould give in or need we deſire.

§. 71. Firſt, In the *Talmud* its ſelf they have *traditional ſtories* of *miracles* wrought by the *Diſciples of Jeſus*, and by others in his name; which although they are like the reſt of their Narrations, fooliſh and inſipid, yet they evidence the *Tradition* that was amongſt them from the forementioned conviction. Thus in *Aboda Zara* they have a ſtory concerning *James* (who lived longeſt amongſt them) *It happened they ſay, that* Eleacer *the Son of* Dama *was bitten by a Serpent*; *and* James *of the Village of* Sechaniah (*that is* Bethany) *came to cure him in the name of Jeſus* (the ſon of *Pandira*) *but* R. Iſhmael *oppoſed him, and ſaid, it is not lawful for thee thou Son of* Dama: So owning that Miracles and Cures were wrought by *James* in the name of Jeſus. And in *Sabbat. Hieruſal. Diſtinct. Schemona Scheraticin*: they tell us that the Son of *Rab. Joſe the Son of Levi* had ſwallowed poyſon; a certain man came and *communed with him in the name of Jeſus the Son of* Pandira; and he was healed; but when he was gone out, one ſaid unto him, how *didſt thou advice him, he ſaid by ſuch a word*; the other replied, *that it had been better for him to have dyed, then to have heard that word.* I mention theſe things, only to ſhew that they were never able to ſtifle the Tradition that paſſed among themſelves, concerning the Miracles wrought by Jeſus and his Diſciples.

§. 72. But this conviction more evidently diſcovers its ſelf in their endeavours to aſſign his *mighty works* unto other cauſes, ſo that they may not from them be forced to acknowledge his *Divine power*, and the preſence of God with him. And there are two pretences which they make uſe of. The firſt is that of their fore-fathers, *Mat.*12.24. They would have the *Devil* to be the Author of them, and that he wrought them by *Magical Incantations*. This they pleaded of old; and this ſome of them pretend to adhere unto, to this day; the folly of which *blaſphemy* both reflects upon themſelves, and is demonſtratively removable from him, whom to their eternal ruine, they ſeek to reproach. For,

1. Do they not know, that their own *Moſes* was generally eſteemed by the wiſeſt of the Heathen, to have been skilled and exerciſed in Magick. So *Pliny* and *Apulcius*

Apuleius testifie, and that he wrought wonders by vertue thereof, as *Celsus* contends at large. And can they fix on a readier course to confirm such a suspicion in the minds of *Atheistical Scoffers*, then by their own taking up the same accusation against the Author of more, and greater miracles then those wrought by *Moses?* What colour of answer can they return unto his reproaches, whilest themselves with more open impudence manage the same accusation against the Lord Jesus? Besides, as is confessed, *Ægypt* was the spring of Magical incantations, the worlds *Academy* for that diabolical cunning, where, almost alone, it was had in honour and reputation. There in the *Kings Court* had *Moses* his education and conversation forty years. How much more just then, though sufficiently unjust, might a suspicion seem concerning him of his being skilled in that falsly called *Wisdom*, then concerning our *Lord Jesus*, who was persecuted thither, and returned thence in his infancy, which they childishly object unto him? So that in this whole vain pretence they do nothing but attempt to cast down their own foundations.

2. Neither indeed do they account the skill in, and use of *Magical incantations* a crime, but an Excellency. *Josephus* would have us believe that the Art of Magick, and the invention of incantations, was part of the Wisdom of *Solomon*. And their *Talmudical Doctors* do expresly approve of that diabolical Art. Nothing then but extream malice and desperation, would put them upon inventing this Cloke for their infidelity, which not only casts down the foundation of their own Profession, but involves also a contradiction unto those Principles, which at other times they avouch. So that *Rabbi Achor* was mistaken when he gave out that as a Prophecy, which was indeed an history, namely, that a *generation of ungodly men among the Jews* would not believe the things that the *Messiah* should do, but should affirm that he doth them by *Art Magical*.

§. 73. For the *blasphemy* its self, there needs no other answer be given unto it, but what was returned by our Lord Jesus of old. If these things had been done by *Magical incantations*, and consequently the assistance of the Devil, it must needs be upon a *division* of those wicked spirits among themselves, and that upon the main design of their Kingdom, Dominion and Interest in this world. The open and proclaimed work of *our Lord Jesus* in this world, was by all wayes and means to overthrow the Kingdom of Satan and his works. This he *privately* taught, this he *publickly* declared to be the main end of his coming into this world. The Works and Miracles which he wrought, were very many, innumerable of them exercised on Devils, themselves, to their shame, terror, and *dispossession* of the habitations they had invaded. In, and during this work, he declares them to all the world, to be evil, wicked, malicious, *unclean*, and lying spirits, reserved for everlasting destruction in Hell, under the wrath of the great God. For this cause, they on the other side ceased not to *oppose* him, and to stir up all the world against him, untill they thought they had prevailed in his death. If men therefore shall imagine or fancy, that the works of Christ against the *interest* of Satan, upon his *Person*, unto his shame, wrought to confirm a Doctrine, teaching all the world to avoid him, abhor him, fight and contend against him, commending every thing that he hates, with promises of life eternal unto them who forsake him, and maintain his quarrel against him, threatning every thing that he loves, and labours to promote in the world with eternal vengeance, were wrought by his help and assistance, they had more need to be sent unto the place where the maladies of those distracted of their Wits are attended, then to have an answer given unto their folly.

§. 74. They have yet another pretence to preserve themselves from the efficacy of this self-conviction. But this is so perfectly *Judaical*, that is, so full of *monstrous*, *ridiculous figments*, that nothing but an aim to discover their present desperate folly, and with what unmanly inventions, they endeavour to cover themselves from the light of their own conviction, can give countenance unto the repetition of it. Besides the *Fable* its self is vulgarly known, and I shall therefore only give a brief *compendium* of it, seeing it may not be wholly avoided.

The story they tell us is this; There was a *stone* in the *Sanctum Sanctorum*, under the Ark, wherein was written *Shem Hamphoraſh*, (so the Cabalists call the Name *Jehovah*) He that could learn this Name, might by the vertue of it, do what *miracles* he pleased. Wherefore the *Wise men* fearing what might ensue thereon, made two *Brazen Dogs*, and set them on two Pillars before the door of the Sanctuary: And it was so, that when any one went in, and learned that Name, as he came out, those

Dogs

Dogs barked ſo horribly, that they frighted him, and made him forget the Name that he had learned. But *Jeſus of Nazareth* going in, wrote the Name in Parchment, and put it within the skin of his leg, and cloſed the skin upon it; ſo that though he loſt the remembrance of it at his coming out, by the barking of the brazen Dogs, yet he recovered the knowledge of it again out of the *Parchment in his leg*; and by vertue thereof, he wrought miracles, walked on the Sea, cured the lame, raiſed the dead, and opened the eyes of the blind. That alone which from hence we aim to evince, is the conviction that the moſt ſtubborn of the Jews had of the miracles of our bleſſed Saviour. Had they not been openly performed, and undeniably atteſted, no Creatures that ever had the ſhape of men, or any thing more of modeſty then the *Brazen Dogs* they talk of, would have betaken themſelves to ſuch monſtrous fooliſh figments, for a countenance and pretence unto the rejection of him and them. He that ſhould contend, that the Sun did not ſhine all the laſt year, and ſhould give this reaſon of his Aſſertion, becauſe a certain man of his acquaintance climbed up to Heaven by a Ladder, and put him in a Box, and kept him cloſe in his Chamber all that while, would ſpeak to the full, with as much probability and appearance of truth, as the *grand Rabbins* do in this Tale. Every word in their ſtory is a *Monſter*. The *ſtone*, the *writing of the name of God in it*, the *vertue of the pronuntiation of that name*, the *Brazen Dogs*, the *entrance of a private man* into the *Sanctum Sanctorum*; the *barking of the Dogs*, are Dreams becoming men under a pœnal infatuation and blindneſs, not much diſtant from thoſe *Chains of Darkneſs* wherewith Satan himſelf is kept bound unto the Judgement of the Great Day.

Fourthly, We muſt not forget the *Teſtimony of his Diſciples* who converſed with him, and were eye Witneſſes of his Miracles, eſpecially of his riſing from the dead. Theſe, with multitudes aſcertained of the Truth by their Teſtimony, to witneſs it unto the world willingly forewent all temporal intereſts, expoſing themſelves to dangers innumerable; and laſtly, ſealed their Teſtimony with their *blood*, *ſhed* by the moſt exquiſite tortures that the malice of Hell could invent, all in expectation of acceptance with him, and a reward from him, which depended on the truth of the Miracles, which they aſſerted him to have wrought and performed. From all theſe conſiderations, we may ſafely conclude, that it is utterly impoſſible, that the nature of man ſhould be more aſcertained of any thing that ever was in this world, then we may be of the *Miracles wrought by our Lord Jeſus*. Now all theſe as we have declared, were wrought by the Divine Power of God to confirm the Truth of his being the promiſed Meſſiah. And if this were not ſo, it is impoſſible that God ſhould ever more require an Aſſent unto any *Revelation* of his mind or Will, none being capable of a more evident and full confirmation ſo to be, then this hath received, of *Jeſus being the Chriſt*. The Application of this Conſideration in particular unto his *Reſurrection from the dead*, hath been the ſpecial ſubject of ſo many Writers, that I ſhall not farther inſiſt upon it. §. 75.

One Argument more, taken from the ſucceſs that the Doctrine of Jeſus hath had in the world, ſhall cloſe this Diſcourſe. What was his outward condition in this world, we acknowledge, and the Jews triumph in. The *Poverty* of it, the Contempt and Reproach that it was expoſed unto, was one of the chief pretences that they had, and have to this day for their refuſal of him. The time wherein he came, was that as hath been ſhewed, wherein the Jews were in daily expectation of their *Meſſiah*, and when the reſidue of mankind were in the full enjoyment of all that Light, Wiſdom and Knowledge, which the Principles of nature could attain unto. In this ſtate of things, a poor man, living in an obſcure Village of *Galilee*, not taught by men ſo much as to *read*, begins to Preach and to declare himſelf to be the *Meſſiah*, the Son of God, the Saviour of the World. With this Teſtimony he declares a Doctrine deſtructive of the *Religion* and Sacred Worſhip of all, and every man then living in the world; of the *Jews* as to the manner of it, which they eſteemed above its ſubſtance, and of all others, of its very nature and being; and preſſeth a Courſe of Obedience unto God, decried by them all. To encourage men to believe in him, and to accept of his Teſtimony, he gives them Promiſes of what he would do for them when this life ſhould be ended: No ſooner doth he undertake this work, but the *Jews* amongſt whom he converſed, almoſt univerſally, at leaſt all the great wiſe learned, and eſteemedly devout amongſt them, ſet themſelves to ſcorn, deſpiſe, reproach and perſecute him. And this courſe they ceaſed not, untill conſpiring with the power of the *Gentiles*, they took him out of the world as a *Malefactor*, by a bitter, §. 76.

ter, ſhamefull and ignominious death. After which he riſeth again from the dead, and ſhews himſelf neither unto *Jews* nor *Gentiles* in common, but only to ſome *poor men* choſen by himſelf, to be his Witneſſes and Apoſtles. Theſe begin to teach both *Jews* and *Gentiles* the things before mentioned. The *Jews* more deeply engaged then formerly, by having ſlain their Maſter, immediately perſecute them, and that unto death. The *Gentiles* at firſt deride and ſcorn them, but quickly changed their note, and ſet all their Wit and Power at work to extirpate them, and their followers out of the world. The *Jews* on many accounts looked upon themſelves as ruined and undone for ever, if their Teſtimony were admitted. The *Gentiles* ſaw that on the ſame ſuppoſition, they muſt foregoe all their *Religion*, and therewith every thing wherewith they pleaſed themſelves in this world. Inviſible *infernal powers* who ruled in the world by Superſtition and Idolatry were no leſs engaged againſt them. With them was neither *humane Wiſdom* or Counſels nor *external force*; yea, the uſe of both in their work was by their Maſter ſeverely interdicted unto them. Had not the Truth and Power of God been engaged with him, and for him, it is ſuch a madneſs to ſuppoſe that this undertaking could have been carried on, unto that iſſue and event in the conqueſt of mankind, which it at length obtained, as no man not utterly forſaken of reaſon, or curſed with blindneſs of mind, or made ſenſeleſs and ſtupid by the power of his Luſts, can make himſelf guilty of. Many are the branches of this Argument, many the conſiderations that concur in a contribution of evidence and ſtrength unto it, all which to examine and improve, is beyond our preſent deſign. The bare propoſal of it, is ſufficient to cauſe all *Jewiſh* Exceptions to vaniſh out of the minds of ſober and reaſonable men. From it therefore, with them that went before, we conclude the third part of our general *Theſis* concerning the *Meſſiah*; namely, *That* Jeſus *of* Nazareth *whom* Paul *Preached was He.*

Exercitatio

Exercitatio XVIII.

Objections of the Jews againſt the Doctrine of Chriſtianity. Their principal Argument to prove the Meſſiah not yet come. General Anſwer. Principles leading to a right underſtanding of the Promiſes concerning the Meſſiah. Redemption and Salvation promiſed by him ſpiritually. Folly and ſelf-contradiction of the Jews, that expect only temporal deliverance by him. Promiſes of temporal things, acceſſory and occaſional. Thence conditional. The general condition of them all ſuited to the nature and duration of the Kingdom of the Meſſiah. Spiritual things promiſed in words ſignifying firſtly things temporal. Reaſons thereof. Of Peace; with God, and in the world. Seed of Abraham, Jacob, Iſrael, Sion, Jeruſalem. *Who and what intended thereby. All Nations; the World; the Gentiles in the Promiſe who. Promiſes ſuited unto the duration of the Kingdom of the Meſſiah. The calling and flouriſhing ſtate of the Jews thereon. Particular Promiſes may not be underſtood, or underſtood amiſs, without prejudice to the faith. Application of theſe Principles. Promiſe of univerſal Peace in the dayes of the Meſſiah:* Iſa. 2.2,3,4,5. *conſidered. Jews Objection from it, anſwered. Outward Peace how intended. Promiſes of the diffuſion of the knowledge of God. Of Unity in his Worſhip,* Jerem 31. 34. Zeph. 3. 9. Zech. 14. 9. *fulfilled. Jews exception; anſwered. Promiſes concerning the reſtauration and glorious eſtate of* Iſrael. *Fulfilled to the ſpiritual* Iſrael. *To the Jews in the appointed ſeaſon. Their calling, and peace enſuing thereon.*

§. 1. THat which remaineth for a cloſe unto theſe Diſſertations, is the conſideration of thoſe *Reaſons and Arguments*, wherewith the *preſent Jews* do endeavour, and their fore-fathers for many Generations have laboured, to defend their obſtinacy and unbelief. And this we ſhall engage into, with as much *briefneſs* as the nature of the matter treated of will admit. Many are the Books which they have written among themſelves, moſtly in the *Hebrew Tongue*, and ſome in other Languages; but the *Hebrew Character*, againſt Chriſtians and their Religion. Unto ſundry of theſe they give triumphant inſulting Titles, as though they had undoubtedly obtained a perfect Victory over their Adverſaries; but the *Books* themſelves in nothing anſwer their ſpecious *Frontiſpieces*. Take away wilful miſtakes, groſs *Paralogiſms*, falſe Stories, and ſome few *Grammatical nicities*, and they vaniſh into nothing. What is ſpoken by them, or for them, that ſeems to have any weight ſhall be produced and examined.

Sundry things they object unto the Doctrine of the Goſpel, concerning the *Perſon of the Meſſiah*, or his being God and man, the rejection of the *Moſaical Ceremonies*, and Law, which they deem eternal, and many exceptions they lay againſt particular paſſages and expreſſions, in the *Hiſtorical Books* of the New Teſtament. But all theſe things have been long ſince cleared and anſwered by others, and I have alſo my ſelf ſpoken to the moſt important of them, partly, in the preceding Diſcourſes; partly, in my defence of the Deity, and ſatisfaction of Chriſt againſt the *Socinians*. For what concerns the *Law of Moſes*, and the abolition of it, as to the *Ceremonious Worſhip* therein inſtituted, it muſt be at large inſiſted on in that Expoſition of the *Epiſtle to the Hebrews*, which theſe diſcourſes are only intended to make way unto. I ſhall not here therefore enter upon a particular diſcuſſion of their Opinions, Arguments and Objections about theſe things: beſides, they belong not immediately to the ſubject of our preſent Diſcourſe. It is about the *coming of the Meſſiah* ſimply that we are diſputing; this we aſſert to be long ſince paſt; the Jews deny him to be yet come, living in the hope and expectation of him, which at preſent is in them but as the giving up of the Ghoſt. The means whereby this dying, deceiving *hope* is ſupported in them, comes now under examination; and this alone is the ſubject of our enſuing Diſcourſe.

§. 2. To countenance themſelves then in their denial of the *coming of the Meſſiah*, they do all of them make uſe of one general Argument, which they ſeek to confirm in and

by ſeveral inſtances. Now this is, that the *Promiſes* made and recorded to be accompliſhed at the coming of the Meſſiah, are not *fulfilled*, and therefore the Meſſiah is not yet come. This fills up their Books of Controverſies; and is conſtantly made uſe of by their Expoſitors, ſo often as any occaſion ſeems to offer its ſelf unto them. The Meſſiah ſay they, was promiſed of old. Together with him, and to be wrought by him, many other things were promiſed. Theſe things they ſee not at all fulfilled; nay, not thoſe which contain the only work and buſineſs that he was promiſed for; and therefore they will not believe that he is come. This general Argument I ſay they ſeek to confirm by inſtances, wherein they reckon up all the promiſes, which they ſuppoſe as yet unaccompliſhed, and ſo endeavour to eſtabliſh their Concluſion. Theſe we ſhall afterwards caſt under the ſeveral heads whereunto they do belong, and return that anſwer which the Word of Truth its ſelf, and the event, do manifeſt to be the mind of God in them. For the preſent unto their general Argument we ſay, that *all the Promiſes*, concerning the coming of the *Meſſiah*, are actually fulfilled, and thoſe which concern his Grace and Kingdom, are partly already accompliſhed, and for the remainder ſhall be ſo, in the manner, time and ſeaſon appointed for them, and deſigned unto them, in the purpoſe and Counſel of God: So that from hence, nothing can be concluded in favour of the *Jews* incredulity. To evidence the truth of this Anſwer, I ſhall lay down and confirm certain unqueſtionable principles, that will guide us in the interpretation of the Promiſes that are under conſideration.

§. 3. The firſt is, That the *Promiſes concerning the Meſſiah do principally reſpect ſpiritual things, and that eternal ſalvation which he was to obtain for his Church.* This we have proved at large before; and this, the very nature of the thing its ſelf, and the words of the Promiſes do abundantly manifeſt. The *Jews*, I ſuppoſe, will not deny, but the Promiſe concerning the Meſſiah, is of the greateſt *Good* that ever God engaged himſelf to beſtow upon them. I do not find, that they any where deny it; And it is at preſent the ſumm of all their deſires, prayers, and expectations, with the hopes whereof they comfort and ſupport themſelves in all their calamities. If they ſhould deny it, it may eaſily be proved againſt them by innumerable Teſtimonies of Scripture; many whereof have been already produced. Now there can be no Reaſon of this, but only becauſe he was to work and effect for them who ever they be, unto whom he was promiſed, the greateſt Good, that they can or may be made partakers of. And if it be only a *Good* of an *inferior nature* that he was to effect, and any other *means* was to be uſed for that which was more principal and excellent, that *means* is much to be preferred before him, and above him; Now what is *this Chief Good of man?* Doth it conſiſt in Riches, Honor, Power, Pleaſures? the blindeſt of the *Heathen* were never blind enough, to think ſo; nor can any man entertain any ſuch imagination, without renouncing not only all right reaſon, but in an eſpecial manner, the whole Scripture. I think the *Jews* will not deny, but that this Good conſiſts in the *favour of God* in this world, and the Eternal Enjoyment of him hereafter. Now if the *Meſſiah* were promiſed only to procure thoſe firſt, outward, temporary, periſhing things; and theſe latter are to be obtained by another means, namely, by the obſervation of the *Law of Moſes*; it is evident, that, that is to be preferred infinitely before him; which that it is not, as we ſaid, is manifeſt from the whole Scripture, and confirmed by the traditional hope and expectation of the Jews. For if they enjoy that which is incomparably the *Chiefeſt Good*, to what end do they ſo miſerably bemoan themſelves in their preſent condition, and with ſo much impatience cry out for the coming of their *Meſſiah?* Are they ſuch ſlaves in their affections unto earthly periſhing things, that living in the enjoyment of all that is needful to procure them the love and favour of God, with the eternal enjoyment of him, they can have no reſt or quiet, becauſe they enjoy not the good things of this life? Doubtleſs this great expectation, had a greater riſe and cauſe, then now they will own. I know men are apt to complain under, and to deſire relief from outward trouble; but to place the main of their Religion herein, when they have Grace, the pardon of ſin and Heaven on other accounts, this is only done by the *Jews*. But the truth is, although they continue in their deſires of the coming of the *Meſſiah*; yet they have loſt the reaſon why they do ſo; only this they find, that their fore-fathers from the dayes of *Abraham* placed all their happineſs in his coming; and therefore they think that they alſo ought to do ſo, though why they cannot tell, or will not underſtand. But this is that which we have proved to

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be the object of their faith and expectation of old, namely, that the *Meſſiah* was promiſed to be a *Spiritual Redeemer*, to ſave them from Sin, Satan, Death and Hell, to procure for them the favour of God, and to bring them to an enjoyment of him. Set this aſide, and what have we to do, to contend with the Jews about one that ſhall come and make War for them, conquer their enemies, and make them rich. Much good may it do them with ſuch an one, when he comes. They ſay indeed, that having the affluence of all things under him, they ſhall be the better enabled to keep the *Law of Moſes*, and ſo the way to Heaven will be eaſier for them. But I fear that which they manifeſt their hearts to be ſet upon as their chiefeſt end, and aim, will ſcarcely much farther them unto any other end whatever: the *laſt end* will not be made the means to another. Nor was it otherwiſe with their fore-fathers; *Jeſhurun waxed fat and kicked.* According to their paſture, they were filled, and forgot the Lord: Proſperity ruined them; nor did they ever reform, but under ſore afflictions. The *Meſſiah* then that we contend with them about, is a *Spiritual Redeemer*; ſuch an one he was promiſed to be, as we have abundantly proved. And all Promiſes of that nature are perfectly accompliſhed. He is come, and hath ſaved his people from their ſins. He hath made an end of ſin, and made Reconciliation for iniquity, and brought in everlaſting Righteouſneſs. There is not one Promiſe concerning Grace, Mercy, Pardon, the Love of God, and eternal Bleſſedneſs by the *Meſſiah*, which contain the whole of his direct and principal work, but they are all *yea and amen in Chriſt Jeſus*, are all exactly made good and accompliſhed. And this is teſtified unto by *millions of ſouls* now in the unchangeable fruition of God, and all that ſeriouſly believe in him who are yet alive. And this is firſtly to be conſidered in our enquiry after the accompliſhment of the Promiſes, concerning the Coming, Grace, and Kingom of the *Meſſiah*.

Secondly, Hence it follows, *That all Promiſes concerning temporal things, at his coming, or by it, are but acceſſory and occaſional, and ſuch as directly appertain not to his principal work, and main deſign of his coming.* Certain it is, that the whole work for which God of old promiſed the Meſſiah, might have been effected and fully accompliſhed, if not one word had been ſpoken of any outward advantage to enſue thereon in this world. Theſe Promiſes then belong not *directly* and *immediately* to the Covenant of the Redeemer, but are declarations only of the Soveraign Will and Wiſdom of God, as to what he would do in the diſpenſation of his Providence, at ſuch and ſuch a ſeaſon. Hence two things will enſue. §. 4.

Firſt, That all theſe Promiſes may be *conditional*. Thoſe which concerned the ſending of the *Meſſiah* for the accompliſhment of his principal work, were *abſolute*, and depended not upon any thing, in any, or all of the Sons of men. The whole of it was a meer effect of Soveraign Grace. He was therefore infallibly to come at his appointed ſeaſon. But thoſe that concern the diſpenſation of Gods *Providence in temporal things*, may all of them be *conditional*. And evident it is, that they have one *Condition* annexed to the fulfilling of every one of them; and that is, that thoſe who would partake of them, do ſubmit themſelves unto the *Law* and *Rule* of the *Meſſiah*. For in the midſt of the greateſt collection of Promiſes in the whole Old Teſtament, which at firſt view ſeem to expreſs the glory of the Kingdom of the Meſſiah in outward things, it is added, *the Nation and Kingdom that will not ſerve them ſhall periſh; yea, thoſe Nations ſhall be utterly waſted*, Iſa. 60. 12. So that all the happineſs intimated depends on the condition of mens ſubmitting themſelves to the *Law of the Meſſiah*, without which they are threatned with deſolation and utter waſting. This condition belongs unto them all; and what other particular conſiderations there may be, on which their accompliſhment may be ſuſpended, we know not.

Secondly, It follows alſo from hence, that as to the times, ſeaſons, and places of their accompliſhment, they are left unto the deſignation of Gods Soveraign Will, Wiſdom and Pleaſure, as are thoſe of all other works of his Providence whatever. It is not neceſſary that they ſhould all of them be accompliſhed at the ſame time, or in the ſame place, or after the ſame manner. God may, and God doth fulfill them when, where, how, and towards whom he pleaſeth; ſo that in the iſſue they ſhall all have that accompliſhment which he hath deſigned unto them, and which the Church hath ground to expect. And thus hath God provided that they ſhould be a ground of comfort and direction to the Church in all Ages, containing encouragements unto obedience, and conſolations in what his Saints may expect to fall upon

their perſecuting adverſaries. The *Jews* indeed, who know not even how to fancy the Kingdom of their *Meſſiah* to be any other, but what the *Roman Common-wealth of men* only, was like to prove, *res unius ætatis*, the *buſineſs of one age*, would have all theſe temporal promiſes to be fulfilled all at once, *momento turbinis*, all on a ſudden. But the *real Kingdom of Chriſt* being to continue through many Generations, even from his coming unto the end of the world, and that in ſuch a variety of ſtates and conditions, as God ſaw conducing unto his own glory, and the exerciſe of the faith and obedience of his people, the accompliſhment of theſe promiſes in ſeveral Ages, and at ſeveral ſeaſons, according to the counſel of the will of God, is exceedingly ſuited unto the Nature, Glory and Exaltation of it. And this one obſervation may be eaſily improved to the fruſtrating all the objections of the *Jews*, from the *non-accompliſhment pretended* of theſe promiſes.

5. 5. Thirdly, *Whereas ſpiritual things have the principal place and conſideration in the work and Kingdom of the Meſſiah, they are oftentimes promiſed in words, whoſe firſt ſignification denotes things temporal and corporeal.* And this came to paſs, and was ſo ordered on ſeveral accounts. For, firſt, the very way and manner of the *Prophets* expreſſion of their *Viſions* and *Revelations*, wherein after the way of the people of the *Eaſt*, they made uſe of many *Metaphors* and *Allegories*, lead them ſo to ſet forth ſpiritual things. That this was the cuſtom of the Prophets, as they expreſly own it, and is manifeſt in their writings, ſo it is confeſſed by the *Jews*, who, in their Expoſitions of them, do ever and anon grant, that this and that is to be interpreted דרך משל that is *Allegorically*. Now when it is granted, that the ſubject matter treated on is principally ſpiritual, all theſe *Metaphors* are plain and eaſily accommodated unto the principal ſcope and end intended.

Again, as this was the manner of the Prophets, ſo it is a way exceedingly inſtructive, and ſuited to convey an apprehenſion and ſenſe of the things treated on, unto the minds and underſtandings of men. All men know the *worth and uſefulneſs* of the precious things of the Creation, Gold, Silver, precious Stones; of the *deſirable things of natural life*, Health, Strength, long Life; of the good things of men in *civil converſation*, Wealth, Riches, Liberty, Rule, Dominion, and the like. Men know ſomewhat of the worth of theſe things, and commonly eſteem them above it. Now what is likely more to affect their minds with, and raiſe their affections unto *ſpirituall things*, then to have them propoſed unto them under the names of theſe things, whoſe Excellency they are ſo well acquainted withall, and whoſe enjoyment they ſo much deſire. For nothing can be more evident unto them, then that God in theſe condeſcenſions unto their capacities, doth declare, that the things which he promiſeth, are indeed the moſt excellent and deſirable that they can be made partakers of.

Thirdly, the ſtate and condition of the Church of old, required ſuch a way of inſtruction. For as they had then in the Covenant of the Land of *Canaan*, many Promiſes of earthly and *carnal things*, ſo they themſelves were *carnal*, and received great encouragement to abide in their expectation of the coming of the *Meſſiah*, from that outward Glory which they apprehended that it would be attended withall. Beſides, the time was not yet come, wherein the *veil* was to be removed, and believers were with open face to behold the glory of God. And therefore although this way of inſtruction by *Similitudes*, *Metaphors* and *Allegories* was ſuited, as we obſerved, in general, to affect their minds, and to ſtir up their affections, yet it did not give them that clear diſtinct apprehenſion of the things of the Kingdom of the *Meſſiah*, which was afterwards revealed. God had other work to do among them, by them, and upon them, then openly and plainly to reveal his whole Counſel in theſe things unto them. Hence the *Prophets* themſelves, who received the Promiſes and Revelations treated of, from God, were fain to enquire *with all diligence* into the nature of the Office, Work, Sufferings and Glory of the *Meſſiah*, which they propheſied unto the Church about, 1 *Pet.* 1. 11, 12. and yet all their enquiry came ſhort of the underſtanding of thoſe myſteries, which he had, who only ſaw the Meſſiah come in the fleſh, and died before he had accaccompliſhed his work. But in all theſe promiſes, there was proviſion laid in to compel, as it were, the moſt carnal mind to look principally after ſpiritual things, and to own an *Allegory* in the expreſſions of them. For many of them are ſuch, or otherwiſe, have no tolerable ſignification or ſenſe, nor ever ſhall have accompliſhment unto Eternity. Can any man be ſo ſtupidly ſottiſh as to think, that in the days of the *Meſſiah*, *hills ſhall leap, and* trees *clap their hands*, and *waſte places ſing*, and *ſheep of Kedar and rams of Nebaioth, be made miniſters*, and *Jews ſuck milk from the breaſts of Kings*, and *little children*

children play with Cockatrices, literally and properly? And yet thoſe things, with innumerable of the like kind are promiſed. Do they not openly proclaim to every underſtanding, that all the expreſſions of them are *Metaphorical*, and that ſome other thing is to be ſought for in them. Some of the *Jews* I confeſs, would fain have them all *litterally* fulfilled unto a tittle. They would have a *trumpet to be blown*, that all the world ſhould hear, *mountains to be levelled, ſeas to be dried up, wildernſſes to be filled with ſprings and roſes*, the Gentiles carrying Jews upon their ſhoulders, and giving them all their gold and ſilver; but the folly of theſe imaginations is unſpeakable, and the blindneſs of their Authors deplorable; neither to gratifie them muſt we expoſe the Word of God to the contempt and ſcorn of Atheiſtical ſcoffers, which ſuch Expoſitions and Applications of it would undoubtedly do. Now this rule which we inſiſt upon is eſpecially to be heeded, where ſpiritual and temporal things, though far diſtant in their natures, yet do uſually come under the ſame Appellation. Thus is it with the *Peace* that is promiſed in the days of the *Meſſiah*. *Peace* is either ſpiritual and eternal with God, or outward and external with men in this world. Now theſe things are not only divers, and ſuch as may be diſtinguiſhed one from the other, but ſuch as whoſe eſpecial nature is abſolutely different; yet are they both Peace, and ſo called. The former is that which was chiefly intended in the coming of the Meſſiah; but this being Peace alſo, is often promiſed in thoſe words, which in their *firſt ſignification* denotes the later, or outward peace in this world amongſt men. And this is frequent in the Prophets.

Fourthly, *By the ſeed of Abraham, by Jacob, and Iſrael in many places of the Prophets, not the carnal ſeed, at leaſt not all the carnal ſeed of them is intended; but the children of the faith of Abraham, who are the inheritors of the promiſe.* Here I acknowledge, the *Jews* univerſally differ from us. They would have none but themſelves intended in thoſe expreſſions; and what ever is ſpoken concerning the *ſeed of Abraham*, if it be not accompliſhed in themſelves, they ſuppoſe it hath no effect on any other in the world. And from this apprehenſion an objection was raiſed of old againſt the doctrine of our Apoſtle. For on ſuppoſition that *Jeſus* was the *Meſſiah*, and that the bleſſing was to be obtained by faith in him, whereas it was evident that far the greateſt part of the Jews believed not in him, it would ſeem to follow, that the *promiſe of God made to Abraham was of none effect: Rom. 9. 1.* But the Apoſtle anſwers, that the promiſe did never belong unto all the *carnal ſeed of Abraham*; for whereas he had many ſons, one of whom, *Iſhmael*, was his firſt-born, yet *Iſaac* only inherited the promiſe. And whereas *Iſaac* himſelf had *two ſons*, yet one only of them, and he the *younger*, enjoyed the priviledge; and all this proceeded from the eſpecial purpoſe of God, who takes into that priviledge whom he pleaſeth. So was his dealing with the *Jews* at that time; he called whom he pleaſed to a participation of the promiſe, and paſſed by whom he would; whereby it came to paſs at laſt, that all the Elect obtained, and the reſt were hardned. Now the *ſeed* to whom the promiſe is given, are thoſe only that obtain it by faith, being choſen thereunto, the reſidue being not intended in that appellation of *Iſrael, Jacob*, the *ſons and ſeed of Abraham.* Moreover, as thoſe only of the *carnal ſeed* of *Abraham*, who embrace the promiſe are received in this matter to be his ſeed, ſo all that follow the faith of *Abraham*, and believe unto Righteouſneſs as he did, are his ſons and the ſeed of the promiſe, although carnally they were not his off-ſpring. The ſame alſo is to be ſaid concerning thoſe names of *Sion* and *Hieruſalem*, of both which ſuch glorious things are ſpoken. I ſuppoſe none can imagine, that it is the litrle Hill ſo called, or the ſtreets and buildings of the Town that God did ſo regard. But one of them having been for a ſeaſon in the days of *David*, the ſpecial place of his worſhip, and the other the principal habitation of Church and people, God expreſſeth his Love and Goodwill to his Church and Worſhip under thoſe names; and it is a fond thing to ſuppoſe, that the reſpects mentioned ſhould be unto thoſe places themſelves, which now for a *thouſand years* have lain waſte and deſolate. Thoſe promiſes then which we find recorded concerning *Sion, Hieruſalem*, the *ſeed of Abraham, Jacob, Iſrael*, do reſpect the Elect of God, called unto the faith of *Abraham*, and worſhipping God according unto his appointment, be they of what People or Nation ſoever under heaven. And this we have proved before, in our diſſertation about the *Oneneſs of the Church*, of the Old and New Teſtament. §. 6.

Fifthly, *By all people, all Nations, the Gentiles, all the Gentiles, not all abſolutely, eſpecially at any one time or ſeaſon, are to be underſtood; but either the moſt eminent and moſt famous of them, or thoſe in whom the Church, by reaſon of their vicinity, is more eſpecially concerned.* God oftentimes charged the Jews of old, that they had worſhipped the gods of *all* §. 7.

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the Nations; whereby yet not all Nations abſolutely, but only thoſe that were about them, with whom they had commerce and communication, were intended. Thoſe Expreſſions then of *all Nations*, and *all Kingdoms* who are ſaid to come into the Church, and ſubmit themſelves unto the Kingdom of the *Meſſiah*, at his coming, do not denote all *abſolutely* in the world, eſpecially at any one time or ſeaſon, but only ſuch as are either *moſt eminent* among them; or ſuch as God would cauſe his light and truth to approach unto. And thoſe which in an eſpecial manner ſeem to be deſigned in thoſe prophetical expreſſions, are that collection of Nations whereof the *Roman Empire* was conſtituted, which obtained the common appellation of the *whole World*, being for the main of them the poſterity of *Japhet*, who were to be perſwaded to dwell in the Tents of *Shem*. The Jews would have all Nations abſolutely to be intended; and *Kimchi*, with *Aben Ezra* tells us on *Iſa.* 2. 4. in thoſe words of the Prophet, *He ſhall judge among the Nations; that all Nations of the Earth ſhall live at peace; for what ever controverſies they have among themſelves, they ſhall come and refer the determination of them to the Meſſiah living at Jeruſalem.* But how this ſhould be done by all the Nations of the Earth abſolutely, they are not pleaſed to declare unto us. Certainly the heat of ſome of their differences will be much abated, before they have made a full end of their journey.

§. 8. Sixthly, It muſt be obſerved, that *what ever is to be done and effected by the Spirit, Grace, or Power of the Meſſiah during the continuance of his Kingdom in this world, it is mentioned in the Promiſes, as that which was to be accompliſhed, at, or by his coming.* But here, as we before obſerved, lyeth the miſtake of the *Jews*; what ever is ſpoken about his Work and Kingdom, they expect to have fulfilled *as it were in a day*, which neither the nature of the things themſelves will bear, nor is it any way ſuited unto the Glory of God, or the duration of this Kingdom in the world. The *Kingdom of the Meſſiah* is propheſied of, to be ſet up in the room of the other great Kingdoms and Monarchies that are in the world. And if we take an inſtance in the laſt Monarchy of *Daniel*, namely the *Roman*, it is ſpoken of, as that which came forth as it were all at once into the world, and did all its work immediately; when we know that from its firſt riſe to the end of the things there ſpoken of, there paſſed above the ſpace of a *thouſand years*. But yet all the things aſcribed unto it, are mentioned as attending its riſe and coming; and that becauſe they were in proceſs of time affected by its power. And in like manner, all the things that are foretold about the Kingdom of the *Meſſiah* are referred unto his *Coming*, becauſe before that they were not wrought, and they are produced by his Spirit and Grace, the foundation of them all being perfectly and unchangeably wrought in what he did and effected upon his firſt coming and appearance. It is no wonder then that many particular promiſes ſeem as yet to be untulfilled: for they were never deſigned to be accompliſhed, in a day, an year, an age, one place, or ſeaſon, but in a long tract of time during the continuance of his Kingdom; that is, from his coming unto the end of the world. And as the *care* of the accompliſhment of thoſe promiſes is upon, ſo the *ordering* of the time and ſeaſon of their being effected belongs unto, the Counſel and Will of the Father; who as unto his Children and Servants, hath engaged unto him, that he ſhould ſee of the travail of his ſoul in all Generations: and as unto his Adverſaries hath ſaid, *Sit thou on my right hand, untill I make thine enemies thy footſtool.*

§. 9. Again, There are *two wayes whereby Promiſes may be ſaid to be accompliſhed by him who gives them.* The one is, when all is done in reſpect of *outward means, helps and advantages*, that is needful for that end, and which if men do not embrace and make uſe of, they are left unexcuſable, and have none to blame for their coming ſhort of enjoying the full benefit of the Promiſes, but themſelves alone. And in this ſenſe all the Promiſes contended about, are long ſince accompliſhed towards all the world. There is plentiful proviſion made in the doings and Doctrine of the *Meſſiah*, as to outward means, for the peace of all the Nations in the world, for the Ruine of all falſe Worſhip, for the uniting of *Jews and Gentiles* in one body, in Peace and Unity; and that theſe things are not actually effected, the whole defect lyes in the blindneſs, unbelief, and obſtinacy of the ſons of men, who had rather periſh in their ſins, then be ſaved through obedience to *this Captain of Salvation.*

2. *God doth ſometimes accompliſh his Promiſes, by putting forth the efficacious power of his Spirit and Grace, effectually and actually to fulfill them, by working the things promiſed in and upon them unto whom they are promiſed.* And thus are all the Promiſes of God that concern the *Meſſiah*, his Work, his Mediation, with the effects of them, his Grace and Spirit,

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at all Times, in all Ages, abſolutely fulfilled in and towards the Elect, that *ſeed of Abraham*, unto whom all the Promiſes do in an eſpecial manner belong. The Election obtaineth the promiſe, although the reſt are hardened. Now if the *Jews*, or any other Nation under Heaven, ſhall at any time, or for a long ſeaſon continue to reject the terms of Reconciliation with God, and of inheriting the promiſes which are propoſed unto them, *ſhall their unbelief make the faith of God of none effect?* God forbid. The Truth of God failed not, when he brought only *Caleb and Joſhua* into *Canaan*, the whole body of the people being conſumed in the Wilderneſs, by reaſon of their unbelief. God hath done, doth, and alwayes will effectually fulfill all his promiſes in his Elect; and for the reſidue of men, they come not ſhort of the enjoyment of them, but upon their own ſin, blindneſs and unbelief.

§. 10. Moreover, it is granted, that *there ſhall be a time and ſeaſon, during the continuance of the Kingdom of the Meſſiah in this world, wherein the generality of the Nation of the Jews all the world over, ſhall be called and effectually brought unto the knowledge of the Meſſiah, our Lord Jeſus Chriſt, with which mercy they ſhall alſo receive deliverance from their captivity, reſtauration into their own land, with a bleſſed, flouriſhing and happy condition therein.* I ſhall not here engage into a confirmation of this conceſſion, or aſſertion. The work would be long and great, becauſe of the difference about the time, ſeaſon, and manner of their Call, their following ſtate and condition, and ſo is unmeet for us to undertake, in the winding up of theſe diſcourſes. It is only the thing its ſelf that I aſſert, nor have any cauſe as to the end aimed at; to enquire into the time and manner of its accompliſhment. Beſides, the Event will be the only ſure and infallible Expoſitor of theſe things, nor in matters of ſuch importance as thoſe before us, ſhall I trouble the *Reader* with conjectures. The thing it ſelf is acknowledged, as far as I can underſtand by all the world, that have any acquaintance with theſe things. Chriſtians generally do aſſert it, look for it, pray for it, and have done ſo in all Ages from the dayes of the Apoſtles. *Mahometans* are not without ſome thoughts of what ſhall befall the *Jews* before the end of the world. As to the *Jews* themſelves in their falſe notion of it, it is the life of their hopes and Religion. What is it then that the Jews plead, what do they expect? What promiſes are given unto them? they ſay, that they ſhall be delivered out of their Captivity, reſtored to their own Land, enjoy peace and quietneſs, glory and honour therein. We ſay the ſame concerning them alſo; but by whom ſhall theſe things be wrought for them, by their *Meſſiah* they ſay at his coming: But ſhall he do all theſe things for them, whether they believe in him or no; whether they obey him or reject him, love him or curſe him? Is there no more required unto this delivery, but that *he ſhould come to them?* Is it not alſo, *that they ſhould come to him?* Here then lyes the only difference between us; we acknowledge that the Promiſes mentioned, are not yet all of them actually fulfilled towards them; this they alſo plead: the Reaſon hereof they ſay, is becauſe the *Meſſiah is not yet come*, ſo caſting the blame on God, who hath not made good his word according to the time limited expreſly by himſelf. We ſay the reaſon of it is, becauſe *they come not by faith and obedience unto the Meſſiah*, which long ſince came unto them, and ſo caſt the blame, where ſure it is more likely to lye, even on them and their unbelief. They are in expectation that the *Meſſiah will come to them*; we, that they *will come unto the Meſſiah*; and it may be this difference may ere long be reconciled, by his Appearance unto them, ſo calling them unto faith and obedience.

§. 11. Laſtly, *Suppoſe there ſhould be any particular Promiſe or Promiſes, relating unto the Times and Kingdom of the Meſſiah, either accompliſhed, or not yet accompliſhed, the full, clear, and perfect ſenſe and intendment whereof, we are not able to arrive unto; ſhall we therefore reject that faith and perſwaſion, which is built on ſo many clear, certain, undoubted Teſtimonies of the Scripture its ſelf, and manifeſt in the event, as if it were written with the beams of the Sun?* As ſuch a proceeding could ariſe from nothing but a fooliſh conceited pride, that we are able to find out God unto perfection, and to diſcover all the depths of Wiſdom that are in his Word; ſo it would, being applied unto other things and affairs, overthrow all aſſurance and certainty in the world; even that which is neceſſary to a man to enable him to act with any ſatisfaction unto himſelf or others. What then we underſtand of the mind of God, we faithfully adhere unto; and what we cannot comprehend, we humbly leave the knowledge and Revelation of, unto his Divine Majeſty.

§. 12. On theſe and the like Principles, which moſt of them are clear in the Scripture its ſelf,

ſelf, and the reſt deduced immediately from the ſame fountain of truth, it is no hard matter to anſwer and remove thoſe particular inſtances which the *Jews* produce to make good their general Argument, whereby they would prove the *Meſſiah* not yet to be come, from the *non-accompliſhment* of the Promiſes that relate unto his Coming and Kingdom. It were a work endleſs and uſeleſs to undertake the conſideration of every particular Promiſe, which they wreſt unto their purpoſe. They are not the words themſelves, but the things promiſed that are in controverſie. Now theſe, though expreſſed in great variety, and on occaſions innumerable, yet may be referred unto certain *general heads*, whereunto they do all belong. And indeed unto theſe heads they are uſually gathered by the *Jews* themſelves, in all their diſputes againſt *Chriſtians*. Theſe then we ſhall conſider, and ſhew their conſiſtency with that truth which we have abundantly evinced from the Scriptures of the Old Teſtament, the common acknowledged principle between us.

§. 13. Firſt then, they inſiſt upon that *univerſal peace* in the whole world, which they take to be promiſed in the days of the *Meſſiah*. To this purpoſe they urge the Propheſie recorded *Iſa.* 2. 2, 3, 4. *And it ſhall come to paſs in the laſt days, that the mountain of the Lords houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills, and all nations ſhall flow unto it; and many people ſhall go and ſay, Come ye, and let us go up to the mountain of the Lord, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. For out of Sion ſhall go forth the Law, and the word of the Lord from Jeruſalem. And he ſhall judge among the nations, and ſhall rebuke many people, and they ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks: Nation ſhall not liſt up ſword againſt Nation, neither ſhall they learn war any more.* This Propheſie is in the ſame words repeated, *Micha* 4. 1, 2, 3, 4. where there is added unto the cloſe of it, *But they ſhall ſit every man under his vine, and under his fig-tree, and none ſhall make them afraid.* And the like things are ſpoken of, in ſundry other places of that Propheſie.

§. 14. In this we agree with the *Jews*, that this is a propheſie of the time of the *Meſſiah*, of his Kingdom in this world; and do willingly ſubſcribe to that rule of *Kimchi* on the place, on thoſe words, *in the laſt or latter days*; כל מקום שנאמר באחרית הימים הוא ענין המשיח *In every place where there is mention of the laſt days, the days of the Meſſiah are intended*, which we have formerly made uſe of. We alſo conſent unto him, that the המורה *the teacher* that ſhall from *Jeruſalem* inſtruct us in the Law and will of the Lord, is מלך המשיח *Meſſiah the King*, which manifeſts him to be a *Prophet* no leſs then a *King*; and he alſo is the Judge that ſhall judge among the Nations. Only we differ from them in the Expoſition of the *Mountain of the houſe of the Lord*, which they take to be *mount Moria*, we the *worſhip of God* it ſelf. And whereas both of us are neceſſitated to depart from the *Letter*, and allow a *Metaphor* in the words, for they will not contend, that the *hill Moria* ſhall be plucked up by the roots, and taken and ſet on the tops of other mountains they know not where, nor can they tell unto what purpoſe any ſuch thing would be; ſo our interpretation of the words which admits only of the moſt uſual *figurative expreſſion*, the *place* being taken for the *worſhip* performed in it, on the account whereof alone it was ever of any eſteem, is far more eaſie and natural, then any thing they can wreſt the remainder of the words unto, ſuppoſing *mount Moria* to be literally underſtood. And in this ſenſe we affirm the firſt part of the Propheſie, to be long ſince really, and to the full accompliſhed. For whereas the worſhip of God before the coming of Chriſt, was confined unto the Temple at *Hieruſalem*, attended unto by one poor, ſmall, enſlaved Nation, and that in ſuch outward contempt and ſcorn, that it was no way to be compared with the glory of the *falſe worſhip* of the Nations, and the compliance of multitudes of people unto it, the mountains being far more *viſible*, *conſpicuous* and *ſtately* then that at *Hieruſalem*, upon his coming and giving out the Law of God unto the Nations of the world, the moſt, the greateſt, and the moſt glorious of them conſented unto the acceptance of it, and with one conſent gave themſelves up to the worſhip of the God of *Jacob*, whereby the worſhip of the true God was not only exalted and made more conſpicuous, then the lofty hills, and high places of the world, wherein they worſhipped their Idols, but the moſt *eminent mountains* of the whole earth, as that of *Diana at Epheſus*, and of the *Capitol at Rome*, were deſtroyed and deſerted, and the glory of the worſhip of God was lifted up above them. So that what the *Jews* think to plead for themſelves, doth indeed in a manifeſt and open Event wholly evert their unbelief. But avoiding the conſideration hereof, that which they principally inſiſt upon is, the Peace promiſed under the Kingdom of the Meſſiah; which, as it ſeems to them, is not accompliſhed. Yea, ſaith one of them,

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Men are ſo far from beating their ſwords into Plow-ſhares, that within a few hundreds of years, new inſtruments of war, never heard of in the world before, have been invented among them, who pretend to believe in the Meſſiah. And this, as they think, makes it appear, that really he is not as yet come into the world; the vanity of which pretence may eaſily be diſcovered from our former Rules, which we ſhall briefly make application of unto its removal.

§. 15. For, firſt, The temporal outward Peace of the world, if any ſuch thing be here intended, is not the *principal part*, matter or ſubject of the Promiſe, but only *an acceſſory* unto it; the chief part of it which concerns the ſpiritual worſhip of God, is evidently and openly fulfilled. That which is *temporal*, for the times and ſeaſons of it, is left unto the ſovereign Will and Wiſdom of God for its accompliſhment. Neither is it neceſſary that it ſhould be fulfilled amongſt *all Nations at once*, but only amongſt them who at any time, or in any place, effectually receive the Laws of God from the Meſſiah. What ever then of outward peace is really intended in this promiſe, as it hath in part already received its accompliſhment, as we ſhall ſhew, ſo the whole ſhall be fulfilled in the time and way of Gods appointment. 2. That the words are not to be underſtood *abſolutely*, according to the ſtrict exigence of the letter, is evident from that complement of the prediction of that in *Micah*, *Every one ſhall ſit under his own vine and fig-tree*, there being many, not only perſons, but great Nations in the world, that have neither the one nor the other. 3. The Jews themſelves do not expect *ſuch peace* upon the coming of their *Meſſiah*. War great and terrible with *Gog* and *Magog* they look for, which alſo the Scripture mentions; and that with *Amillus* is their own faith or fancy: only it may be they would have no body to wage war with but themſelves. For whereas they tell us, that all Nations ſhall come with their controverſies to be ended by the *Meſſiah* at *Hieruſalem*, and by that means prevent war among them: I ſuppoſe they will not do ſo, untill they are ſubdued, and thoſe Nations broken in pieces which will not ſerve them, which what ever expedition they fancy to themſelves, may take up at leaſt half the Reign of their Meſſiah, if he ſhould live an hundred years, about which they differ, yea plainly and openly, great wars and deſolation of the enemies of the children of God are fore-told under the Meſſiah, *Iſa.* 63. 1, 2, 3, 4, &c. 4. I ſhall not much inſiſt on that *univerſal peace* which God gave unto all the known Nations of the world, at the coming of Chriſt, in the Reign of *Auguſtus*; though it look more like an accompliſhment of this Prophecie, then what the Jews imagine therein: but becauſe it was only *coincident* with, by the Providence of God, and not an effect of his coming, I ſhall paſs it by only as a *diagnoſtick* of the ſeaſon wherein the Prince of peace was to be born, and was ſo accordingly. But I ſay, 5. That Chriſt at his coming wrought *perfect peace* between God and Man, ſlaying the enmity and difference which by reaſon of ſin was between them. This alone abſolutely and properly is *peace*; without this, all other outward quiet and proſperity is ruinous and deſtructive. And where this is, no Wars nor tumults can hinder, but that the perſons enjoying it ſhall be preſerved in *perfect peace*; and this if the *Jews* did believe, they would have experience of. 6. He hath alſo wrought true *ſpiritual Peace* and Love between all that ſincerely believe in him, all his Elect, which, although it frees them not from outward troubles, perſecutions, oppreſſions, and afflictions in the earth, and that from ſome alſo that may make profeſſion of his Name, (for *Judah may be in the ſiege againſt Jeruſalem*, Zach. 12. 2.) yet they having peace with God, and among themſelves, they enjoy the promiſe unto the full ſatisfaction of their ſouls. And this peace of the *Elect with God, and among themſelves*, is that which ſingly and principally is intended in this Prediction, though ſet out under terms and expreſſions of the things wherein outward Peace in this world doth conſiſt. 7. The Lord Chriſt by his doctrine hath not only *proclaimed* and offered Peace with God unto all Nations, but alſo given Precepts of Peace, and *ſelf-denial*, directing and guiding all the ſons of men, were they attended unto and received, to live in Peace among themſelves; whereas the Jews of old had expreſs command for *War*, and deſtroying of the Nations among whom they were to inhabit, which gives a great *foundation* unto the promiſes of Peace in the days of the *Meſſiah*. 8. Let it be ſuppoſed, that it is general outward Peace, Proſperity and Tranquility that is here promiſed unto the world; yet then, 1. The preciſe time of its accompliſhment is not here limited nor determined. If it be effected during the Kingdom and Reign of the *Meſſiah* in the world, the word is eſtabliſhed, and the Prophetie verified. 2. Our Lord Jeſus Chriſt and his Apoſtles have fore-told, that after his Law and Doctrine ſhould be received in the world, there ſhould a

great defection and *Apoſtaſie* from the power and purity of it enſue, which ſhould be attended with great perſecution, troubles, afflictions, wars and tumults, which after they are all removed, and all his Adverſaries ſubdued, he will give peace and reſt unto his Churches and People all the world over; and herein, and in that ſeaſon which now approacheth, lies the accompliſhment of all the promiſes concerning the glorious and peaceable eſtate of the Church in this world. Take then this Propheſie in what ſenſe ſoever it may be literally expounded, and there is nothing in it that gives the leaſt countenance unto the *Judaical* pretence from the words.

§. 16. The next collection of promiſes which they inſiſt upon to their purpoſe, is of thoſe which intimate the deſtruction of *Idolatry* and falſe worſhip in the world, with the *abundance of the knowledge of the Lord*, taking away all diverſity in Religion, that ſhall be in the days of the *Meſſiah*. Such is that of *Jerem.* 31. *v.* 34. *They ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord, for they ſhall all know me from the greateſt of them to the leaſt of them, ſaith the Lord.* And *Zeph.* 3. 9. *I will turn to the people a pure language, that they may call on the name of the Lord with one conſent.* As likewiſe that of *Zach.* 14. 9. *And the Lord ſhall be King over all the earth. In that day ſhall there be one Lord, and his Name ſhall be One.* And ſundry other predictions there are of the ſame importance, all which are to be accompliſhed at the coming of the *Meſſiah*. But for the preſent we ſee, ſay they, the contrary prevailing in the world. *Idolatry* is ſtill continued, and that among the Chriſtians themſelves; *diverſities* of Religion abound, ſo that there are now more *ſects* and opinions in the world; nor can the *Jews* and *Chriſtians* agree in this very matter about the *Meſſiah*; all which make it evident, that he is not yet come, who ſhall put an end to all this ſtate of things.

§. 17. *Anſw.* It will prove in the iſſue, that the mention of theſe, as well as of other Promiſes, will turn to their diſadvantage. Their accompliſhment in the ſenſe of the Scripture hath been ſo plain, evident and manifeſt, that nothing but Prejudice and obſtinate blindneſs can once call it into queſtion. For the further manifeſtation hereof, we may obſerve, 1. That theſe things are not ſpoken *abſolutely*, but *comparatively*; It is not to be thought, that in the days of the *Meſſiah*, there ſhall be no means of inſtruction in the knowledge of the Lord uſed; as that Parents ſhould not teach their children; the Officers of the Church and others, thoſe that ſtand in need of teaching: for neither do the *Jews* indeed imagine any ſuch thing, nor can they do ſo, without the rejection of the Precepts of the Law of *Moſes*, and the Predictions recorded in the Prophets, wherein God promiſeth, that in thoſe days he will give the people *Paſtors after his own heart, Prieſts and Levites*, to teach them his mind and will. But this is that which is ſignified in theſe expreſſions; namely, that in thoſe days there ſhall be ſuch a plentiful effuſion of the Spirit of Wiſdom and Grace, as ſhall cauſe the true ſaving knowledge of God to be more eaſily obtained, and much more plentifully to abound, then it did in the time of the Law; when the people, by an hard yoke, and inſupportable burden of carnal Ordinances, were darkly, meanly, and difficultly inſtructed in ſome part of the knowledge of God. And that the words are thus to be interpreted, the many promiſes that are given, concerning the inſtruction of the Church, in the days of the *Meſſiah*, and his own Office, of being the great Prophet of the Church, which the *Jews* acknowledge, do undeniably evince. 2. That the terms of *all people* and *Nations* are neceſſarily to be underſtood as before explained, for *many Nations*, thoſe in an eſpecial manner, in whom the Church of Chriſt is concerned; neither can any one place be produced, where an *abſolute univerſality* of them is intended. 3. That the ſeaſon of the accompliſhment of theſe and the like Predictions, is not limited to the day or year of the *Meſſiah's coming*, as the Jews, amongſt other impoſſible fictions, imagine; but extends it ſelf unto the whole duration of the Kingdom of the *Meſſiah*, as hath been ſhewed before. 4. That God ſometimes is ſaid to *do* that, which he maketh proviſion of outward means for the effecting of, though as to ſome perſons and times, they may be fruſtrated of their effect; and this the *Jews* not only acknowledge, but alſo contend for, when they give an account why the promiſes which concern themſelves are not yet fulfilled, the reaſon whereof they ſuppoſe, or at leaſt pretend, to lie in their ſin and unworthineſs.

§. 18. Theſe things being ſuppoſed, we may quickly ſee what was the Event, as to thoſe Promiſes, upon the coming of the true and only Meſſiah: For, 1. It is known to all, and not denied by thoſe with whom we have to do, that at the coming of *Jeſus of Nazareth*, ſetting aſide that knowledge and worſhip of God which was in *Judea*, a little corner of the earth, and that alſo by their own confeſſion then horribly defiled

and

and profaned the whole world, eſpecially the greateſt and moſt potent and flouriſhing Nations of it; in particular the *whole Roman Empire*, eſpecially concerned in theſe predictions, was utterly ignorant of the true God, and engaged in the Worſhip of *Idols* and Devils, and that from time immemorial. 2. That although the *Jews* had taken great pains, and compaſſed Sea and Land to make *Proſelytes*, yet they were very few, and thoſe very obſcure perſons, whom they could at any time, or in any place prevail withall to receive the knowledge, or give up themſelves unto the Worſhip of the God of *Iſrael*; of converting People or Nations unto his obedience, they now entertained the leaſt hopes. 3. It is manifeſt to all the world, that not only upon the *coming of Jeſus*, but alſo by vertue of his Law and Doctrine, all the *Old Idolatry* of the world was deſtroyed, and that whole fabrick of Superſtition, which Satan had been ſo many Ages engaged in the erection of, was caſt to the ground, and thoſe *Gods of the Earth* which the Nations worſhipped utterly famiſhed. Hence it is come to paſs at this day, that no People or Nation under Heaven doth continue to worſhip thoſe Gods, which the Old Empires of the World adored as their Deities, and in whoſe ſervice they waged War againſt *the God of Iſrael* and his people. And all that knowledge that is at this day in the world of one true living God, and the reception of the *God of Iſrael*, for that true God, however abuſed, as it is by ſome, *Mahumetans* and others, it did all originally proceed from the Doctrine of *Jeſus Chriſt*, whom theſe ungrateful people hate and perſecute. Had it not been for him and his Goſpel, the *true God*, the *God of their fore-fathers*, had been no more owned in the world at this day, then he was at his coming in the fleſh; and yet theſe poor blinded creatures, can ſee no glory in him or in his Miniſtry. 4. The Lord Jeſus Chriſt by his Spirit and Word, did not only deſtroy *Idolatry* and *falſe Worſhip* in the world, but alſo brought the greateſt and moſt potent Nations of it to the Knowledge of God, that in compariſon of what was paſt, it covered the earth, *as the Waters cover the Seas*. This the Jews ſaw and repined at in the flouriſhing times of the *Roman Empire*, when the Lord was one, and his Name was one, in the whole earth, as that Expreſſion is uſed in the Scripture. 5. The *Way* whereby this Knowledge and Worſhip of the true God was diſperſed over the face of the earth, and ſpread its ſelf like an inundation of ſaving waters over the world, was by ſuch a ſecret energy of the ſpirit of Chriſt accompanying his Word and the Miniſtration of it, that it wholly differed from that operous, burdenſome, and for the moſt part ineffectual way of teaching which was uſed by the Prieſts, Levites, and Scribes of old; there being much more of the efficacy of Grace, then of the pains of the Teachers ſeen in the Effects wrought and produced, according to the Words of the Promiſe, *Jerem.* 31. 34. 6. In this diffuſion of the knowledge of God, there was way made for the Union, Agreement, and joint Conſent in Worſhip, of thoſe that ſhould receive it. For both the *partition wall between Jews and Gentiles was removed*, and both people did actually coaleſce into one body, worſhipping God with one lip and ſhoulder, and alſo an holy and plain way of ſpirituall Worſhip was preſcribed unto all, that ſhould, or did embrace the Law of the *Meſſiah*. 7. Notwithſtanding all that hath been already accompliſhed, yet there is ſtill room and time left and remaining for the further accompliſhment of theſe predictions, ſo that before the cloſe of the Kingdom of the *Meſſiah*, not one *Tittle* of them ſhall fall to the ground. And thus alſo, the open Event, known to all the world, doth manifeſt the due and full accompliſhment of theſe Promiſes, making it unqueſtionable, that the *Meſſiah* is long ſince come, and hath fulfilled the work that he was deſigned of old unto.

Neither are the Exceptions of the Jews of any force to invalidate our Application of theſe Promiſes. Two things they object unto us. Firſt, the *Idolatry* that is yet in the world; *eſpecially among Chriſtians*. Secondly, The differences in Religion that every where abound amongſt men. For 1. We have ſhewed already, that theſe and the like Predictions are to have a gradual accompliſhment, not all at once, in every place. It is ſufficient that there is an everlaſting foundation laid for the deſtruction of all falſe Worſhip, which having had a conſpicuous and glorious Effect in the moſt eminent Nations of the world, ſufficient to anſwer the intention of the Prophecy, ſhall yet further in the appointed ſeaſons root out the remainder of all ſuperſtition and Apoſtacy from God. 2. For what concerns *Chriſtians* themſelves, it cannot be denyed, but that many who are ſo called, have corrupted themſelves, and contracted the guilt of that horrible iniquity, which they charge upon them. But this being the crime and guilt of ſome certain Perſons, and not of the whole ſoci- §. 19.

ety of the Profeſſors of *Chriſtianity*, ought not to be objected unto them. And I deſire to know by what means the *Jews* ſuppoſe that themſelves and the Nations of the world ſhall be kept from *Idolatry* and falſe Worſhip in the dayes of their *Meſſiah*: if it be, becauſe their *Meſſiah* ſhall give ſuch a perfect Law, and ſuch full inſtructions in the mind and will of God, that all men may clearly know their duty, we ſay that this is already done, in the higheſt degree of perfection that is conceivable, but what if notwithſtanding this, men will follow their own vain, reaſonings and imaginations, and fall from the rule of their obedience into *Will-worſhip* and Superſtition, what remedy have they provided againſt ſuch backſliding; if they have none, but only the preſſing upon them their duty to the Law, Word, and Inſtitutions of God; we have the ſame, and do make uſe of it, to the ſame end and purpoſe. If they ſhall ſay, that their *Meſſiah* will kill them and ſlay them with the ſword, we confeſs that ours is not of that mind; and deſire them to take heed, leaſt, in the room of the holy, humble, merciful Kings promiſed the Church, they look for and deſire *a bloody Tyrant*, that ſhould exerciſe force over the minds of men, and execute their revenge and luſts on thoſe whom they like not. 3. This *Apoſtacy* of ſome Profeſſors of *Chriſtianity*, into falſe Worſhip, Idolatry and Perſecution is foretold obſcurely in the *Writings of the Old Teſtament it ſelf*, but moſt plainly in thoſe of the *Goſpel*, or Revelations made by the Lord Chriſt unto his Apoſtles concerning the ſtate of the Church unto the end of the world; ſo that from thence no impeachment can ariſe againſt our Interpretation of the predictions inſiſted on, which have a perfect coincidence therewithall, 4. The ſame is the ſtate of things in reference unto what they object about the *variety* of Religions that are in the world, and the multitude of *Sects* which every where ſpring up: For 1. Although *de facto* there are at this time ſundry *falſe Religions* in the world, and amongſt them that which is profeſſed by the *Jews*, yet *de jure* they ought not to be, there being one true Religion ſufficiently declared and promulgated unto the children of men. For whereas the *Jews* and others do wilfully ſhut their eyes againſt the light and evidence of truth, the guilt and miſery is their own, the Lord Chriſt having graciouſly provided, and tendered unto them means of better inſtruction. And 2. It is a miſtake, that the different Opinions and Sects that are amongſt Chriſtians themſelves do conſtitute different Religions. For as they all agree in the Worſhip of the *God of Iſrael* by *Jeſus Chriſt the Meſſiah*, which contains the ſumm of their Religion, ſo their profeſſion its ſelf is not to be meaſured by the Doctrines and Conceptions of ſome amongſt them, but by the Scripture which they all receive and acknowledge. This is the Religion of them all, and it is one and the ſame, amongſt all that receive Jeſus Chriſt for their Saviour. That there are ſuch pertinacious conteſts about mens different apprehenſions of the mind of God in the Word, that they labour to impoſe their private conceptons one upon another, is the fault of ſome men, which doth not prejudice the oneneſs of that Religion which is taught in the Goſpel. Upon all which it appears, that the Promiſes inſiſted on, have received a glorious and bleſſed accompliſhment.

§. 20. Thirdly, They inſiſt on the Promiſes which concern themſelves; and theſe of all others they moſt mind and urge againſt their Adverſaries. Nothing they ſay is more certain and evident in the Scripture, then that the *People of Iſrael* ſhall be brought into a bleſſed and proſperous condition by the *Meſſiah* at his coming, and in particular, that by him they ſhall be brought home into their own Land: And to this purpoſe, they plead, *Iſa.* 11. 13. *Chap.* 52. 54, 60, 61, 62, 63, 66. *Jer.* 30. *&* 31. *Ezek.* 36. 37, 38, 39, 40, 41, 42. whereunto ſundry other places of a like importance may be added. But now ſay they, inſtead hereof, that whole people is ſcattered over the face of the earth, under great miſery and oppreſſion for the moſt part, without the leaſt intereſt in the Country promiſed unto them. And from hence it is, that they moſt obſtinately conclude, that the *Meſſiah* is not yet come; for untill they are rich, wealthy, and powerful they will not believe that God is faithfull.

§. 21. *Anſw.* It would be too long a work, and not ſuitable unto our preſent deſign, to go over all the Promiſes in particular, which ſeem to have an aſpect this way, or wherein mention is made of *Abraham*, the *ſeed of Abraham*, *Jacob*, *Iſrael*, and the *people of Iſrael* and *Judah*. Beſides, the Expoſition of them may readily be ſought from many Learned Commentaries extant in all Languages on the Prophecies of the Old Teſtament. I ſhall therefore only give ſuch general Anſwers, as being applyed unto the ſeveral particular inſtances, will manifeſt the inſufficiency of the *Jews* Argument from Promiſes of this Nature. 1. Then in the conſideration of theſe Promiſes

miſes we muſt carefully diſtinguiſh, between thoſe who had their *full*, at leaſt *principal* accompliſhment in that return of the people from the *Captivity of Babylon*, and thoſe which have a direct reſpect unto the dayes of the *Meſſiah*. It is known that the Prophets do very uſually ſet out that merciſull deliverance, in *Metaphorical Expreſſions*, ſo to ſet off the greatneſs of the mercy its ſelf. But the preſent Jews who now look for the accompliſhing of all the moſt *ſtrained Allegories* in a literal ſenſe, ſuppoſing that the deliverance which their fore-fathers then obtained, becauſe of their enſuing trouble and poverty, did not anſwer what is ſpoken of it, do wreſt them all to the times of the *Meſſiah*, when they hope they ſhall receive them in full meaſure. For they reckon of all things according to their outward gain and profit, and not according to the manifeſtation of the Love and Glory of God therein. Theſe Promiſes then are in the firſt place to be ſet apart, as not concerned in our preſent buſineſs and difference. 2. We have manifeſted before, that there is mention of a double *Iſrael* in the Scripture; the *ſpiritual Iſrael*, that is, all the ſons of the faith of *Abraham* in all Ages and places throughout the world; and an *Iſrael* according to the fleſh, or the carnal poſterity of *Jacob*, which the preſent *Jews* are. This diſtinction we have elſewhere confirmed. Now many of the Promiſes pleaded, belong to *Iſrael* in the firſt ſenſe, that is, the Church and people of God, who by faith are admitted into the Covenant of *Abraham*, and ſo made inheritors of the Promiſes. And theſe alſo which are by far the greateſt number, are to be ſet aſide from our preſent conſideration of them. 3. It hath been proved, that oftentimes *ſpiritual things* are expreſſed *metaphorically* in the Prophets, by words which in their *literal* firſt ſenſe denote things outward and corporeal. This is ſufficiently evident from the inſtances formerly given, wherein ſuch things are ſpoken, as it is utterly impoſſible that they ſhould have a literal accompliſhment, and of the like ſort there are others innumerable. And thus moſt of the predictions that concern Peace and Proſperity, muſt neceſſarily intend *ſpiritual peace with God*, becauſe concerning the ſame ſeaſons, Wars, and Trials are in other places foretold. 4. Whatever is foretold and promiſed concerning the *Jews* themſelves, in the dayes of the *Meſſiah*, doubtleſs they have no ground nor colour of reaſon to expect the accompliſhment of it, until they *receive him*, own him, and ſubmit unto him, which to this day they have not done. When *Moſes* went forth to viſit them of old in their diſtreſs, and ſlew the *Ægyptian* that ſmote one of them, becauſe they refuſed him, and would not underſtand that it was he whom God would deliver them by, and endeavoured to *betray him* to death, their bondage was continued forty years longer, and yet at length by the ſame *Moſes* were they delivered: And although they have refuſed and rejected him who was promiſed to be their Saviour, and ſo continue to this day in their captivity ſpiritual and temporal, yet it is he, by whom in the time appointed, they ſhall be delivered from the one and the other. But this ſhall not be done untill they own and receive him; which when God ſhall give them hearts to do, they will quickly find the bleſſed ſucceſs thereof. For, 5. We grant that there are many Promiſes on record in the Scripture concerning their gathering together, their return to God by the Meſſiah, with great Peace and Glory that ſhall enſue thereupon. Set aſide their opinion concerning the perpetuity of the *Ceremonial Law*, and their return in the obſervation of it, unto their carnal Ordinances, built on a ſuppoſition that God is pleaſed with the *blood of Bulls and Goats for its own ſake*, and not for a ſignification of that which was infinitely more excellent and glorious; an apprehenſion which the whole world hath as it were by joint conſent long ago renounced; and caſt away the vain and fooliſh imaginations about their ſenſual pleaſures, *Behemoth*, the *Wine of Paradice*, and literal accompliſhment of profeſſed Allegories, which the wiſeſt among themſelves begin to be aſhamed of: and there is nothing in their own expectations, but we acknowledge that they ſhall be made partakers of it. Return they ſhall to their own Land, enjoy it for a quiet and everlaſting poſſeſſion, their Adverſaries being deſtroyed: filled they ſhall be alſo with the Light and Knowledge of the Will and Worſhip of God, ſo as to be a guide and bleſſing unto the reſidue of the Gentiles who ſeek after the Lord, and it may be, be entruſted with great Empire and Rule in the world. The moſt of theſe things are foretold concerning them, not only in their own Prophetical Writings, but alſo by the Divine Writers of ſundry Books of the New Teſtament. But all this we ſay

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muſt come to paſs, when the veil ſhall be taken from before their eyes, and they ſhall look on him *whom they have pierced*, and joyfully receive him whom they have ſinfully rejected for ſo many Generations. Untill this be done, they may wreſtle as they can with their own perplexities, and comfort themſelves as well as they are able in their miſeries, get money in their diſperſions by all unlawfull Arts and ways imaginable, and expoſe themſelves to the deluſions of Impoſtors, falſe Prophets and pretenders to be their Deliverers, which to their unſpeakable miſery and reproach they have now done ten times; deliverance, peace, tranquility, acceptance with God and man, they ſhall not obtain. Here lyes the *Criſis* of their condition. When they ſhall receive, acknowledge, and believe in that Meſſiah who came ſo long time ſince unto them, whom their Fathers wickedly ſlew, and hanged on a Tree, and whom themſelves have ſince no leſs wickedly rejected; and when by his Spirit and Grace they ſhall be turned from ungodlineſs, and have their eyes opened to ſee the Myſterie of the Grace, Wiſdom and Love of God in the blood of his Son, then ſhall they obtain mercy from the God of their fore-fathers, and returning again into their own Land, *Jeruſalem ſhall be inhabited again even in Jeruſalem.*

Exercitatio

Exercitatio XIX.

Ordinances and Inſtitutions of the Judaical Church reſpected and unfolded in the Epiſtle to the Hebrews. *Principal Heads of them mentioned therein. The call of* Abraham, Heb. 11. 8, 9, &c. *The foundation of the Church in his Poſterity. The name of* Abram; *ſignification of it. Changed into* Abraham; *its ſignification. The time of his Birth and Death. Whence called.* Ur *of the* Chaldees *where. And* Haran. *Extent of* Meſopotamia. Moſes *and* Stephen *reconciled.* Abraham *before his call infected with Idolatry. Time of his call. Inſtitution of Circumciſion. End and uſe of it. Time of the Iſraelites ſojourning in* Egypt, Gen. 11. 13. Exod. 12. 40, 41. Act. 7. 6. Gal. 3 17. *reconciled. The beginning and ending of the* 430 *years. The Fatal period of Changes in that Church. Inſtitution of the Paſſover. The time of its celebration. The month. Time of the day.* בין הערבים *between the Evenings, when. The occaſion and nature of this Ordinance. The matter of it. The manner of its obſervance. Sundry things ſuited to its firſt celebration, not afterward obſerved. The number required at the eating of the Lamb. By whom it was killed. Where. How dreſſed. Jews traditions rejected. The Feaſt of unleavened Bread. Its Rites. Exciſion to the neglect of what Ordinances annexed. Jews acknowledge the figurative nature of this Ordinance. Of Frontlets and Philacteries,* Exod. 23. 9. *Signes and memorials. The ſections of the Law written in the Frontlets. The Jews manner of making their Phylacteries: deceits therein. Their truſt in them: ſo proved by our Saviour. Of their Fringes, their appointment, making and uſe. Dedication of the firſt-born males to God. Price of the Redemption of Children: Cloſe of God's firſt diſpenſation towards that Church. The ſolemn* νομοθεσία. *Preparations for it. Remote. Occaſional temporary inſtitutions between the* Red-ſea *and* Sinai. *Of the waters of* Marah. *The giving of Manna. Derivation and ſignification of the name. Water brought out of the Rock. That Rock Chriſt. Immediate preparations for the receiving of the Law. The time that the people came to Sinai. The Day. The time of the day that the appearance of God's Glory began. The ſame time that Chriſt roſe from the dead. The place.* Sinai *the name of the mountain,* Horeb *of the Wilderneſs. Of the Monaſtery there.* Moſes *firſt Aſcent. The ground of it. The people prepared by the remembrance of Mercies and Promiſes. Of their waſhing their cloaths. Not a Baptiſm of ſtanding uſe. Bounds ſet unto the Mount. In what ſenſe it might be touched:* Heb. 12. 21. *How the Offendor was to be puniſhed.* לא תגע בן יד *opened. The ſtation and order of the people in receiving of the Law. The miniſtry of Angels in the preparations for God's glorious preſence. How the People met God, and God them. When* Moſes *uſed thoſe words,* I exceedingly fear and quake.

§. 1. THere are in the Epiſtle unto the *Hebrews*, either direct diſcourſes concerning, or occaſional mention is made of all, or at leaſt the moſt important things in the whole *Moſaical Oeconomy*, and ſtate of the Church and Worſhip of God therein under the Old Teſtament. Yea, there is nothing material from the call of *Abraham*, unto the utmoſt iſſue of God's diſpenſations towards his poſterity, that is omitted by him. And if we have not a previous acquaintance with theſe things, which he ſuppoſed in them to whom he wrote, much darkneſs and many miſtakes muſt needs attend us in the conſideration of what he treateth on, and the *ends* which he propoſeth unto himſelf. Now becauſe it will no way be expedient, every time the mention of them doth occur, or alluſion is made unto them, to inſiſt upon them as firſt inſtituted. I thought meet in the cloſe of theſe *Prolegomena*, to preſent the Reader with a brief *Scheme* and delineation of the whole *Moſaical Oeconomy*; as alſo of thoſe other previous concernments of the Church in the poſterity of *Abraham*, which by the Apoſtle in this *Epiſtle* we are called and directed unto. And they are theſe that follow.

1. The call and obedience of *Abraham*, *chap.* 11. *v.* 8, 9, 10, 11, 12, 13, 14, 15, 16, 17.

2. The inſtitution and obſervation of the *Paſſover*, *chap.* 11. *v.* 28.

3. The

3. The giving of the *Law*, *chap.* 1. *v.* 1. *chap.* 2. *v.* 1. *chap.* 12. *v.* 18, 19, 20, 21, 25, 26.

4. The ſanction of the Law in *Promiſes* and *Penalties*, *chap.* 2. *v.* 2, 21. *chap.* 3. *chap.* 4. *chap.* 10. *v.* 28.

5. The building of the *Tabernacle* in the Wilderneſs, and afterwards of the *Temple* in anſwer thereunto, *chap.* 3. *v.* 3, 4. *chap.* 9. *v.* 1, 2, 3, 4, 5. *chap.* 10. *v.* 19, 20, 21, 22. with its utenſils.

6. The Calling, Succeſſion and Office of the *High-prieſt*, *chap.* 7. *v.* 16, 17, 21, 23. *chap.* 8. *v.* 3, 4, 5.

7. The *Sacrifices* and Services of them both, *chap.* 8. *v.* 3, 5. *chap.* 9. *v.* 6, 7, 10, 12, 13. *chap.* 10. *v.* 1, 2, 3, 4, 5, 6, 11. *chap.* 13. *v.* 11, 12.

It is plain and evident, that under theſe heads all the principal concernments of the ancient Church, with the Worſhip and Rule of God therein are compriſed; and they are all of them *reflected* on, moſt of them *explained*, and applied unto Goſpel-ends by our Apoſtle. However I ſhall not in our preſent conſideration of them, engage in the expoſition of the particular places in the *Epiſtle* where they are treated on, which is to be done elſe-where; but only repreſent them, as they are expreſſed in their inſtitution and tranſaction in the *Old* Teſtament, ſo to make way unto a right conception of them, as they are mentioned and made uſe of in the *New*.

§. 2. Many of theſe things, I acknowledge, eſpecially thoſe concerning the *Temple*, its Fabrick, and its Worſhip, have been ſo largely diſcuſſed by others, as that I ſhould judge my endeavours, in a review of them, altogether needleſs, would the nature of our preſent deſign admit of its forbearance. For beſides what hath been formerly attempted, with excellent ſucceſs, with reference unto the Fabrick of Divine Worſhip, and the *Ceremonies* the reof from the Scripture. *Joſephus*, and the latter Jewiſh *Maſters*, by *Abubenſci*, *Arius Montanus*, *Villalpandus*, *Capellus*, *Kibera Conſtantine Emperour*, *Broughton*, *Ainſworth*, *Weemſe*, *Rivet*, and all learned Expoſitors on theſe parts of holy Writ, where theſe things are recorded, there are alſo ſome of late, who amongſt our ſelves have travelled with much diligence in this ſubject; Perſons worthily skilled in, and induſtriouſly improving their knowledge of all that learning which is needful unto the due and accurate handling of this ſubject, and that in diſcourſes. But as things are fallen out, conſidering the neceſſity of this diſcourſe unto my preſent deſign, and that moſt of the things in our propoſal from the *Epiſtle* above mentioned, are ſuch as fell not under the conſideration of thoſe *learned perſons*, nor are handled by them; and that I deſign not an exact examination of the particular concernments of all theſe things, with a diſcuſſion of the Reaſons and Arguments wherewith various apprehenſions of them are atteſted, but only to repreſent ſuch a *ſcheme* of them unto the Reader, as may enable him to judge aright of the references of the *Apoſtle* unto them, and of the uſe that he puts them unto, I ſhall proceed in my deſigned way.

§. 3. Firſt, then the call of *Abraham*, which was the foundation whereon all the following Adminiſtrations of God towards his Poſterity, and his whole Worſhip amongſt them, were built, is excellently and fully deſcribed by our *Apoſtle*, *chap.* 11. *v.* 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19. *By faith Abraham, when he was called, to go out into a place which he ſhould afterwards receive for an inheritance, obeyed, and he went out, not knowing whither he went,* (Gen. 11. v. 4.) *By faith he ſojourned in the land of promiſe, as in a ſtrange country, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe: for he looked for a city which hath foundations, whoſe builder and maker is God.* (Gen. 12. 13, 14.) *Through faith alſo Sarah her ſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed.* (Gen. 17. v. 19. chap. 21. v. 2.) *Therefore ſprang there even of one, and him as good as dead, as the ſtars of the ſky in multitude, and as the ſand which is by the ſea-ſhore innumerable.* (v. 13. v. 16. Gen. 15. v. 5.) *Theſe all died in faith, not having received the promiſes, but having ſeen them afar of, and were perſwaded of them, and embraced, and confeſſed that they were ſtrangers and pilgrims on the earth.* (Gen. 23. v. 4. chap. 47. 9. 1 Chron. 29. 15.) *For they that ſay ſuch things declare plainly that they ſeek a country; and truly if they had been mindful of that from whence they came out, they might have had opportunity to have returned.* (Gen. 24. v. 5, 6, 7.) *But now they deſire a better, that is, an heavenly; wherefore God is not aſhamed to be called their God, for he had prepared for them a city. By faith Abraham when he was tried offered up Iſaac, and* (or *even*) *he that received the promiſes, offered up his only begotten ſon, of whom it was ſaid, In Iſaac ſhall thy ſeed be called,* (ſo that he was his only begotten with reſpect unto the

the promiſe, Gen. 21. v. 12. chap. 22. v. 9.) *Accounting that God was able even to raiſe him up from the dead, from whence alſo he received him in a figure.*

The deſign of the Apoſtle in this diſcourſe is to ſet forth and commend the faith of *Abraham*, from the fruits and effects of it, in the whole courſe of his obedience; but he builds it upon, and reſolves it into his call; By faith *Abraham* being CALLED. Neither is it my preſent purpoſe to open particularly the diſcourſe of the Apoſtle, which muſt be referred to its proper place; only becauſe what we do now, is in a ſubſerviency unto the right underſtanding of this *Epiſtle*, I have laid down this account given us therein of the call of *Abraham*, and his faith and obedience, ſhewn as the reaſon of our inſiſting on it, and the foundation whereon what we do therein is built. Neither ſhall I now at large declare the nature of this *Call* of *Abraham*, with the ſeveral occurrencies that accompanied it; partly becauſe it is already touched upon in a former *Exercitation*, and partly becauſe I have elſe-where handled it more largely, and cleared it from the corrupt traditions and opinions of the Jews concerning it. But becauſe this was the root on which the *Judaical* Church did grow, the ſtock whereinto all *Moſaical Inſtitutions* of worſhip were inſerted and grafted, it is neceſſary that we give a brief *Hiſtorical* account concerning it.

Abraham; he was firſt called by his Parents אברם *Abram*; that is, *an High Father*; §. 4.
not without a ſignal preſaging providence of God. For as of old they gave *ſignificant names* unto their children, ſo therein they had reſpect unto their preſent condition, or ſome proſpect they had given them by the Spirit of God of things future, wherein they or theirs ſhould be concerned. So have we the reaſons given us of the names of *Cain*, *Gen.* 4. *v.* 5. of *Seth*, *v.* 28. of *Noah*, *chap.* 5. *v.* 29. of *Peleg*, *chap.* 10. *v.* 25. and of ſundry others. And if we may not ſuppoſe that the Parents of *Abraham* were directed to give him this name of an *High Father*, by the Spirit of Propheſie, yet conſidering its ſuitableneſs unto what God had deſigned him for, and its readineſs to yield unto that *Change* which God made afterwards in it, unto a great ſtrengthning of his faith and ſignificancy in a way of inſtruction unto future generations, we muſt grant that it was done by the deſigning holy wiſe Providence of God. For he was an *High Father* indeed, as being the Father of our *Lord Jeſus Chriſt* according to the fleſh. In proceſs of time, upon the ſolemn eſtabliſhment of the Covenant with him, God changed this name of אברם into אברהם *Gen.* 17. *v.* 5. *Neither ſhall thy name any more be called Abram, but thy name ſhall be Abraham.* And on the like account did God alſo change the names of ſome other perſons, or ſuperadded new names unto thoſe whereby they were called before, as of *Iſrael* unto *Jacob*, *Gen.* 33. *v.* 28. upon his *prevalency with God as a Prince*; *Jedidiah* unto *Solomon*, 2 *Sam.* 12. *v.* 25. *becauſe the Lord loved him.* And many doubtleſs had new names given unto them by themſelves or others, or ſome *letter* or *ſyllable* changed in their names, withall altering their ſignification, upon emergent occaſions. Hence have we ſo many in the Old Teſtament, whom we find in ſeveral places expreſſed by divers names, or varied in one place from another. Now this change in the name of *Abraham* was not, as the Jews fancy, to honour him with the addition of a letter out of the *Tetragrammaton*; but for the addition of a new *Prophetical* ſignificancy unto it; as God himſelf expreſly declares, *Thy name ſhall be* אברהם כי אב המון גוים נתתיך *Abraham, for a father of a multitude of nations have I made thee.* According as he ſaid before, *v.* 3. *Thou ſhalt be a father of a multitude of nations*, המון in his name denoting a multitude, that is, of Nations, God himſelf expounding his own intention and deſign. And herein is a ſolemn prefiguration of the implanting of Believers of all Nations, into the Covenant and Faith of *Abraham*; for this name he received upon the ſolemn eſtabliſhment of the Covenant with him, as the Apoſtle explains the place, *Rom.* 4. *v.* 11, 12, 13, 14, 15, 16, 17. All then that believe, are taken into the Covenant of *Abraham*. And as unto the priviledges of it, and inheritance to be obtained by it, they are no leſs his children and heirs, then thoſe who proceeded from his *loins* according to the fleſh, as hath been manifeſted in our *Exercitation* concerning the *Oneneſs of the Church*. And herein alſo God manifeſted what was his deſign in his Call, and ſeparation unto himſelf, even to make and conſtitute him, and his Poſterity, the means of bringing forth the promiſed ſeed, wherein all Nations were to be bleſſed.

Abraham being the tenth Generation from *Noah*, *excluſivè*, was the ſon of *Terah*, of §. 5.
whom it is ſaid, *Gen.* 11. 26. that *Terah lived ſeventy years, and begat Abram, Nahor and Haran:* not doubtleſs in the ſame year, but then the eldeſt of them was born, who ever he was. If *Abraham* was the eldeſt, as he is firſt expreſſed, he was born 292 years

after the *flood*, in the three hundred ninety ſecond year of the life of *Shem*, who outlived him thirty five years. And he was the ſixth from *Heber*, born in the two hundred twenty fifth year of his age, who continuing longeſt of all the *Poſtdiluvian Patriarchs*, outlived *Abraham* about ſixty four years. But there is a difficulty in this account. For if *Abraham* was born in the ſeventieth year of the age of *Terah*: *Terah* living in all two hundred and five years, *Abraham* at the death of *Terah* muſt needs be one hundred thirty five years of age. But the Scripture ſaith expreſly that at his departure out of *Haran*, upon the death of his Father, he was no more but ſeventy five years old. And if he was ſeventy five years old at the death of his Father who lived two hundred and five years, he muſt be born in the one hundred and thirtieth of his Fathers life, and not before; which carries on his birth and death ſixty years beyond the former account. So that he outlived *Shem* twenty five years, and dyed only four years before *Heber*. Although therefore he be mentioned before *Haran*, *Gen.* 11. 26. yet indeed *Haran* was the Eldeſt Son of *Terah*, and born before *Abraham* ſixty years. And it appears in the Story, that *Lot* and *Sarah* who were the Children of *Haran* (if *Sarah* was the *Iſcha* mentioned, as moſt ſuppoſe ſhe was, *Gen.* 11. 29.) were not much younger then *Abraham* himſelf. For when *Abraham* was an hundred years old, *Sarah* was ninety, *Gen.* 17. 17. and *Lot* may well be ſuppoſed to be Elder then ſhe; ſo that of Neceſſity *Haran* muſt be many years elder then *Abraham*, even no leſs then ſixty, as we have declared.

§. 6. His Nativity and Education was in *Ur* of the *Chaldees*, *Gen.* 11. 28, 31. This place is ſaid to be, on the *other ſide* of the flood, הנהר; or the *River*, *Joſh.* 24. 2. that is, from the Land of *Canaan* on the other ſide of the great River *Euphrates* eaſtward. It was ſo alſo of *Tygris*, on the Eaſt of *Aram Naharaim*, or *Meſopotamia*, properly ſo called; which is not inſiſted on, becauſe *Abraham* came over *Tygris* unto *Haran* with his Father *Terah*. *He came out*, ſaith *Stephen*, *from the Land of the* Chaldæans, *and dwelt in* Canaan, *Acts* 7. 4. he ſayes indeed, that before he came unto *Canaan*, he dwelt in *Meſopotamia*, *v.* 2. wherein *Haran* was alſo. For the name of *Meſopotamia* was given of old unto all the adjacent Regions, even unto the *Perſian* Sea. So doth *Pliny* evidently, *lib.* 6. *cap.* 26. *Meſopotamia tota Aſſyriorum fuit vicatim diſperſa, præter Babylona, & Ninum.* *All* Meſopotamia *belonged unto the* Aſſyrians, *and conſiſted of ſcattered Villages, unleſs it were* Babylonia *and the Countrey about* Nineveth. And again, *Reliqua pars Meſopotamiæ Aſſyriæq; Babylonia appellata eſt.* So that he equals *Meſopotamia*, with *Aſſyria*; which how great a Tract of thoſe Regions it comprehended, is manifeſt from *Ptolomy*, *Strabo* and others. *Eupolemus* in *Euſebius*, *præparat. Evang. l.* 9. placeth οὐρία, *Ura* in *Babylonia*: and there alſo *Pliny* mentioneth *Ura* upon the banks of *Euphrates*, *lib.* 5. *cap.* 24. *Fertur Euphrates uſque ad Uram.* But this ſeems not to be the *Ur* where *Abraham* dwelt. Nor was there any reaſon that in a deſign for *Canaan*, he ſhould remove from any part of *Babylonia* upon *Euphrates* unto *Charan*. It is more likely to be the place mentioned by *Ammianus lib.* 5. where he ſayes, that the *Romans* in ſix dayes came from *Corduena* in *Armenia*, *ad Ur nomine*, *Perſicum Caſtellum*; *unto* Ur *a Perſian Caſtle*. And this he placeth between *Niſibis* and *Tygris*, and was not far from the place, where it is probably ſuppoſed that the Ark reſted after the flood; the family of *Heber* keeping their firſt Seat, not accompanying, the בני האדם or *Sons of men*, *Gen.* 11. 2, 3, 4. thoſe wicked Apoſtates who went from the *Eaſt*, to find a place to fix the Seat of their Rebellion againſt God. *Broughton* contendeth, that *Ur* was in the Vale of the *Chaldæans*, that is in *Babylonia*, a very little way, or ſome few miles from *Charan*; averring, that *Stephen* cannot otherwiſe be defended, who affirms, that he was in *Meſopotamia* before he dwelt in *Charan*. But as this defence of *Stephen* is needleſs, ſeeing as we have manifeſted, he took *Meſopotamia* in a large ſenſe, as others did alſo, giving the ſame Extent unto it with *Aſſyria*, the denomination ariſing from the moſt eminent and fruitful of theſe Regions: So the removal of a little way, or a few miles, anſwereth not that deſcription which the Holy Ghoſt gives us of this journey, Gen. 11. 31. *And* Terah *took* Abraham *his Son, and* Lot *the Son of* Haran, *and they went forth with them from* Ur *of the Chaldees, to go into the Land of* Canaan, *and they came unto* Haran *and dwelt there*. Their deſign was to go unto *Canaan*: And as the *Ura* which was in *Babylonia* was ſcituated on this ſide of *Euphrates* as *Pliny* teſtifies: So that *Abraham* could not go from thence unto *Canaan* by *Haran*, but he muſt twice needleſly paſs with all his family over *Euphrates*, ſo the expreſſion of their journying to *Haran* will not ſuit unto any imaginary *Ur* within a few miles of it. Nor is it of any weight that it is called *Ur of the Chaldees*, whoſe proper

ſeat

ſeat was in *Babylonia*, and not extended much farther *Eaſtward*, ſeeing if the *Chaldees*, as is moſt probable, were called *Chaſdim*, as they are conſtantly, from כשד *Cheſed* the Son of *Nachor* the Brother of *Abraham*, there muſt of neceſſity be allowed an *Hyſtorical Prolepſis* in the words; and that is called *Ur of the Chaldees*, from whence the *Chaldees* were afterwards to have their Original, who in time poſſeſſed *Babylonia* and the parts adjacent.

§. 7. Whileſt *Abraham* lived with his Progenitors in *Ur*, there is no doubt but he was with them infected with much falſe Worſhip and Idolatry; For ſo *Joſhua* affirms expreſly, that they ſerved אלהים אחרים, *chap.* 24. 3. even thoſe, whoſe Worſhip God afterwards prohibited in the firſt Precept of the Law; לא יהיה לך אלהים אחרים, *there ſhall not be unto thee other Gods*; thoſe, or ſuch as thoſe, whom they ſerved beyond the flood. Other Gods are all falſe gods. The Jews imagination about the diſcovery made by *Abraham* of the true God, his renunciation of all Idolatry thereon, with the breaking of his Fathers Images, and his being caſt for that cauſe by *Nimrod* into the *fire*, all about the forty fourth year of his Age, I have conſidered and exploded elſewhere. And all theſe figments with that of *Harans* being conſumed by fire in the ſight of his Father, they wiredraw from the ſuppoſed ſignification of the name אור; which they would have to ſignifie *fire*, *Gen.* 11. 28. but as where it relates unto the *Chaldeans* (*Ur of the Chaldees*) it is apparently the name of a place, a Town, or Country, ſo it rather ſignifies a *Valley*, then fire. And thoſe words, *Iſa.* 24. *v.* 3. על כן באורים כבדו יהוה, which we tranſlate in the Text, *Wherefore glorifie ye the Lord in the fires*, may be better read as in the Margen, *in the Valleys*, which better anſwers unto the following words: *And the name of the Lord God of* Iſrael *in the Iſles of the Sea.* At what year of his age, he left *Ur* with his Father is not expreſſed. But it is apparent, that it was towards the latter end of the life of *Terah*; Even after the death of *Haran* his Eldeſt Son; and that *Nahor* and *Abraham* were married to *Milcha* and *Iſca* his daughters, and *Sara* had continued barren ſome remarkable ſpace of time, *Gen.* 11. 28, 29, 30, 31, 32.

§. 8. From *Ur* therefore, with his Father, and the reſt of their family, he removed to *Haran* with a deſign for *Canaan*, Gen. 11. 31. Where this *Haran* was ſcituated, we before declared. *Stephen* calls it χαῤῥαν, *charran*; and ſo do the *Latin* Writers:

Aſſyrias Latio maculavit ſanguine Charras;

ſayes *Lucan*, of the overthrow of *Craſſus*'s Army near that place. And it may be pronounced either way in the Original, from the ambiguous force of the Hebrew *Cheth*, which ſeems beſt expreſſed by *Charan*. How long he ſtayed here is uncertain, as was ſaid before. That it was not very long appears, from his marrying and the barrenneſs of *Sarah*, before he came thither. And yet, that they abode there ſome years is no leſs evident, from Chap. 12. *v.* 5. Abraham *took* Sarai *his Wife, and* Lot *his Brothers Son, and all their ſubſtance that they had gathered, and the ſouls or Servants that they had gotten in* Haran, *and they went forth to go into the Land of* Canaan. It is not the work of a few dayes or moneths that is here deſcribed. This *gathering of ſubſtance* and getting of ſouls, was a buſineſs of ſome years; of how many it is uncertain. What was the deſign of *Terah* in his attempt to go for the Land of *Canaan* is not abſolutely certain. The eſpecial *Call* of *Abraham* unto that Countrey could not be the bottom of it: for it is moſt probable, yea, indeed undeniable, that this he had not, untill after the death of *Terah*. It was therefore an act of theirs in anſwer to the Providence of God in a ſubſerviency unto that future call, that he might be in more readineſs to yield obedience unto it, then he could have been in the Land of *Ur*. Whether *Terah* did meerly ſeek a new habitation, in a Country leſs peopled then that of his Nativity, which doubtleſs then was the moſt populous part of the world, as being near the place where mankind firſt planted after the flood; or whether he might be inſtructed in the antient promiſe, that the poſterity of *Canaan* the Son of *Cham* who had then poſſeſſed the Country called after his name, ſhould be ſervants unto the *ſeed of Shem*, from whom he was a principal deſcendant, I know not. In anſwer to the call of *Abraham* it could not be; for he was called to *leave his Fathers Houſe*, *Chap.* 12. 1. and not to bring his Father with his houſhold with him, and that at the ſeventy fifth year of his age, when *Terah* was dead: But what ever was the occaſion of it, the Providence of God uſed in it in the ſerving of its deſigns towards *Abraham*. And here in *Haran*, If I may be allowed to conjecture,

it is probable, that God gave him light into the evil of thoſe Superſtitions wherein he was educated, revealed himſelf as the only true God, and ſo prepared him for his Call unto the tedious journeying, and long peregrination that enſued thereon.

§. 9. When his Father *Terah* was dead, and himſelf ſeventy five years old, *Chap.* 12. 14. God called him to himſelf, and entred into *Covenant* with him in the promiſe of the Land of *Canaan*, *v.* 7. And this Call of his, was the great foundation whereon God afterwards built the whole Structure of his Worſhip under the Old Teſtament. For herein he both appropriated the promiſe of the *Meſſiah* unto him, deſigning his perſon as the ſpring, from whom he ſhould proceed according to the fleſh, and ſet both him and his poſterity a-part, to be viſibly ſubſervient unto the great deſign of his Grace in the accompliſhment of the promiſe of a Deliverer made unto our firſt Parents. This we have elſewhere at large declared, and ſhewed how that after his *Call*, every thing was diſpoſed unto a ſignificancy of that which was for to *come*, and was ſuited for a continuance unto that ſeaſon, and no longer.

§. 10. When *Abraham was ninety and nine years old*, that is alſo he had been *twenty four years* in the Land of *Canaan*. The Lord confirms his Covenant with him and his ſeed, by the ſign and token of *Circumciſion*, *Gen.* 17. 8, 9, 10, 11, 12. which *Paul* calls, *the ſeal of the righteouſneſs of faith*, *Rom.* 4. 12. becauſe God thereby confirmed and aſſured unto him an intereſt in the promiſed ſeed, who is the *Lord our Righteouſneſs*, *Iſai.* 45. 24, 25. *Jerem* 23. 6. And becauſe he had accepted of the righteouſneſs and ſalvation which in, and by him, God had prepared for ſinners, in believing the promiſe, *Gen.* 15. 6. And herein did God manifeſt that he took his *ſeed* together with him into the Covenant, as thoſe, who no leſs then himſelf, were to be made partakers of the righteouſneſs exhibited therein, as alſo to be uſed for the chanel where the holy ſeed was to be carried on; untill the *Word* was to take it and *to be made fleſh*, *John* 1. 14. *Mar.* 1. 1. *Rom.* 9. 5. And by this Ordinance of *Circumciſion*, were his poſterity ſeparated from the reſt of the world, and united among themſelves. For however *Iſhmael*, and *Eſau* carried the outward ſign of *circumciſion* out of the pale and limits of the Church communicating it unto the Nations that ſprang of them unto this day, unto whoſe obſervance they alſo adhere, who being of another extract, have received the Law of *Mahomet*, who was of the offſpring of perſecuting *Iſhmael*, as the *Turks* and *Perſians*, with very many of the *Indians*; yet their obſervance of it, was never under the Law of God, nor accepted with him, but is rather accurſed by him. But as it was continued in the poſterity of *Abraham* according unto the promiſe, it was the fundamental uniting principle of the Church amongſt them, though diſperſed into innumerable particular families. For as there were as many Churches before, as there were families, *Eccleſiaſtical* and *Oeconomical* or paternal Rule, being the ſame, now the Covenant being one, and the *token* of the Covenant being one and the ſame, unto all the families that ſprang of *Abraham*, which in their ſeveral generations were as the ſands of the Sea ſhore, or as the Stars for multitude, were incorporated into *one body* among themſelves, and ſeparated from all the reſt of the world. Not that this Ordinance alone was ſufficient to conſtitute the whole Nation one *Eccleſiaſtical Body* or Church, which was done by the following Inſtitutions of Worſhip, but that the foundation thereof was firſt laid herein. Neither without ſome ſuch general *initiation* into union could it have been orderly accompliſhed. And as it was the *Glory* of the people of old whilſt they walked in the ſteps of the faith of *Abraham*: So it was the carnal boaſt of their degenerate poſterity. Hence have we ſo often mention of thoſe who were *uncircumciſed*, in the way of reproach and contempt; and when they renewed the adminiſtration of it among themſelves, upon their firſt entrance into the Land of *Canaan* after its commiſſion in the Wilderneſs, it is ſaid, that *they rolled away the reproach of Ægypt*, Joſh. 5. 9. becauſe they were now no more as the *Ægyptians*, *uncircumciſed*. And it was their glory, both becauſe God made it the token of his receiving them to be his peculiar people out of all the Nations of the Earth, as alſo becauſe it was the pledge of their obedience unto God, which is the glory of any perſon or people. But their poſterity being *carnal*, and degenerating from the faith and obedience of *Abraham*, having quite loſt the Grace betokened by it, which as *Moſes* often declares unto them, was the *circumciſion of their hearts to hear and obey the voice of God*, did yet, and do yet, to this day, boaſt of it as a ſign of their *ſeparation* unto God from other people: not conſidering that theſe things were *mutual*, anſwe-

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ring one another, and that this *latter* is nothing, where the *former* is not alſo attended unto.

§. 11. And theſe are the chief heads that are looked upon by our *Apoſtle* in the Call of *Abraham*, which alſo we have been more brief in the explication of, becauſe its conſideration hath elſewhere occurred unto us. Now from this Call of *Abraham* unto the deliverance of the Children of *Iſrael* out of *Ægypt*, was as *Moſes* aſſures us, four hundred and thirty years, *Exod.* 12. 40, 41. and ſo ſaith our Apoſtle, *Gal.* 3. 17. But becauſe the Lord tells *Abraham*, that his poſterity ſhould be afflicted in a ſtrange Land four hundred years, *Gen.* 11. 13. which words are repeated by *Stephen* in his Sermon to the *Jews*, *Acts* 7. 6. the reaſon of this different account may be briefly enquired after. Here is a double limitation of time, 1. of four hundred and thirty years by *Moſes*, and *Paul.* 2. Of four hundred years, by God himſelf unto *Abraham*, repeated by *Stephen*: The words of *Moſes* are recorded, Exod. 12. 40. 41. *Now the ſojournings of the Children of* Iſrael, *in* Ægypt, *were four hundred and thirty years; and it came to paſs, at the end of four hundred and thirty years, even on the ſelf ſame day, it came to paſs, that all the Hoſts of the Lord went out of the Land of Ægypt.* It is evident that there is an ambiguity in the words of *Moſes*, for if מושב the *ſojourning*, or dwelling in the beginning of the Verſe do relate unto וישבו במצרים, *dwelt in Ægypt*, it can deſign no longer ſpace of time then they dwelt there after the deſcent of *Jacob*, which by an evident computation of the times, containeth but half the ſpace limited, of four hundred and thirty years. If it refer only to the *children of Iſrael*, then it takes in all the ſojournings and peregrinations of that People *who* dwelt in *Ægypt*, from the firſt day of their being the people of God. Now this ambiguity is perfectly removed by our Apoſtle, *Gal.* 3. 16, 17. *Now to Abraham and his ſeed were the promiſes made, and the Covenant that was confirmed before of God in Chriſt, the Law which was four hundred and thirty years after cannot diſannul.* The giving of the Law, was, as we ſhall ſee, immediately upon their coming out of *Egypt*; and ſaith he, the 430 years are to be reckoned from the *Call of Abraham*, when God firſt entred into Covenant with him; *Gen.* 12. 2, 3. From thence unto the departure out of *Egypt*, and the giving of the Law that enſued, are 430 years. It is evident then, that by the *ſojourning* and peregrination of the children of *Iſrael*, not their meer aboad in *Egypt*, which after their going down, *Gen.* 46. was only 215 years, or thereabouts; but the whole courſe of that *People*, after they were in *Abraham* called from their own Country and a certain Habitation therein, until their leaving of *Egypt*, in order unto their taking poſſeſſion of the land of *Canaan* as a perpetual inheritance (that is commenſurate unto the duration of the eſpecial Covenant made with them) is intended. It remains then that we conſider the other ſpace of time aſſigned by God in Viſion unto *Abraham*, for the affliction of his ſeed under perſecution, namely, *four hundred years*, *Gen.* 11. 13. Now herein, either the round number of 400 is put for 430, or 30 years are to be abated out of the latter number, for ſome ſpecial cauſe and reaſon. The former ſeems not probable, becauſe *Moſes* doth ſo *emphatically* note that it was in the *four hundred and thirtieth year, that very ſame day, or night*, and therefore 30 *years* muſt be taken of, either from the beginning or end of the latter number. To detract it from the *end* there is no reaſon; nor will *Moſes* his exact obſervation of that period allow us ſo to do. It muſt therefore be from the beginning. Now this prediction of God unto *Abraham*, about the affliction or perſecution of his ſeed for 400 years, was given him before the birth of *Iſaac*, who being of his ſeed according to the promiſe, was to have his ſhare in this affliction; yea, it was to begin with him. He was born, as was proved, 25 years after the promiſe; ſo that the 30 years to be taken off from the 430 fall out in the *fifth year* of his life; which was the time when the perſecution began in the mocking of *Iſhmael*, *Gen.* 21. 9. which the *Apoſtle* expreſly calleth perſecution, and that upon the account of *Iſaac*'s being the heir of the promiſe: *Gal.* 4. 29. There began the 400 years of their affliction, which ended with the 430 of their peregrination.

§. 12. In the faith of *Abraham*, manifeſted in his obedience to the *Call* of God, reſting on the Promiſe of the bleſſing by Chriſt, and in the obſervation of this Ordinance of *Circumciſion*, whereby they were ſeparated unto God, and united among themſelves, did this People continue, without the addition of any new Ordinance of Worſhip for the ſupportment of their Faith, or enlargement of their Light, or outward profeſſion of their ſeperation unto God to the expiration of 430 years; and this period of time proved afterwards fatal unto them, not exactly and abſolutely, but in ſome kind of proportion. For from hence unto the building of the Temple by *Solomon* was 480 years.

years. The duration of that Temple was 415 years. Of the latter, built in the room thereof, ſomewhat above 500. Some peculiar ſpace being given them beyond their former trials, before their utter deſtruction.

§. 13. At the expiration of the period of time diſcourſed on, our Apoſtle tells us, *Heb.* 11. 28. that *By faith Moſes kept the Paſſover, and the ſprinkling of blood, leſt he that deſtroyed the firſt-born, ſhould touch them.* This was the ſecond Ordinance of common uſe to the Church, and appropriated unto them, which God inſtituted amongſt them. The ſtory of its Inſtitution, and manner of its celebration are at large inſiſted on, *Exod.* 12.

§. 14. The time of its Inſtitution, and Annual celebration, is exactly noted in the Scripture. It was the night before the departure of the children of *Iſrael* out of *Egypt*, which is thence called הלילה שמרים *Exod.* 12. 42. *a night of obſervances*, unto the Lord, that is, wherein his Inſtitutions of this Ordinance were to be obſerved with great care and diligence. And this night fell in directly upon the expiration of the 430 years before limited, *verſe* 40, 41. For the time of the year, it was in the month אביב *Abib*, as the *Hebrews* call the month of the *Spring*, which in thoſe Eaſtern parts gave *blades* unto the corn, and other fruits of the earth, *Exod.* 13. 4. 23. 15. 34. 18. *Deut.* 16. 1. which afterwards by a *Chaldee* name was called *Niſan*, *Nehem.* 2. 1. *Eſth.* 3. 7. and it anſwered partly to our *March*, partly to *April*, beginning before or at the *Vernal Equinox*, according to the diſtance of any year from the *Emboliſmical* year. And from hence this month was appointed to be ראש חדשים the *head*, chief or principal of the *months*, *Exod.* 12. 2. and ſo conſequently the beginning of the year unto them; for before this, their year began and ended in *September*, upon the gathering in of the fruits of the earth, *Exod.* 23, 16. being the time, as moſt of the preſent *Jews* ſuppoſe, wherein the world was created. Neither yet was this change abſolute unto all ends and purpoſes, but only as to Eccleſiaſtical Obſervances, and Feaſts, that depended on their diſtance from this of the *Paſſover*. For their *Civil Year*, as to Contracts, Debts and Liberties, continued ſtill to begin in *September*, with their *Jubilees*, *Levit.* 25. 8, 9, 10. And from that beginning of the year, moſt probably, are the months to be reckoned that are mentioned in the continuance and ending of the floud, *Gen.* 7. 11. See *Joſeph. liber.* 1. *chap.* 4.

§. 15. For the time of the day wherein the Lamb was to be ſlain, it is deſigned to be בין הערבים *between the two evenings* of the 14 day, of the firſt month. Some of the Jews, as *Kimchi*, make theſe *two evenings* to be, the firſt declining of the Sun, which began the evening or afternoon, and the ſetting of the Sun which cloſeth it, anſwering the antient diviſion of the day, into morning and evening; ſo that it might be done by this rule, in any time of the afternoon, though it always followed the evening Sacrifice, at the 9*th* hour, or 3 of the clock. Others, as *Aben-Ezra*, make the *firſt evening* to be the ſetting of the Sun, the other the departure of all light. And the *Jews* have a diſtinction of the day, wherein they call this ſpace of it בין הערבים between the *two evenings*, בין השמשות *between the two Suns*. So they expreſs themſelves in *Talmud. Hieroſ. Berach. cap.* 1. כל זמן שפני מזרח מאדימין זהו יום הכסיפו זהו בין השמשות : השחירו נעשה העלוין רומה לתחתון זהו לילה *All the ſpace of time wherein the face of the Eaſt is red, is called day; when it begins to wax pale, it is called between the Suns;* (the ſame with between the evenings) *and when it waxeth black, the upper* Firmament *being like the lower, it is night.*

§. 16. The occaſion of the inſtitution of this Ordinance, is ſo fully and plainly declared in *Exodus* and *Deuteronomy*, that we ſhall not need to enlarge upon it. In brief, God being about to accompliſh his great work of delivering the people out of *Egypt*, he thought meet to conjoyn together his greateſt mercy towards them, and his greateſt plague upon their enemies. To this end he gives command unto the deſtroying Angel, to paſs through the Land, and to ſlay all the firſt-born therein, from his who ſate upon the Throne, unto the meaneſt perſon belonging unto the body of that Nation. And although he might have preſerved the *Iſraelites* from this deſtruction by the leaſt intimation of his will unto the Inſtruments uſed therein, yet having reſpect unto the furtherance of their faith and obedience, as alſo deſigning their inſtruction in the way and means of their eternal ſalvation, he choſe to do it by this Ordinance of the Paſſover. The form of this ſervice is given us *Exod.* 12. 27. it is called פסח *Peſach*: and the reaſon of it is ſubjoyned; for the Lord פסח *Paſach* paſſed over the houſes of *Iſrael*. פסח is to paſs on by *leaping*, making as it were a halt in any place, and then leaping over that which is next. Whence he that goes halting is called פסח *Piſſeach*; one that as it were *leaps* on, from one leg unto the other. Some of the Antients call it *Phaſe*;

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Cheth being only not pronounced. The *Greeks* retain the name, but corrupt it into Πάχα, and are followed by the *Latines*, who call it *Paſcha*. Hence after the Apoſtle had applied this Feaſt and Sacrifice unto the *Lord Chriſt*, 1 *Cor.* 5. 7. and Chriſtians began to celebrate the commemoration of the Paſſion and Suffering of Chriſt, at the time of the year when that was obſerved, many both of the *Greeks* and *Latins* began to think, that the word was derived from Πάχω, *Patior*, to ſuffer, as both *Auguſtin*, and *Gregory Nazianzen*, *Serm. de Paſch.* do declare, who both of them refute that imagination. The general nature of it was זבח a *Sacrifice*, v. 22. and חג a *Feaſt*, v. 14. A Sacrifice from the *ſlaying* and offering of the Lamb, which was done afterwards for the people by the *Levites*; and a Feaſt from the joy and remiſſion of labour wherewith the annexed Solemnities were to be obſerved. The matter of it was שה *Seh*, v. 3. that is, a *young Lamb* or *Kid*; a male without blemiſh, for either might be uſed in this ſervice, v. 5. The manner of the ſervice was, 1. In the *Preparation*, the Lamb or Kid was to be taken into cuſtody on the *tenth day* of the month, and kept therein four days, *v. 6.* which, as the *Jews* ſay, was partly that they might diſcern perfectly whether it had any *blemiſh* or no; partly that they might by the ſight of the *Lamb* be minded of their duty, and the mercy of their deliverance. Indeed it was, that it might prefigure the *impriſonment* of the *Lamb of God*, *Iſa.* 53. 7, 8. who took away the ſins of the world. This preparation, the Jews ſay, was temporary, and obſerved only at the firſt Inſtitution of the Ordinance in *Egypt*, and that partly left in their haſte they ſhould not otherwiſe have been able to prepare their Lambs. So alſo was the *ſprinkling of the bloud* on the poſts of the doors of their dwelling houſes, *v.* 7. with *Hyſop*, which could not be afterwards obſerved, when by God's Inſtitution the whole Congregation were to celebrate it in *one place*; and it had reſpect unto their preſent deliverance from the deſtroying Angel, *v.* 12, and 13. In like manner was their eating it, with their *loins girt*, their *ſhooes on their feet*, and their *ſtaves in their hands*, v. 11. that they might be in a readineſs for their immediate departure, which was not afterwards obſerved by our *Lord Jeſus Chriſt*, nor any of the Church. For theſe ſigns ceaſed with the preſent occaſions of them. 2. This Lamb was to be provided for *each houſhold*, v. 3, 4. which was the third diſtribution of that people, the firſt being into *Tribes*, and the ſecond into *Families*, from the twelve Patriarchs and their immediate Sons, *Joſh.* 7. 16, 17, 18. But becauſe their was an allowance to make their company proportionable unto their proviſion of a Lamb, joyning or ſeparating houſholds, *v.* 4. they ate it afterwards in *Societies* or *Fraternities*; as our Saviour had *twelve* with him at the eating of it. And the Jews require ten at leaſt in Society unto this celebration. Whence the *Targum* expreſly on this place, *Exod.* 12. 4. *If the men of the houſe be fewer then the number of ten*; for this was a ſacred number with them. They Circumciſe not, Marry not, Divorce not, unleſs *ten* be preſent. Thence is their ſaying *in Pirke Aboth*, *where ten ſit and learn the Law*, *the divine preſence reſteth on them*, as *Pſal.* 82. 1. 3. The Lamb being provided was to be *killed*, and it was directed that the whole Aſſembly of the Congregation of *Iſrael* ſhould *kill* it, *v.* 6. that is, every one for himſelf and family. But after the giving of the Law, and the erection of a *Prieſthood* in the Church, this work, as it was a Sacrifice, was left unto the *Prieſts*, 2 *Chron.* 35. 1, 2, 3, 4, 5. 4. The *place* where it was to be killed, was at firſt in their ſeveral houſes, or where-ever the Aſſembly of the people was; but this afterwards was forbidden, and the Sacrifice of the *Paſſover* confined expreſly to the place where the *Tabernacle* and Temple were to be, and not elſe-where, *Deut.* 16. 6, 7. 5. The preparation of the whole Lamb for eating, was by *roaſting* it, *v.* 8, 9. and that was done with *bread unleavened*, and *bitterneſs*, or bitter herbs, *v.* 9. and it was *all* to be eaten that night. What remained until the morning was to be *burned* in the fire, as a thing dedicate, and not to be polluted. The Jews have many Traditions about the manner of eating and drinking at this Supper, of the *Cups* they drank and bleſſed, of the Cakes they brake, of their Waſhings, and the like, which as they have all of them been diſcuſſed by others at large, ſo I ſhall not labour about them, as being ſatisfied that they are moſt, if not all of them, inventions of the *Rabbins* ſince the deſtruction of the ſecond Temple, and many of them taken up from what they obſerved to be in uſe among Chriſtians, or were led into by ſuch as from the profeſſion of Chriſtianity *apoſtatized* unto them, which were no ſmall multitude.

Unto this obſervation of the Paſſover, was adjoyned the Feaſt of *Unleavened Bread*, which was to begin the next day after the eating of the Lamb, that is, on the 15 day of the firſt month. For whereas the *Paſchal Lamb* was to be eaten with unleavened Bread, §. 17.

bread on the fourteenth, it was a peculiar Ceremony of that Ordinance, and belonged not unto the enſuing feaſt, *v.* 15, 16. And in this feaſt, there are conſiderable: 1. The total excluſion of all *Leaven* out of their houſes. 2. The time of its continuance, which was ſeven dayes. 3. The double extraordinary *Sabbath* wherewith it was begun and ended; for on the *firſt day*, and laſt day of the ſeven, there was to be a ſolemn and holy Convocation unto the Lord, to be obſerved in a ceſſation from all labour, and in holy duties; and here alſo it were loſt labour to reckon up the *Cautions*, Rules and Inſtructions which the *Jewiſh Doctors* give about the nature, kinds and ſorts of *Leaven*, of the ſearch that was to be made for it, and the like, moſt of them being vain imaginations of ſuperſtitious minds ignorant of the Truth of God.

§. 18. This *Sacrifice* of the *Paſſover* with its attendant Feaſt of *Unleavened Bread*, to be annually obſerved on the fourteenth day of the moneth *Abib*, unto the end of the twenty ſecond, was the ſecond ſolemn Ordinance of that people, as the People and Church of God. And the *Jews* obſerve, that no other poſitive Ordinances, but only *Circumciſion* and the *Paſſeover* had that ſanction of the כרת, *Exciſion*, or Extermination annexed unto them. Concerning Circumciſion, the words are plain, Gen. 17. 14. *The uncircumciſed Man-Child whoſe fleſh of his foreskin ſhall not be circumciſed,* ונכרתה נפש הוא, *that ſoul ſhall be cut off from his People, he hath broken my Covenant.* And with reference to the Paſſeover, *Exod.* 12. 15. *Whoſoever eateth leavened bread from the firſt day untill the ſeventh day, that ſoul ſhall be cut off from Iſrael.* Whereas they obſerve, as *Aben Ezra* upon this place, that it is annexed to above twenty *negative Precepts*; intimating that there is a greater provocation and ſin in doing any thing in the Worſhip of God againſt his Commandment, then in omitting what he had commanded, though both of them be evil. The Obſervation I acknowledge in general is true, but the Application of it to the *Paſſeover* is not ſo. For although we ſhould ſuppoſe that the words of *Exod.* 12. 15. do relate unto the *Paſſeover* alſo, although they ſeem to reſpect only the *ſeven dayes* of the feaſt of Unleavened Bread, yet they do not require the obſervation of the *Paſſeover* it ſelf under that penalty; but upon a ſuppoſition of the obſervation of the *Paſſeover*, they were to eat the Lamb with unleavened Bread, which was a *negative Precept*, namely, that they ſhould have *no leaven in their bread*, and ſo was juſtly attended in its tranſgreſſion with this cutting off. And this cutting off, the Jews generally interpret when it is ſpoken indefinitely, without a preſcription of the *manner* how it ſhould be done, or by whom, to reſpect יד השמים, *the hand of Heaven*, or the vindictive Juſtice of God, which in due time will find out the Tranſgreſſor. But we know that God long bare with them in the omiſſion of this Ordinance of the Paſſeover its ſelf.

§. 19. What are the obſervations of the late Jews in the imitation of their fore-Fathers obſervance of this Ordinance of God, the Reader may ſee in *Buxtorfs Synagoga Judaica*, and in part in the Annotations of *Ainſworth*; and they need not here be repeated. This only I ſhall obſerve, that all of them in their Expoſitions of this *Inſtitution*, do make the Application of its ſeveral parts unto other acts of God in dealing with them. Such as indeed the Text of *Moſes* plainly leads them to. And this perfectly overthrows their pretenſions, as to their other Ceremonies and Sacrifices; namely, that they were inſtituted for their own ſakes, and not as ſigns of things to come; the *figurative* nature of this their greateſt Ordinance being manifeſt, and acknowledged by themſelves.

§. 20. On occaſion of this great ſolemn Ordinance, there was given unto the People two additional Inſtitutions; the firſt concerning the *Writing* of the Law on their foreheads and Hands, the other of the *Dedication* unto God of all that opened the *Matrix*: The firſt of theſe, is preſcribed, Chap. 13. 9. *And it ſhall be for a ſign upon thine hand, and as a memorial between thine eyes, that the Lords Law may be in thy mouth*: ver. 16. *and it ſhall be for a token upon thine hand, and as frontlets between thine eyes.* Whereunto may be added Deut. 6. 6, 7, 8, 9. *And theſe words which I command thee this day, ſhall be in thine heart, and thou ſhalt teach them diligently unto thy Children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up; and thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes, and thou ſhalt write them upon the poſts of thine houſe, and on thy gates.* In the obſervation of ſundry things, ſuppoſed to relate unto theſe precepts, conſiſteth the principal part of the Superſtition of the preſent Jews. For they have mixed the obſervation of this duty whatever be intended by it, with many fooliſh and noiſome imaginations

imaginations. It doth not indeed appear to me, that any more is intended by theſe Expreſſions, a *ſign* upon thy hand, and a *memorial* or frontlet between thine eyes, but a continual Remembrance, and careful practice of the Inſtitution it ſelf, and their calling to mind thereby the mercy and goodneſs of God in their deliverance; which they were to celebrate when they came unto a ſettlement in their own Land, by writing ſome paſſages of the Law upon the doors and poſts of their houſes. But they are otherwiſe minded. That which is preſcribed unto them is called *v.* 8. אות, a *ſign*, as it was to be on their hand; and זכרון, a *memorial*, as between their eyes; both which are very capable of our interpretation, but *v.* 16. they are called טוטפת as alſo *Deut.* 6. 8. From which word, which they know not what it ſignifies, they draw out all the myſteries of their preſent obſervances. The *Chaldee* renders it תפילין *Thephilin*; which word ſeems to be taken from the Hebrew תפילה *prayer* or prayers, and to be ſo called, from the *prayers* that they uſed in the Conſecration and Wearing of thoſe *frontlets*. But becauſe they are rendered in the Greek φυλακτήρια *Phylacteria*, ſome would derive it from חפל, to *conjoyn*, *keep*, and *bind*, which hath ſome alluſion at leaſt to the ſenſe of the *Greek Word*. And this Origination and denotation of the word the Learned *Fuller* contends for: *Miſcelan.* l. 5. *c.* 7. The manner of their preſent obſervation hereof to this purpoſe is; they write *four Sections* of the Law on parchment. And why *four?* that they gather from the ſignification of the word טוטפת, *Totaphoth*, *Tot.* ſaith *Rabbi Solomon* in *Pontus by the Caſpian Sea ſomewhere ſignifies two, and* Poth *ſignifies two in Ægypt*; both which make four undoubtedly. Or as they ſay in the *Talmud*, Tat *in* Caſphe *ſignifies two, and* Pat *in Africa*. So that four Sections, muſt be written. *Scaliger* ſuppoſeth the word to be *Ægyptian*, which is not unlikely; but that it ſhould ſignifie an *Amulet*, or a Charm, as *Petitus* ſuppoſeth, is not ſo probable. For that ſuch *amulets* were in uſe among the Heathen, with inſcriptions either ridiculous or *obſcene*, which God would not have his People to make uſe of, and therefore appoints them other things, and inſcriptions in their ſtead, which is the only reaſon produced for that Opinion, doth indeed overthrow it. For it is abundantly evident, that God in his Laws, doth directly on all occaſions command the contrary to what ever was in practice of this ſort among the Nations. So that *Maimonides* well obſerves, that the Reaſon of many of their Inſtitutions cannot be underſtood, without a due conſideration of the *Superſtition* of the neighbouring Nations.

Theſe *four* Sections muſt be theſe that follow. The firſt is, Deut. 6. 4, 5, 6, 7, 8, 9. *Hear O* Iſrael, *the Lord our God is one Lord, and thou ſhalt love the Lord thy God, with all thine heart, and with all thy ſoul, and with all thy mind, and theſe words which I command thee this day, ſhall be in thy heart; and ſo onwards as before.* The ſecond is, Exod. 13. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. *And the Lord ſpake unto* Moſes *ſaying, ſanctifie unto me all the firſt born, whatſoever openeth the Womb among the Children of* Iſrael *both of Man and of Beaſt, it is mine: And* Moſes *ſaid unto the people, remember this day in which ye came out from* Egypt, *out of the houſe of bondage; for by ſtrength of hand the Lord brought ye out from this place: there ſhall no leavened bread be eaten, this day came ye out in the moneth* Abib: *and it ſhall be when the Lord ſhall bring thee into the Land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebuſites, which he ſware unto thy Fathers to give thee; a Land flowing with Milk and Honey, that thou ſhalt keep this ſervice in this moneth; ſeven dayes ſhalt thou eat unleavened bread, and in the ſeventh day ſhall be a Feaſt unto the Lord, unleavened bread ſhall be eaten ſeven dayes, and there ſhall be no leavened bread with thee; neither ſhall there be leaven ſeen with thee in all thy quarters; and thou ſhalt ſhew thy Son in that day ſaying, this is done becauſe of that which the Lord did unto me, when I came forth out of* Egypt; *and it ſhall be for a ſign unto thee, upon thine hand, and for a memorial between thine eyes, that the Lords Law may be in thy mouth; for with a ſtrong hand hath the Lord brought thee out of* Egypt, *thou ſhalt therefore keep this Ordinance in its ſeaſon, from year to year.* The third is from the tenth verſe of that Chapter unto the end of the ſeventeenth: *And it ſhall be, when the Lord, ſhall bring thee into the Land of the Canaanites, as he ſware unto thee unto thy Fathers, and ſhall give it thee, thou ſhalt ſet apart unto the Lord, all that openeth the Matrix, and every firſtling that cometh of a beaſt which thou haſt, the Male ſhall be the Lords, and every firſtling of an Aſs, thou ſhalt redeem with a Lamb, and if thou wilt not redeem it, then thou ſhalt break his neck, and all the firſt born of Man amongſt thy Children ſhalt thou redeem; and it ſhall be when thy Son aſketh thee in time to come ſaying, what is this, that thou ſhalt ſay unto him, by ſtrength of hand the Lord brought us out from* Egypt, *from the houſe of bondage. And it came*

to paſs, when Pharaoh would hardly let us go, that the Lord ſlew all the firſt born in the Land of Egypt, both the firſt born of Man, and the firſt born of beaſt, therefore I ſacrifice to the Lord all that openeth the Matrix being Males, but all the firſt born of my Children I redeem; and it ſhall be for a token upon thine hand, and as frontlets between thine eyes; for by ſtrength of hand the Lord brought us forth from out of Egypt. The laſt is Deut. 11. from 13. to 21. *And it ſhall come to paſs, if you ſhall hearken diligently unto my commandments, which I command you this day, to love the Lord your God and to ſerve him with all your heart, and with all your ſoul, that I will give you the rain of your Land in his due ſeaſon, the firſt rain and the latter rain, that thou mayeſt gather in thy corn, and thy wine, and thy oyle, and I will ſend graſs in thy fields for thy cattel, that thou mayeſt eat and be full, take heed to your ſelves that your heart be not deceived, and ye turn aſide and ſerve other Gods, and worſhip them, and then the Lords wrath be kindled againſt you, and he ſhut up the Heaven that there be no rain, and that the Land yield not her fruit, and leſt ye periſh quickly from the good Land which the Lord giveth you; therefore ſhall you lay up theſe my words in your hearts, and in your ſoul, and bind them for a ſign upon your hand, and that they may be as frontlets between your eyes, and you ſhall teach them your Children ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lyeſt down, and when thou riſeſt up, and thou ſhalt write them upon the door poſts of thine houſe, and upon thy gates, that your dayes may be multiplyed, and the dayes of your Children in the Land which the Lord ſwore unto your Fathers to give them as the dayes of Heaven upon the Earth.*

§. 21. Becauſe in all theſe places there is mention made of theſe *frontlets* or *memorials*, therefore do they take them out for this uſe. And theſe are to be written on *parchment* made of the skin of a *clean beaſt*, on the ſide next the fleſh, prepared with a pronuntiation of a *form of words* both in the killing of the beaſt, and in the delivery of the *skin* unto the Dreſſer, and to the Writer: When they are written, they are wrapt up in ſmall *rolls*, and ſo worn upon their foreheads, and *left* arms, being ſo rolled and made up, that none of the writing might be ſeen. And great art is required in the making of theſe *Tephilin* which few amongſt them attain unto. Hence *Fagius* tells us a ſtory, of a *Maſter* amongſt them in his dayes, who ſold many thouſands of theſe *Phylacteries* unto his Country-men, which had nothing in them but *Cards*, which ſerved their turns well enough. Their Maſters alſo are curious in deſcribing what *part* of the head they muſt be applyed unto, namely, the fore-part from ear to ear; and the hand muſt be the *left* hand, whereby yet they will have the *arm* above the *elbow* to be underſtood; and when they muſt be worn, namely by *day*, not by *night*, on the *Week dayes*, not on the *Sabbath*, and the like worthy ſpeculations. The benefit alſo they receive hereby, is incredible, for by them are they *defended from evil*, as ſome by the ſign of the Croſs, others by the firſt words of the Goſpel of *John* worn about them; They are ſanctified in the Law, and in a word, the *Targum* on the *Canticles*, Chap. 8. v. 3. tells us, that *God choſe them above all people, becauſe they wore the Phylacteries.* So juſt cauſe had our Lord Jeſus Chriſt to reprove their hypocriſie, ſuperſtition and ſelf-juſtification in the uſe, abuſe, and boaſting of theſe things, *Mat.* 23. 5. *All their works they do for to be ſeen of Men, they make broad their Phylacteries, and enlarge the borders of their garments.* This about the *borders of their garments*, was an after Inſtitution, yet becauſe of its anſwerableneſs unto this, we may add it in this place. To this purpoſe, God gives his command; Num. 15. 38, 39, 40. *Speak unto the Children of* Iſrael, *and bid them that they make them fringes, in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a Ribband of blew, and it ſhall be unto you as a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them, and that you ſeek not after your own heart, and your own eyes, after which ye uſe to go a whoring, that you may remember and do all my commandments, and be holy unto your God*; which Law is repeated again, Deut. 22. 12. *Thou ſhalt make thee fringes upon the four quarters of thy Veſtures wherewith thou covereſt thy ſelf.* Theſe ציצית, *locks*, or *fringes* made of thread faſtened unto the *wings* or skirts of their garments with a Ribband תכלת, of a blew colour (which how to make at preſent the Jews confeſs they know not, but ſuppoſe it was made with the blood of a Fiſh called *Chalazon* mixt with Vermilion) had vertue and efficacy from the inſtitution of God, who alone is able to bleſs and ſanctifie things in themſelves indifferent unto Sacred Uſe, to the keeping of their hearts in a due reverence unto himſelf, and their eyes from wandering after falſe Worſhip and Superſtition; which being now removed

and

and taken away, the things themſelves are among the preſent *Jews* turned into the greateſt ſuperſtition imaginable. Their principal vanities about theſe things having been repreſented by others out of *Maimonides* his Treatiſe on that ſubject, need not here be repeated.

§. 22. The laſt appointment of God occaſioned by the mercy ſolemnly remembred in the *Paſſover*, was the *dedication* of all the firſt-born *Males* unto himſelf. The Law of this dedication is recorded, *Exod.* 13. 12, 13. and the manner of its performance is farther added, *Numb.* 18, 15, 16, 17. *Every thing that openeth the matrix, in all fleſh which they bring unto the Lord, whether it be of men or beaſt, ſhall be thine; nevertheleſs the firſt-born of man ſhalt thou ſurely redeem, and the firſt firſtling of unclean beaſts ſhalt thou redeem; and thoſe that are to be redeemed from a month old ſhalt thou redeem, according to thine eſtimation, for the mony of five ſhekels, after the ſhekel of the Sanctuary, which is twenty Gerahs. But the firſtling of a Cow, or the firſtling of a Sheep, or the firſtling of a Goat, thou ſhalt not redeem, they are holy, thou ſhalt ſprinkle their bloud upon the Altar, and ſhalt burn their fat for an offering made by fire, for a ſweet ſavour unto the Lord.* The whole dedication of the firſt-born Males is, diſtributed into three parts, 1. *Children*, who were to be redeemed with *five ſhekels*, twenty *Gerahs* to one ſhekel, that is about *twelve ſhillings* of our mony. 2. *Clean beaſts*, ſuch as were appointed to be offered in ſacrifice on other occaſions, as the Kine, the Sheep and the Goats. Theſe were to be offered unto God, in a Sacrifice of burnt-offering without redemption or commutation, after they had been kept a month with the dam. 3. *Unclean beaſts*, whereof an inſtance is given in the *Aſs*, which were either to be redeemed with mony by an agreement with the Prieſt, or to have their necks broke at the choice of the owner. And all of this to call to remembrance the mercy of God in ſparing them, and theirs, when the firſt-born of man and beaſt, clean and unclean in *Egypt*, were deſtroyed. For hence a peculiar right of eſpecial preſervation aroſe unto God towards all their *firſt-born*, and this alſo not without a proſpect towards the Redemption of the Church of the *firſt-born* by Jeſus Chriſt. *Heb.* 12. 23.

§. 23. And this gave a period to the firſt diſpenſation of God towards the Church in the poſterity of *Abraham*, for the ſpace of 430 years. With the proviſion and furniture of theſe Ordinances of Worſhip, they left *Egypt*, and paſſing through the *Red-ſea*, came into the Wilderneſs of *Sinai*, where they received the *Law*, and were made perfect in the beauty of Typical holineſs and worſhip.

§. 24. Unto theſe Ordinances ſucceeded the Solemn νομοθεσία, or giving of the Law on *Mount Sinai*, with the Precepts and Sanctions thereof, mentioned in ſeveral places by our Apoſtle, as *chap.* 2. 2. *For if the word ſpoken by Angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward.* Chap. 10. 28. *He that deſpiſed Moſes Law died without mercy under two or three witneſſes.* Chap. 12. 18, 19, 20, 21. *For ye are not come unto the Mount that might be touched, and that burned with fire; nor unto blackneſs and darkneſs, and tempeſt, and the ſound of a trumpet, and the voice of words, which they that heard intreated that the word ſhould not be ſpoken to them any more; for they could not endure that which was commanded; and if ſo much as a beaſt touched the mountain, it ſhall be ſtoned or thruſt through with a dart. And ſo terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake.* ver. 25. *They eſcaped not who refuſed him that ſpake on earth.* And in other places.

§. 25. Three things muſt be explained in reference unto this great and ſolemn foundation of that *Judaical Church ſtate*, which our Apoſtle treateth about in this whole Epiſtle. Firſt, The *Preparations* for it. Secondly, The *Manner* of the giving of it. Thirdly, The *Law* it ſelf. For the preparations for it, they are either more *remote*, or immediately preceding it. The former were thoſe temporary, occaſional, inſtructive Ordinances which God gave them at their entrance into the Wilderneſs, before they came to receive the Law on *Sinai*.

The firſt mentioned of this nature is *Exod.* 15. 23, 24, 25, 26. *And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah. And the people murmured againſt Moſes, ſaying, What ſhall we drink? And he cried unto the Lord, and the Lord ſhewed him a tree, which when he had caſt into the waters, the waters were made ſweet. There he made a Statute and an Ordinance, and there he proved them, and ſaid, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes, I will put none of thoſe diſeaſes upon thee, which I have brought upon the Egyptians, for I am the Lord that healeth thee.* The whole

courſe of God's proceeding with his people, whereof we have here the firſt pledge in the Wilderneſs, was by a conſtant ſeries of temporal providential Streights, ſinful Murmurings, and Typical Mercies.

The waters being *bitter*, that they could not drink of them, God ſhewed to *Moſes* a Tree; that is, ſay ſome of the Jewiſh Doctors, he ſhewed him the *virtue* of a Tree to cure and make wholeſome bitter waters. And they ſay it was a Tree, whoſe flowers and fruit were *bitter*; for no other reaſon, but becauſe *Eliſha* afterwards cured *ſalt waters* by caſting into them a cruiſe of ſalt. The *Targum* of *Jonathan*, and that of *Jeruſalem* ſay, God ſhewed him אולן מריר ואדרפני the bitter tree *Ardiphne*, which is nothing but Δάφνη, *Daphne*, the *Lawrel*. And on this Tree the Author of that fabulous Paraphraſe would have the glorious name of God to be written, according to the incantations in uſe amongſt them in his days; but that which is deſigned in the whole, is, that God preparing them for the bitter conſuming Law that was to be given them, and diſcovering unto them their diſability to drink of the waters of it for their refreſhment, gave them an intimation of the cure of that curſe and bitterneſs by him, who bare our ſins in his body upon the Tree, 1 *Pet.* 2. 24. who is the end of the Law for righteouſneſs unto them that do believe.

§. 26. Their *ſecond Preparation* for the receiving of the Law, was the giving of *Manna* unto them from Heaven. Being come into the Wilderneſs of *Sin*, between *Elim* and *Sinai*, called ſo from a City in *Egypt* that it extended unto, in the midſt of the ſecond month after their departure from *Egypt*, the ſtores they brought with them from thence being ſpent and exhauſted, the whole Congregation murmured for food. As ſtill their wants and murmurings lay at the bottom, and were the occaſion of thoſe reliefs, whereby the ſpiritual mercies of the Church by Chriſt were typed out. In this condition God ſends them *Manna*, *Exod.* 16. 14, 15. *In the morning the dew lay round about the hoſt. And when the dew that lay was gone up, behold, upon the face of the wilderneſs there lay a ſmall round thing, as ſmall as the hoar froſt of the ground. And when the children of Iſrael ſaw it, they ſaid one to another, It is Manna; for they wiſt not what it was. And Moſes ſaid unto them, This is the bread which the Lord hath given you to eat*, ver. 31. *And the houſe of Iſrael called the name thereof Manna, and it was like Coriander ſeed, white, and the taſte of it like wafers made with hony.*

When the children of *Iſrael* ſaw it, they ſaid, מן הוא *Man hu*: and *ver.* 31. the children of *Iſrael* called the name of it מן *Man*. The reaſon of this name is very uncertain. The calling of it *Manna* in the New Teſtament, gives countenance to the derivation of the word from מנה *Manah*, to prepare and diſtribute. For what ſome have thought, that it ſhould be an abbreviation of מתנה a *guiſt*, and ſpoken by them in their precipitate haſte, is deſtitute of all probability. If it be from מנה *Manah*, it ſignifies a *prepared meat*, or *portion*. So upon the ſight of it, they ſaid one to another, Here is a *portion* prepared. But the truth is, the following words, wherein there is a reaſon given why they ſaid upon the ſight of it מן הוא *Man hu*, inclines ſtrongly to another ſignification, כי לא ידעו מה הוא *For they knew not*, Ma hu, *what it was*. They ſaid one to another, *Man hu*, becauſe they knew not *Ma hu*, that is, what it was. So that *Man hu* is as much as, *What is it?* and ſo the words are rendred by the *LXX*, τί ἐστι τοῦτο, *What is this?* and by the vulgar Latine, *Quid eſt hoc?* But this difficulty remains, that מן *Man*, is not in the *Hebrew tongue* an *interrogative* of the thing, no nor yet of the perſon, nor doth ſignifie *what*. *Aben-Ezra* ſays it is an *Arabick* word. *Chiſkuni*, an *Egyptian*; and it is evidently an interrogative of the *Perſon* in the *Chaldee*, and ſometimes of the thing, as *Judg.* 13. 14. מן שמך *What is thy name?* Yea, it ſeems to be uſed towards this ſenſe in the Hebrew, Pſalm, 61. 8. חסד ואמת מן ינצרהו where though moſt take מן *Man*, to be the Imperative in *Pihel* from מנה *Manah*, which no where elſe occurs, yet the *LXX* took it to be an Interrogation from the *Chaldee*, rendring the words τὶς ἐξερεύνησει, *Who ſhall find out?* Being therefore the language of the common people in their admiration of a thing new unto them that is expreſſed, it is no wonder that they made uſe of a word that had obtained amongſt them from ſome of the Nations with whom they had been converſant, differing little in ſound from that of their own of the ſame ſignification, and afterwards admitted into common uſe amongſt them. From this occaſional interrogation, did the food provided for them take its name of *Man*, called in the New Teſtament *Manna*; ſuch occaſional impoſition of names to perſons and things being at all times frequent and uſual: as in the Chapter fore-going the place was called *Marah*, from the bitterneſs of the water, that they cried out of, upon their firſt taſting it. And in the next *Maſſah* and *Meribah*,

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from their temptations and provocations. That which alone we have to obſerve concerning this diſpenſation of God towards them, is, that they had this eminent renewed pledge of the Bread of Life, the food of their ſouls, the Lord Chriſt, given unto them, before they were entruſted with the Law, which by making their only glory, and betaking themſelves unto, without the healing *Tree* and heavenly *Manna*, is become their ſnare and ruine. See *Joh.* 6. 31, 32, 48, 49, 51. *Rev.* 2. 17.

§. 27. A third ſignal preparation for the Law on the like occaſion, and to the ſame purpoſe with the former, is repeated, *Exod.* 17, 1, 2, 3, 4, 5, 6, 7. *And all the Congregation of the children of Iſrael journeyed from the wilderneſs of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim; and there was no water for the people to drink. Wherefore the people did chide with Moſes, and ſaid, Give us water that we may drink. And Moſes ſaid unto them, Why chide ye with me? wherefore do ye tempt the Lord? And the people thirſted there for water; and the people murmured againſt Moſes, and ſaid, Wherefore is this that thou haſt brought us up out of Egypt to kill us with thirſt? And Moſes cried unto the Lord, ſaying, What ſhall I do unto this people? they be almoſt ready to ſtone me. And the Lord ſaid unto Moſes, Go on before the people, and take with thee of the Elders of Iſrael, and thy Rod wherewith thou ſmoteſt the River take in thine hand, and go, behold I will ſtand before thee there upon the Rock in Horeb; and thou ſhalt ſmite the Rock, and there ſhall come water out of it that they may drink. And Moſes did ſo in the ſight of the Elders of Iſrael. And he called the name of the place Maſſah and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the Lord, ſaying, Is the Lord amongſt us or not?* Marching up farther into the Wilderneſs, and coming to *Rephidim*, their fourth ſtation from the *Red-ſea*, meeting with no waters to their ſatisfaction, they fell into an high murmuring againſt the Lord, and mutiny againſt *Moſes* their Leader. And this iniquity, the *Jewiſh* Doctors ſuppoſe, aggravated, becauſe they were in no abſolute neceſſity of water, the dew which fell from the *Manna* running in ſome ſtreams. Hereon God leads *Moſes* to the Rock of *Horeb*, where himſelf appeared in the cloud, which he had prepared for the place of giving the Law, commanding him to take his *Rod* in his hand to ſmite the Rock, whereon waters flowed out for the relief of this ſinful murmuring people. And the holy Ghoſt hath put ſundry remarks upon this diſpenſation of God towards them.

Firſt, Upon the ſin of the people, whence he gave a double name to the place where they ſinned, for a memorial to all generations; he called it *Maſſah* and *Meribah*; which words our Apoſtle renders by Πειρασμὸς and Παραπικρασμὸς, *chap.* 3. 9. *Temptation*, and *provoking Contention*. And it is often mentioned again both on the part of the people, either to reproach and burthen them with their ſin, as *Deut.* 9. 22. *And at Maſſah ye provoked the Lord to wrath*; or to warn them of the like miſcarriage, *chap.* 6. 16. *You ſhall not tempt the Lord your God, as you tempted him in Maſſah*; as alſo *Pſal.* 95. 8. And on the part of *Moſes*, as to the ſignal trial that God had there of his faith and obedience, in that great difficulty which he conflicted withall; as alſo of thoſe of the *Tribe* of *Levi*, who in a preparation unto their enſuing dedication unto God, clave unto him in his ſtraits. *Deut.* 33. 8. *And of Levi he ſaid, Let thy Thummim and thy Urim be with thy holy one, whom thou didſt prove at Maſſah, and with whom thou didſt ſtrive at the waters of Meribah.*

The mercy likewiſe that enſued in giving them water from the Rock, is moſt frequently celebrated, *Deut.* 8. 15. *Pſal.* 78. 15, 16. *Pſal.* 105. 41. *Neh.* 9. 15. Now all this was done, to bring them to attend and enquire diligently into the kernel, the pearl of this mercy, whoſe outward ſhell was ſo undeſervedly free, and ſo deſervedly pretious. For in this Rock of *Horeb* lay hid a *ſpiritual Rock*, as our Apoſtle tells us, 1 *Cor.* 10. 4. even Chriſt the Son of God, who being ſmitten with the Rod of *Moſes*, or the ſtroke and curſe of the Law, adminiſtred by him, gave out waters of life freely unto all that thirſt and come unto him.

§. 28. Thus did God prepare this people for the receiving of the *Law*, by a triple intimation of Him, who is the *Redeemer* from the Law, and by whom alone the Law that was to be given, could be made uſeful and profitable unto them. And all theſe intimations were ſtill given them on their great and ſignal provocations, to declare, that neither did their *Goodneſs* deſerve them, nor could their *ſins* hinder the progreſs of the counſel of God's will, and the work of his grace. Hereby alſo did God revive unto them the grace of the promiſe, which being given, as our Apoſtle obſerves, four hundred and thirty years before the giving of the Law, could not be diſanull'd or impeach'd thereby.

And theſe I call the *remote preparations* of the people for the receiving of the Law, conſiſting

consisting in three Revelations of the Grace of God in Christ, happening and granted unto them, in the *three moneths* space, which they spent between the Red Sea and their coming unto the Wilderness of *Sinai*, or to the Mountain where they received the Law.

§. 29. The *immediate preparations* for giving of the Law are all of them expressed, *Exod.* 19. and these we shall briefly pass through, the most of them being insisted on, or referred unto by our Apostle in the places before mentioned.

First, The time of the Peoples coming unto the place where they were to receive the Law is related, *v.* 1. it was בחדש השלישי, *novilunio tertio*, in the third moneh after their coming up out of *Egypt*: That is, on the first day of the moneth, the moneth *Sivan*, on the day of the New Moon. And therefore it is added, ביום הזה *on the same day*; on which *Aben Ezra* observes, *Moses* went up first into the Mountain to receive the commands of God, and returning on *that day* to the people, he went up again on the *third day*, that is the third day of the moneth to give in their answer unto the Lord, *v.* 11. 16. And this fell out, if not on the day, yet about the time of *Pentecost* whereon afterwards the Holy Ghost descended on the Apostles enabling them to preach the Gospel, and therein our deliverance from the curse of the Law given at that time.

§. 30. For the special *time of the day* when God began to give out the appearances of his glory, it is said, *v.* 16. בהיות הבקר, *whilest it was yet morning*. And *Jarchi* observes that all *Moses*'s ascents into the Mountain were בהשכמה, *early in the morning*, which he proves from Chap. 34. 4. *And* Moses *rose up early in the morning, and went up unto Mount Sinai*. And בקר *Boker* properly signifies the *first appearance of the morning*, the light that must be enquired and *sought* after before the rising of the Sun. So *David Psalm* 130. 6. compares the earnest expectation of his soul for mercy, unto the diligent watching of men for the *morning*, that is, the first appearance of light. And this was the season wherein our blessed Saviour rose from the grave, and from under the *curse of the Law*, bringing with him the tidings of peace with God, and deliverance. He rose between the first dawning of light, and the rising of the Sun, *Matth.* 28. 1. *Mark* 16. 2. unto that latitude of time doth the Scripture assign it, and the first evidence of it. For whereas *John* sayes, that *Mary Magdalen* came *to the Sepulchre very early whilest it was yet dark*, Chap. 20. 1. *Matthew*, *when it began to dawn towards day*, Chap. 28. 1. *Mark* very early in the morning at the *rising of the Sun*, Chap. 16. 2. who compriseth the utmost abode of the women at the Sepulchre, *Luke* expresses it indefinitely ὄρθρου βαθέως, *profundo mane*, that is, בבקר *in the first appearance*, and dawning of light, at which time the preparation for the promulgation of the Law began.

§. 31. The place they came unto, is called the Wilderness of *Sinai*, *v.* 2. and so was the Mountain also it self whereon the *glorious Majesty* of God appeared, *v.* 20. it was also called *Horeb*, Exod. 3. 1. *He came to the Mountain of God even to Horeb*, where they were to serve God, *v.* 12. and it was on this account afterwards called *Horeb the Mount of God*, 1 Kings 19. 8. And the whole Wilderness was termed the Wilderness of *Horeb*, Deut. 1. It is therefore generally supposed, that they were several names of the same places; the Mountain and Wilderness wherein it was, being both called *Sinai* and *Horeb*. And they were both occasional names, taken from the nature of the place, סיני *Sinai* from סנה *Seneb*, a *Bush*, such as the Angel appeared unto *Moses* in *Exod.* 3. 2. such whereof a multitude were in that place. And *Horeb* from its drought and barrenness which is the signification of the word. But the opinion of *Moses Gerundensis* is far more probable, that *Horeb* was the name of the Wilderness, and *Sinai* of the Mountain. That *Sinai* was the name of the Hill is expressly affirmed, Chap. 19. 18, 20. *And Mount* Sinai *was altogether on a smoak, because the Lord descended upon it in fire; and the Lord came down upon Mount* Sinai *on the top of the Mount*. So *Psalm* 68. 17. And whereas mention is made of the Wilderness of *Sinai*, it is no more but the Wilderness wherein Mount *Sinai* was. And for those places before referred to, where *Horeb* seems to be called the *Mount of God*, the words in them all, will bear to be read, to the *Mount of God in* Horeb; *Strabo* calls this very Mount σινᾶν, *lib.* 16. And *Justin* of *Moses*, *Montem Sinan occupat*: The people therefore abode in *Horeb*, at the foot of the Mountain, or about it, and the Law was promulgated on the top of *Sinai* in the most desart solitude of that Wilderness. And in this place hath the superstition of some Christians in latter Ages built a *Monastery* for the Celebration of their devotion by an order of Monks, whose *Archimandrite* was not many years since in *England*. But

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as the place materially conſidered, is as evident an object of Gods diſpleaſure againſt the lower part of the Creation, upon the account of ſin, as almoſt any place in the world, a waſt and howling Wilderneſs, a place left to ſolitude and barrenneſs, ſo in its alluſion or relation to the Worſhip of God, it is caſt by our Apoſtle under *bondage*, and placed in an oppoſition to the *Worſhip* and Church State of the Goſpel, *Gal.* 4. 24, 25.

§. 32. Being come unto this place, it is ſaid, *Moſes went up unto the Mount unto God.* It doth not appear that he had any new immediate expreſs command ſo to do: probably he both came to that place, and ſo ſoon as he came thither, went up into the Mountain, in obedience to the command, and faith in the promiſe of God which he received upon his firſt call, *Exod.* 3. 12. wherein it was given him for a token and pledge of their deliverance, that thereon they ſhould worſhip God, or receive the Law in that Mountain; which is alſo the judgement of *Aben Ezra* upon the place. And it is not unlikely, but that God at that time fixed the cloud which went before them, as the token of his preſence, on the top of *Sinai*, as a new direction unto *Moſes* for his going up thither.

§. 33. Being aſcended, God calls unto him, (the word of the Lord ſaith *Jonathan*) and teacheth him to prepare the People for the receiving of the Law, *v.* 4, 5. Two things he propoſeth to their conſideration; Firſt The benefits that they had already been made partakers of hinted out unto them by the mighty and wonderful works of his power. And Secondly, *New Priviledges* to be granted unto them. In the firſt, he minds them that he had *born them on Eagles wings.* This *Jarchi* interprets of their ſudden gathering out of all the *Coaſts of Goſhen* unto *Rameſis* to go away together the ſame night, *Chap.* 12. 37. But although it may be allowed, that they had in that wonderfull collection of themſelves, ſome eſpecial *Aſſiſtance* of Providence, beſides the preparation which they had been making for ſundry dayes before, yet this expreſſion, evidently extends it ſelf unto the whole diſpenſation of God towards them, from the firſt of their deliverance unto that day. Generally they all of them explain this *Allegorical* expreſſion from the manner how the *Eagles*, as they ſay, carry their young, which is on their *backs* or wings becauſe they fear nothing above them, as ſoaring over all, whereas other *Fowls* carry their young between their feet, as fearing other Birds of Prey above them: But there is no need to wring the expreſſion, to force out of it ſuch uncertain niceties. There is no more intended, but that God carried them ſpeedily and ſafely as an *Eagle* is born by its wings in her courſe.

To this Remembrance of former mercies, God adds Secondly, A *treble* Promiſe: Firſt, That they ſhould be סגולה. *Segullah*, a word that hath none to declare it by. We render it here, and elſewhere, a *peculiar Treaſure*, Eccleſ. 2. 8. it is rendered by our Apoſtle, *Titus* 2. 14. λαὸς περιούσιος, a *peculiar people*: and by another λαὸς εἰς περιποίησιν, 1 *Pet.* 2. 9. which we tranſlate in like manner. Secondly, That they ſhould be ממלכת כהנים, a *Kingdom of Prieſts*, that is, שרים, of *Princes*, ſaith *Jarchi*, as *David's* Sons who were Princes, are ſaid to be כהנים. And it is not denyed, but that the word is ſometimes ſo uſed. But whereas here it intendeth the ſpecial ſeparation and dedication of the people unto God after the manner of Prieſts, thence the alluſion is taken, the dignity of *Princes* being included in that of a *Kingdom*. And this *Peter* renders βασίλειον ἱεράτευμα; *a Kingly Prieſthood.* And in the tranſlation of this priviledge over unto Believers under the Goſpel, it is ſaid, that by Chriſt they are made *Kings and Prieſts unto God*, Rev. 1. 6. it is added, that they ſhould be an *Holy Nation*, as expreſly, 1 *Pet.* 2. 9.

§. 34. That which God on the other hand requires of them, is, that they *keep his Covenant*, *v.* 5. Now this Covenant of God with them, had a double expreſſion. Firſt, In the giving of it unto *Abraham*, and its confirmation by the ſign of Circumciſion. But this is not that which is here eſpecially intended: for it was the *Adminiſtration* of the Covenant wherein the whole People became the *peculiar Treaſure* and inheritance of God upon a new account which is reſpected. Now this Covenant was not yet made, nor was it ratified untill the dedication of the *Altar* in the ſprinkling of it with the blood of the Covenant, as *Aben Ezra* well obſerves, and our Apoſtle manifeſts at large, *Chap.* 9. 19, 20, 21. Wherefore the People taking upon themſelves the performance of it, and all the Statutes and Laws thereof, of which yet they knew not what they were, did give up themſelves unto the *Soveraignty* and Wiſdom of God, which is the indiſpenſible duty of all that will enter into Covenant with him.

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§. 35. For the farther preparation of the people, God appoints that they ſhould be *ſanctified and waſh their cloaths*, *v.* 10. which was done accordingly, *v.* 14. The firſt contained their *moral*, the latter their *Ceremonial* ſignificative preparation for converſe with God. The former conſiſted in the due diſpoſal of their minds unto that *godly fear*, and holy Reverence that becomes poor worms of the Earth, unto whom that glorious God makes ſuch approaches as he did unto them. The latter denoted that purity and holineſs which was required in their inward man. From this latter *temporary*, *occaſional* inſtitution, ſuch as they had many granted to them whileſt they were in the Wilderneſs before the giving of the Law, the *Rabbins* have framed a *Baptiſm* for thoſe that enter into their *Synagogue*; a fancy too greedily embraced by ſome Chriſtian Writers, who would have the holy Ordinance of the Churches Baptiſm, to be derived from thence. But this *waſhing of their cloaths*, not of their bodies, was temporary, never repeated, neither is there any thing of any ſuch *Baptiſm* or *waſhing* required in any *Proſelytes* either *Men* or *Women* where the Laws of their admiſſion are ſtrictly ſet down. Nor are there the leaſt footſteps of any ſuch uſage amongſt the Jews, untill after the dayes of *John Baptiſt*, in imitation of whom it was firſt taken up by ſome *Anti-miſſionical Rabbins*.

§. 36. The next thing which *Moſes* did by the command of God after he returned from the Mount, was to ſet *bounds* unto it, and the people, that none of them might preſs to go up, untill the *Trumpet* had done its long and laſt ſounding, a ſign of the departure of the preſence of God, v. 12, 13. *And thou ſhalt ſet bounds unto the People, round about, ſaying, take heed to your ſelves, that you go not up into the Mount, or touch the border of it: whoſoever toucheth the Mount ſhall be ſurely put to death: there ſhall not an hand touch it, but he ſhall ſurely be ſtoned, or ſhot through, whether it be beaſt or Man it ſhall not live, when the Trumpet ſoundeth long, they ſhall come up to the Mount.* The Law, the Sanction, and the duration of the obedience required, are here repreſented. The Law expreſſeth an evil prohibited both in it ſelf, and in the end of it. The evil it ſelf was, *going up into, or ſo much as touching* by any means the Mountain, or the border of it. The *End* wherefore this was prohibited was, that they might not *gaze*, v. 21. *Charge the People leſt they break through unto the Lord to gaze.* The Sanction is death, enjoyned from the hand of Men in theſe *Verſes*, and threatned from the hand of Heaven, *v.* 21, 24. The continuance of the obſervance was untill the Trumpet ſounded long, or had done ſounding, the ſign of the departure of Gods ſpecial preſence which made the place *holy* only during its continuance.

§. 37. For the *Law*, it is ſaid expreſly, that the *Mount was not to be touched*: It might not be touched by Man or Beaſt. Yet our Apoſtle treating concerning it, calls it the *Mount that might be touched*, Heb. 12. 21. For although *de jure* whilſt that temporary command continued in force, it might *not be touched*, which ſeemed to render it glorious; yet ſaith the Apoſtle, it was but a *carnal thing*, that might *de facto* be touched by Man or Beaſt, had they not been ſeverely prohibited; and ſo is no way to be compared with that *Heavenly Mount Sion* which we are called unto in the Worſhip of God under the Goſpel.

§. 38. The contexture of the words in our Tranſlation ſeems to have ſome difficulty; *Whoſoever toucheth the Mount*, v. 12, 13. *there ſhall not an hand touch it.* לא תגע בו יד it ſhould ſeem that by *it* בו the *Mount* it ſelf is intended, and that the Law is reinforced in a particular caution, that ſo much as *an hand* ſhould not touch the Mount. But it is far more probable that by, *it*, touch it, the Perſon, Man or Beaſt that touched the Mountain is intended. And the words declare the manner how the offender ſhould be deſtroyed; being made *Anathema* devoted, accurſed by his preſumptuous ſin, no man was to *touch him*, or to lay *hand* on him, to *deliver* him, leſt he alſo contracted of his guilt. And this ſenſe the enſuing words with the ſeries of them evinceth. סקול יסקל או ירה ירה אם בהמה אם איש לא יחיה, that is, no hand ſhall touch it, either to ſave it, or to puniſh it, *but ſtoning it ſhall be ſtoned, or thruſting through it ſhall be thruſt through; whether Man or Beaſt, it ſhall not live.* Let none think by laying hand on it to deliver it: whence *Aquila* renders ירה ירה by ροιζήσει, He ſhall be ſlain or deſtroyed *cum impetu, & horrore*, with force and terror, all being to *caſt ſtones* at him, or to *ſhoot* him through with arrows, or thruſt him through with darts. So *Aben Ezra*, לא יכנס אדם לחפשו רק יסקלוהו הרואי מסקום מעמדם ואם רחוק יורוהו בחצים. *The meaning is, Men ſhall not gather about him to take him, but thoſe that ſee him, ſhall ſtone him from the place of their Station. And if he be afar off they ſhall ſhoot him through with arrows.*

Touching

Touching the Mountain, or the border, limit, or bound ſet unto it by Gods appointment, was the ſin forbidden. And the end of it as was ſaid, was that they ſhould not break through לראות, *to ſee*, *to gaze* ſay we, properly; to look with curioſity on the appearances of Gods glory, for which cauſe he ſmote the men of *Bethſhemeſh* upon their looking into the Ark, 1 *Sam.* 6. God intending by this prohibition, to beget in the People an awe and reverence of his holy Majeſty as the Great Law-giver, and by the terror thereof to bring them and their poſterity into that bondage frame of Spirit, that ſervile awe that was to abide upon them, untill ſuch time as he came, who was to give liberty and boldneſs to his Church, by diſpencing unto Believers the Spirit of Adoption, enabling them to cry *Abba Father*, and to enter with boldneſs into the *Holy Place*, even to the Throne of Grace. §. 47.

In caſe the puniſhment appointed were neglected by the people, God threatens to ſee the execution of it himſelf, v. 21. *Leſt they break through unto the Lord to gaze, and many of them periſh.* v. 24. *And let not the Prieſts and the People break through to come up unto the Lord, leſt he break forth upon them.* For to make them watchfull in their duty, he lets them know, that their miſcarriage in this matter, devolving the puniſhment of the Tranſgreſſor by their neglect upon him, ſhould be imputed by him unto the whole People, ſo that he would in ſuch a cauſe *break* forth upon them with his judgements, and *many* of them ſhould be conſumed to the terrour and warning of the remnant. §. 48.

The Continuance of this preſcription, was from the day before the appearance of the Glory of God on the Mount, untill by the long ſounding of the Trumpet they perceived the preſence of God had left the place, v. 13. *When the Trumpet ſoundeth long, they ſhall come up to the Mount*, that is, they had liberty ſo to do.

Things thus prepared, the people were brought forth unto their ſtation to attend unto the Law, v. 17. *And* Moſes *brought forth the people out of the Camp, for to meet with God, and they ſtood at the nether part of the Mount.* This Station of the People in Mount *Sinai*, is amongſt the Jews, the moſt celebrious thing that ever befell them. And many diſputes they have about their order therein, ſome few things we may obſerve from it. §. 49.

Moſes brought forth the people לקראת האלהים *in occurſum ipſius Dei*, to meet with God himſelf: לקמות ליקרא דיי, *to meet, with or before the word of God*, ſaith *Onkelos*, שכינתא דיי ſaith *Ben Uzziel*, the *glorious preſence* of God, ὁ λόγος τοῦ θεοῦ, and ἀπαύγασμα τῆς δόξης αὐτοῦ. The *eſſential Word* of God, *the brightneſs of his glory*, the Sôn of God, the Head and Law-giver of the Church in all ages.

And they ſtood at the nether part of the Mount, *v.* 2. it is ſaid, ויחן שם ישראל נגד ההר, *And* Iſrael *encamped there before the Mount*, in the *ſingular* number, that is, in ſuch order, ſaith *Jarchi*, that they were all as one Man. And ſaith he, they were on the *Eaſt ſide* of the Mountain, where alſo they kept their ſtation at the giving of the Law: for ſo he would have the word נגד, to denote, though he give no inſtance to confirm his opinion. But *Aben Ezra* expreſly rejects this fancy, and that by a notable inſtance, where it is ſaid, the *People pitched their Tents before* (נגד) *the Tabernacle of the Congregation round about.* So that although they were *round about* the Tabernacle, they are ſaid to be *before it*, becauſe of the ſpecial regard which they had unto it. And at this Station in the Wilderneſs, command was given to ſet bounds to the Mount סביב *round about*, *v.* 12. which there had been no need of, had not the People been gathered *round about* the Mountain. §. 50.

Now they generally agree, that this was the order wherein they ſtood. Firſt ſtood the *Prieſts*, mentioned expreſly, *v.* 22. and ſaid there to *draw near* unto the Lord; that is, nearer then the reſt of the People, though they alſo are expreſly forbidden to come ſo nigh as to *touch* the Mount, *v.* 24. Theſe *Prieſts* were as yet the *firſt born*, before a commutation was made, and the Tribe of *Levi* accepted in their room. Next to the Prieſts ſtood the *Princes* or Heads of the Tribes, attended with the Elders and Officers of the People. The body of the People, or the Men of *Iſrael* as they ſpeak, ſtood next to them; and behind them, the Women and Children. The remoteſt of all in this order being as they ſuppoſe the *Proſelytes* that adhered unto them. Thus *Aben Ezra* expreſly, כי בתחלה היו בכורי הנגשים אל יי, *Firſt, Were the firſt born who drew nigh to God.* ואחריהם ראשי שבטים הם הנשיאים; *and after them were the heads of the Tribes, that is the Princes.* ואחריהם הזקנים, *after them the Elders.* ואחריהם השוטרים; *after them the Officers*, ואחריהם כל איש ישראל, §. 51.

after them all the men of Iſrael, ואחריהם הטף, *after them the Children*, that is, Males: ואחריהם הנשים, *after them the Women*, ואחריהם הגרים, *after them the Proſelytes or Strangers.*

§. 42. All things being thus diſpoſed, in the morning of the third day the Appearances of Gods glorious preſence began to be manifeſted, *ver.* 16. *And it came to paſs, on the third day in the morning, that there were thunders, and lightnings, and a thick cloud upon the Mount, and the voice of the Trumpet exceeding loud, ſo that all the People that was in the Camp trembled*, v. 18. *And Mount* Sinai *was altogether on a ſmoak, becauſe the Lord deſcended upon it in fire, and the ſmoak thereof aſcended as the ſmoak of a Furnace, and the whole Mount quaked greatly.* That all theſe things were the effects of the *Miniſtry of Angels* preparing the place of Gods glorious preſence, and attending upon him in their work, the Scripture elſewhere teſtifies, and we have before manifeſted, ſo that there is no need here farther to inſiſt upon it.

§. 43. Upon this preparation for the deſcent of the glory of God, upon the ſight of his harbingers and evidence of his coming, *Moſes* brought forth the people לקראת האלהים, *to meet with God.* He brought them out of the Camp which was at ſome farther diſtance, unto the bounds that by Gods preſcription he had ſet unto Mount *Sinai.* And *Raſhi* on the place obſerves not unfitly, that this going of the people *to meet with God*, argues that the Glory of God came alſo to *meet with them*, as the Bridegroom goeth out to meet the Bride; for it was a *marriage Covenant* that God then took the people into, whence it is ſaid, that *God came from Sinai*, namely to meet the people.

§. 44. The utmoſt of the approach of the people was to the *nether part* of the Mount. The *Targum of Jeruſalem* hath a fooliſh imagination from this expreſſion, which they have alſo in the *Talmud*; namely, that *Mount Sinai* was pluckt up by the roots, and lifted up into the air, that the people ſtood under it, which *Jarchi* calls a *Midraſh*, that is, though not in the ſignification of the word, yet in the uſual application of it, an *Allegorical* Fable.

In this poſture the People trembled, and were not able to keep their ſtation, but removed from their place, *Chap.* 20. 28. And the whole *Mount quaked greatly, ver.* 18. ſo terrible was the appearance of the Majeſty of God in giving out his fiery Law.

In this general conſternation of all, it is added, that *Moſes himſelf ſpake*, v. 19. *And God anſwered him by a voice.* What he ſpake is not declared; nor was there any occaſion for his ſpeaking, nor can any account be given why he ſhould ſpeak to God, when God was ſolemnly preparing to ſpeak to him and the people; nor is it ſaid, that he *ſpake to God*, but only, that *he ſpake.* And it is ſignally added, that God anſwered him בקול *in, or by a voice.* For my part, I doubt not but that in this general conſternation that befell all the People, *Moſes* himſelf being ſurprized with fear, ſpake the words recorded by our Apoſtle, Chap. 12. 21. *I exceedingly fear and quake*; which condition he was relieved from by the *comforting voice* of God, and ſo confirmed unto the remainder of his Miniſtry. Theſe brief remarks being given upon the preparation for, and the manner of the giving of the Law, we ſhall ſummarily conſider the general nature of the Law, and its Sanction, in our next *Exercitation.*

Exercitatio

Exercitatio XX.

What meant by the Law among the Jews. The common diſtribution of it into Moral, Ceremonial and Judaical, by them rejected. The ground of that diſtribution. 613 Precepts collected by the Jews. Reaſons of that number. Of theſe, 248 Affirmative. 365 Negative. Twelve Houſes of each ſort. Firſt Houſe of Affirmatives, concerning God, and his Worſhip, in twenty Precepts. The ſecond, concerning the Temple and Prieſthood, in number 19. The third, concerning Sacrifices, in 57 Precepts. The fourth of Cleanneſs and Uncleanneſs, 18. The fifth, of Alms and Tithes, in 32 Precepts. The ſixth, about things to be eaten, in ſeven commands. The ſeventh, concerning the Paſſover, and Feſtivals, 20. The eighth, of Rule and Judgment, in 13 Precepts. The ninth, of Doctrine and Truth, whoſe commands are 25. The tenth, concerning Women and Matrimony, in 12 Precepts. The eleventh, of Criminal Judgments and Puniſhments, in eight Precepts. The twelfth, of civil Judgments, in 17 Precepts. Cenſure of this Collection. Negative Precepts, in 12 Families. 1. Of falſe Worſhip, in 47 Prohibitions, &c.

§. 1. THe *Law* it ſelf, and its Sanctions, are the next thing that our Apoſtle makes mention of in the *Oeconomy* of the *Judaical Church*. By this Law, he eſpecially underſtands the Law given on Mount *Sinai*, or partly there, partly from the Tabernacle, the Type of Chriſt, after it was erected. The Jews by the תורה or *Law*, generally underſtand the whole five books of *Moſes*, as they are alſo called in the New Teſtament, and all Precepts that they can gather out of them any where, they refer to the *Law*, wherein they are not to be contended withall.

§. 2. This whole Law is generally diſtributed into three parts: Firſt, the *Moral*; Secondly, the *Ceremonial*; Thirdly, the *Judicial* part of it. And indeed there is no Precept but may conveniently be referred unto one or other of theſe Heads, as they are uſually explained. That which is commonly called the *Moral Law*, the Scripture terms דברי הברית עשרת הדברים Exod. 34. 28. *The words of the Covenant, the ten words*; from whence is the Greek Δεκάλογος, or the Law of ten words, or precepts: all which in their ſubſtance are *moral*, and univerſally obligatory to all the ſons of men. That part of the Law which the Scripture calls משפטים *Judgments*, *Exod.* 21. 1. determining of Rights between Man and Man, and of puniſhments upon tranſgreſſions, with eſpecial reference unto the intereſt of the people in the Land of *Canaan*, is by us uſually termed the *Judicial Law*. And the inſtitutions of Ceremonial Worſhip are moſt commonly expreſſed by the name of חקים, the whole *ſyſtem* whereof is termed the *Law Ceremonial*.

§. 3. The *Jews* either acknowledge not, or inſiſt not much on this diſtinction, which is evidently founded in the things themſelves, but caſting all theſe parts of the Law together, contend, that there is amongſt them 613 Precepts. For the numeral Letters of תורה denote 611 of them; and the other two, which, as they ſay, are the two firſt of the *Decalogue*, were delivered by God himſelf to the people, and ſo come not within the compaſs of the word *Torah* in that place, whence they take this important conſideration, namely, *Deut.* 33. 4. *Moſes commanded us a Law*, that is, of 611 Precepts; two being given by God himſelf, compleats the number of 613. There is none who ſees not the vanity and folly of theſe things, which yet is a part of their *Oral Law*, whereunto, as hath been ſhewed, they aſcribe more oftentimes, then to the written Word it ſelf.

§. 4. Of theſe 613 Precepts, 248 they ſay are *Affirmative* Precepts; becauſe there are, as they affirm, which I leave to our *Anatomiſts* to judge of, ſo many diſtinct members or *bones* in the body of a man. And 365 *Negative* Precepts, becauſe there are ſo many days in the year; man being bound to keep the Law with his *whole body all the year long*; both which numbers make up 613. And leſt this obſervation ſhould not ſeem ſufficiently ſtrengthned by theſe arguments, they add that which they ſuppoſe concluſive, namely, that in the *Decalogue* there are 613 Letters, if you will but ſet aſide

the *laſt two words*, which in common civility cannot be well denied unto them.

§. 5. Theſe 613 Precepts, they divide or diſtinguiſh into *twelve Families*, according to the number of the Tribes of *Iſrael*; that is, either general part into *twelve*. Firſt, the *Affirmative*, and ſecondly, the *Negative*. And although their diſtribution be not ſatisfactory for many Reaſons, and hath been alſo repreſented by others, yet for the advantage of the Reader, I ſhall here give a ſummary account of them.

§. 6. The firſt *Family* which hath Relation to God in his Worſhip conſiſts of *twenty* Precepts, which I ſhall briefly enumerate as thoſe following, without any examination of their ſtating of them, and due fixing to their ſeveral ſtations. 1. *Faith, and acknowledgment of God's divine Eſſence and Exiſtence. Exod.* 20. 2. 2. Faith of the *Unity* of God, *Deut.* 6. 4. chap. 32. 39. 3. *Love* of God, *Deut.* 6. 5. chap. 10. 12. 4. *Fear* of God, *Deut.* 6. 13. 5. *Acknowledgment* of God's Righteouſneſs in Afflictions, *Deut.* 8. 5. 6. *Prayer* unto God, *Exod.* 23. 25. *Deut.* 11. 13. 7. *Adherence* unto God, *Deut.* 10. 20. 8. To *ſwear* by the name of God, *Exod.* 6. 13. *Deut.* 10. 20. 9. To *walk* in the ways of God, *Deut.* 28. 9. 10. To *ſanctifie* the Name of God, *Levit.* 22. 32. 11. Twice a day to repeat that *Sanction, Hear, O Iſrael, Deut.* 6. 7. chap. 11. 19. 12. That we *learn* and *teach* the Law, *Deut.* 5. 1. chap. 11 8. 13. To wear *Phylacteries* or *Tephilin* on the head, *Deut.* 6. 8. 14. To wear them on the *arm*, in the ſame place. 15. To make *Fringes*, *Numb.* 15. 38, 39, 40. 16. To put Writings of the Scripture on the *poſts* of our doors, *Deut.* 6. 9. 17. That the *People* be called together to hear the *Law*, at the end of the Feaſt of *Tabernacles*, *Deut.* 31. 12. 18. That every one write him a *Copy* of the Law, *Deut.* 31. 19. 19. That the *King* moreover write out another for himſelf as King, *Deut.* 17. 28. 20. That at our eating of meat we *give thanks*, or bleſs God, *Deut.* 8. 10. This is the firſt Family, which though it ſometimes fail in educing its precepts from the Word, yet good uſe may be made of the obſervation, in reducing theſe things to one certain head.

§. 7. The ſecond *Family*, of the firſt general Head of *Affirmative* precepts, contain thoſe which concern the *Sanctuary* and *Prieſthood*, being nineteen in number. 1. That a *Sanctuary*, *Tabernacle*, or *Temple* ſhould be built, *Exod.* 25. 8. 2. That being built, it ſhould be *reverenced*, *Levit.* 19. 30. 3. That the *Prieſts* and *Levites* always *keep* the Temple, and no others, *Numb.* 18. 2. 4. That the work or miniſtry of the Temple be performed by the *Levites*, *Numb.* 18. 23. 5. That the *Prieſts* waſh their hands and feet before their miniſtry, *Exod.* 30. 9. 6. That the Prieſts attend the *Lamps* of the Sanctuary, *Exod.* 27. 21. 7. That the Prieſts *bleſs* the people, *Numb.* 6. 23. 8. That every day the *Shew-bread be renewed*. 9. That *Incenſe* be offered twice a day on the golden Altar, *Exod.* 30. 7, 8. 10. That the *Fire* on the *Altar* be kept always burning, *Levit.* 6. 12, 13. 11. That the *Aſhes* be removed from the *Altar* every day, *Levit.* 6. 10. 12. That the *Unclean* be ſeparated from the Camp and Temple, *Numb.* 5. 2. *Deut.* 23. 10. 13. That *Aaron* and his Poſterity have the principal place and honour in Sacred things, *Levit.* 21. 8. 14. That the *Prieſts* wear the *Garments* appointed to their ſpecial Miniſtry, *Exod.* 28. 2. 15. That the *Ark* be carried on the *ſhoulders* of the *Levites*, *Numb.* 7. 9. 16. That the *Annointing Oyl* be made to annoint King and Prieſt, *Exod.* 30. 25, 26, 27. 17. That the *Families* of the Prieſts miniſter in the Sanctuary by turns, but that all be preſent at the great *Anniverſary Feaſts*, *Deut.* 18. 6. 18. That the Prieſts *mourn* and be defiled for their near Relations, *Levit.* 21. 3. 19. That the *High-prieſt* marry a Virgin, *Levit.* 21. 13.

This is the ſecond Family, liable to the ſame miſtakes in many things with the former, but yet containing a Collection of things ſuitable to each other, and belonging for the moſt part to the ſame general Head.

§. 8. The *third Family* relates to *Sacrifices*, containing *fifty ſeven* Precepts. As, 1. That the תמיד *Tamid*, or continual Sacrifice, be offered every day, *Exod.* 29. 38. *Numb.* 28. 2, 3. 2. That the High-prieſt offer his *Mincha* or *Corban* every day, *Levit.* 6. 20. 3. That every *Sabbath* day *two Lambs* of an year old, be offered as a Sacrifice morning and evening, *Numb.* 28. 9. 4. That the Sacrifice of the *new Moon* be obſerved, *Numb.* 28. 2. 5 That during the Feaſt of the *Paſſover*, the *eſpecial Sacrifices* appointed be added to the *continual Sacrifice*, *Levit.* 23 6, 7. *Numb.* 28. 19. 6. That at the Feaſt of *Pentecoſt*, the offering of new corn be obſerved, *Numb.* 29. 1. 7. That it be accompanied with Alms. 8. Likewiſe that on the day of *Expiation*, *Numb.* 29. 7. 9. And *that* on the *Feaſt of Tabernacles* for ſeven days, *Levit.* 23. 34. 10. *That* on the eighth, or laſt day of the Feaſt, *Numb.* 29. 35, 36. 11. *That* on the *ſecond day* of the Feaſt of the *Paſſover* an *Homer* of meal be offered with a *Lamb*, *Levit.* 23. 12. That on the Feaſt of *Pentecoſt*, two new Loaves be offered, with its

eſpecial

eſpecial Sacrifice, *Levit.* 23. 17. 13. That all things be done aright on the Feaſt of *Expiation*, *Levit.* 16. (Theſe general things are evidently put in to fill up the number of Precepts that they had fixed on, there being no ſpecial Precept in them.) 14. That *three times* in the year an *holy Feaſt* be kept unto the Lord, *Exod.* 23. 14. 15. That on theſe Feaſts, all the *Males* appear before the Lord, *Deut.* 16. 16. 16. That they ſhould *rejoyce* in all their Feaſts, *Deut.* 16. 14. 17. That the *Paſchal Lamb* be ſlain, *Exod.* 12. 6. 18. That his fleſh be *eaten* roaſted, *Exod.* 12. 8. 19. That on the *ſecond month* on the fourteenth day, another *Paſſover* be kept. 20. That the *Lamb* be then eaten with *unleavened bread*, and ſour herbs, *Numb.* 19. 10, 11. 21. That the *ſounding of Trumpets* be uſed with the Sacrifice, in the day of the afflicting their ſouls, *Numb.* 10. 9, 10. 22. That the *Creatures* to be ſacrificed ſhould be eight days old and upwards, *Levit.* 22. 27. 23. That every creature to be ſacrificed, be *perfect*, *Levit.* 22. 18. 24. That *Salt* be uſed in all Sacrifices, *Levit.* 2. 13. 25. That *Whole burnt offerings* be ordered according to the Law, *Levit.* 1. 3. 26. That ſo alſo be the *Sin-offering*, *Levit.* 6. 18. 27. And likewiſe the *Treſpaſs-offering*, *Levit.* 7. 1. 28. And the *Peace-offering*, *Levit.* 7. 2. 29. And the *Meat-offering*, *Levit.* 11. 1. 30. That if the whole Congregation offend, a Sacrifice be offered for it, *Levit.* 4. 13. 31. If a *private man* ſin by ignorance, he muſt offer his ſin-offering, *Levit.* 4. 27. 32. That a ſacrifice be offered for an *uncertain crime*, *Levit.* 5. 17, 18. 33. That a Sacrifice be offered for *ſin certain* and known, *Levit.* 6. 2. chap. 5. 16. 34. That every one's ſacrifice be according to his *ſubſtance* or wealth, *Levit.* 5. 7. 35. That whoſoever ſinned, together with his ſacrifice he make *Confeſſion* of his ſin, *Numb.* 5. 6, 7. 36. That involuntary *pollution* be cleanſed by *Sacrifice*, *Levit.* 15. 13. 37. That *women* do ſo likewiſe in the caſe mentioned, *Levit.* 15. 28. 38. That the *Leper*, being cleanſed, do offer ſacrifice, *Levit.* 14. 10. 39. That a Woman, after *child-birth* offer ſacrifice, *Levit.* 12. 6, 7, 8. 40. That the *tenth* of every clean beaſt be ſeparated unto the *Lord*, *Levit.* 27. 32. 41. That every *firſt-born Male* be ſanctified and offered unto the Lord, *Exod.* 13. 2. *Deut.* 15. 19. 42. That every *firſt-born of man* be redeemed with a certain price, *Numb.* 18. 15. 43. That the firſt-born of an *Aſs* be redeemed with a *Lamb*, *Exod.* 13. 14. 44. That if it be not redeemed, its *neck be broken*, *Exod.* 13. 14. 45. That any ſacred beaſt, that is *firſtling* or *tenth*, wherein is a blemiſh, be redeemed, *Deut.* 12. 15. 46. That which is changed, and that which it is changed for, are to be both the Lord's, *Levit.* 27. 10. 47. That all offerings, both neceſſary on legal preſcription, and free-will-offerings, be brought unto *Jeruſalem* on the next Feaſt, *Deut.* 12. 5, 6. 48. That all ſacrifices be offered at the *Sanctuary*, *Deut.* 12. 14. 49. That *ſacrifices* vowed out of the holy Land, be offered at *Jeruſalem*, *Deut.* 12. 27. 50. That *Aaron* and his ſons eat the remainder of the *meat-offerings*, *Levit.* 6. 16. 51. That the *Males* of the houſe of the Prieſts, eat the fleſh of the Sin and Treſpaſs-offering, *Exod.* 29. 33. 52. That *holy fleſh* which hath touched any unclean thing, be burned in the fire, *Levit.* 7. 19. 53. That the fleſh of the ſacrifices that remain above the *third day*, be conſumed with fire, *Levit.* 7. 17. 54. That a *Nazarite* ſuffer his *hair* to grow, *Numb.* 6. 5. 55. That he *ſhave his hair* after his vow is accompliſhed, *ver.* 9. 56. That every man perform his *vows* to God, *Deut.* 23. 23. *Num.* 30. 2. 57. That *judgment* be made of the Obligation of vows according to the *Law*, *Numb.* 30. 3, 4, 5.

The *fourth Family* of Affirmative Commands, reſpects *Cleanneſs* and *Uncleanneſs*, whereof they reckon up *eighteen Precepts*; as, 1. *He that touches that which dies of it ſelf* is *unclean*, *Levit.* 11. 39. 2. Eight kind of *creeping things* are unclean, *Levit.* 11. 29. 3. Sundry things that may be *eaten*, are yet capable of uncleanneſs, *Levit.* 11. 34. 4. A woman in her natural *diſeaſe* is unclean, *Levit.* 15. 19. 5. And ſhe that is *delivered* of a child, *Levit.* 13. 2. 6. The *Leper* is unclean, and defileth other things, *Levit.* 13. 2. 7. A *cloth* infected with Leproſie is unclean, *Levit.* 13. 47. 8. And an *houſe* likewiſe, *Levit.* 14. 35. 9. He that hath an *iſſue* is unclean, *Levit.* 15. 2. 10. And to the ſame *purpoſe*, *Levit.* 15. 16. 11. And in a *woman*, v. 25. 12. A *dead body* is unclean, and defileth, *Numb.* 19. 14. 13. All cleanſing muſt be accompanied with *bathing* or waſhing, *Levit.* 15. 16. 14. The cleanſing of the Leper muſt be with *Cedar*, *Hyſop*, *ſcarlet Wool*, and the other Ceremonies, *Levit.* 14. 2. 15. The Leper muſt *ſhave* all the *hair* off his head on the ſeventh day, *Levit.* 13. 45. 16. The Leper muſt not go abroad but with the *ſigns* of his Leproſie, *Levit.* 13. 45. 17. That the *red Heifer* be burned according to order, *Numb.* 19. 2. 18. That the *water* of the aſhes of a red Heifer be ſprinkled in Purification, *Numb.* 19. 19. §. 9.

The *fifth Family* of this ſort of commands, concerns *Alms* and *Tithes*, conſiſting §. 10.

of

of thirty two Precepts. 1. That *Alms* be given to the poor, *Deut.* 15. 8. 2. That he who promiſeth the price of *Redemption* for the firſt-born, pay it aſſuredly, *Lev.* 27. 2. 3. That he who is to pay the *Redemption price* of an unclean firſt-ling, pay it accordingly, *Lev.* 27. 11. 4. That the price of a *devoted houſe* be ſo paid, according to the judgement of the Prieſt, *Lev.* 27. 14. 5. The ſame of a *Field*, *Lev.* 27. 16. 6. That he who *deceiveth* by ignorance, add a fifth part unto the price of the thing its ſelf, *Lev.* 15. 16. 7. That the fruits of the *fourth year* be dedicated to God, *Lev.* 19. 24. 8. That the *corners* of the Fields be left unto the poor to cut and gather, *Lev.* 19. 9. 9. That *ears of Corn* be left for the poor in Harveſt, *Lev.* 19. 9. 10. That a *ſheaf of corn* forgotten, be left for the poor, not ſought for again, *Deut.* 24. 19. 11. That the *gleanings* of the Vine branches, be left to the poor, *Lev.* 19. 10. 12. And the *Grapes* that fall to the ground, *v.* 20. 13. That all *firſt fruites* of the Earth, be brought to the Sanctuary or Temple, *Exod.* 23. 19. 14. That the *Words* appointed, *Deut.* 26. 5, 6, 7. be repeated over the firſt fruits. 15. That the *Heave-Offering*, or *Terumah* for the Prieſt be obſerved, *Deut.* 18. 4. 16. That the *Tythes* be ſeparated for the uſe of the *Levites*. 17. That a *Second Tythe* be taken by the owners, to ſpend at the Tabernacle, or at *Jeruſalem*, *Deut.* 14. 22. 18. That out of the *tenth* of the *Levites*, a *tenth* be taken for the Prieſts. 19. That on the *third* and ſixth year, in the room of this *ſecond tenth*, a tenth be given to the poor, *Deut.* 14. 28, 29. 20. That *Confeſſion* be made over the Tythes, *Deut.* 26. 13. 21. That a *Cake of the Dough* be ſeparated unto the Prieſts, *Numb.* 15. 20. 22. That the *whole encreaſe of the Land* every ſeventh year be common to all, *Exod.* 23. 10, 11. 23. That the *ſeventh year* be a year of reſt unto the whole Land, *Exod.* 24. 21. *Lev.* 25. 2. 24. That the year of the *Jubilee* be reckoned by the years of reſt, or weeks of years, *Lev.* 25. 8, 9, 10. 25. That the year of *Jubilee* be ſeparated or ſanctified, *v.* 8, 9, 10. 26. That on the tenth day of the Moneth *Tiſri* the *Trumpet* ſound for the beginning of the *Jubilee*, *Lev.* 25. 10. 27. That a Redemption, or reſtitution of the Land be granted in the year of *Jubilee*, *Lev.* 25. 24. 28. He that ſells an Houſe in a *walled Town*, may redeem it within an year, *Lev.* 25. 29. 29. That *debts* be remitted on the ſeventh year, *Deut.* 15. 2. 30. That in all Offerings and Sacrifices for ſin, the Prieſt have the *right ſhoulder*, *the breaſt*, and the *cheek* for his portion, *Deut.* 18. 3. 31. That the *firſt fleece* of Sheep being ſhorn be given to the Prieſts, *Deut.* 18. 4. 32. That right Judgement be made of things devoted, as to the part of God, and that of the Prieſts.

§. 11. The Sixth *Family* contains ſeven Precepts about things to be eaten. 1. That all Creatures to be eaten, Beaſts and Birds have their *heads* taken off, *Deut.* 12. 2. 2. That the *blood* of Beaſts and Birds killed to be eaten, be *covered* with earth or duſt, *Lev.* 17. 23. 3. That the *Mother* be left free from the Neſt, when the young ones are taken, *Deut.* 22. 6. 4. That the *ſigns* of clean and unclean Beaſts be diligently obſerved, *Lev.* 2. 25. 5. That ſigns to the ſame purpoſe be obſerved in ſome *Birds*, *Deut.* 14. 11. 6. And the ſame concerning *Locuſts* that may be eaten, *Lev.* 11. 21. 7. That the ſigns in *Fiſhes* be obſerved, *Lev.* 11. 9.

§. 12. The Seventh *Family* of Affirmative precepts, reſpects the *Paſſeover*, and other Feaſts as to the time of their obſervation, having twenty commands appertaining unto it. 1. That the *Courſe* of the *Sun* and *Moon*, be exactly obſerved for the right conſtitution of the Anniverſary Feaſts, *Deut.* 4. 6. 2. That the beginning of the moneths be appointed by the *Houſe of Judgement*, Exod. 12. 2. 3. That we *reſt* on the Sabbath, *Exod.* 23. 12. 4. That the *Sabbath* be ſanctified, *Exod.* 20. 8. 5. That all *Leaven* be thruſt out of doors on the Feaſt of the Paſſeover, *Exod.* 12. 15. 6. That on the night of the Paſſeover, the firſt *diſcourſe* be about the deliverance out of *Ægypt*, *Exod.* 13. 8. 7. That *unleavened bread* be eaten on that night, *Exod.* 12. 18. 8. That the firſt day of the Feaſt of the Paſſeover be a day of *reſt*. 9. Likewiſe the *ſeventh* day alſo, *Exod.* 12. 16. *Lev.* 23. 7. 10. That forty nine dayes be reckoned to the *Feaſt of Weeks*, Lev. 23. 15. 11. That on the fiftieth day reſt be declared, *Lev.* 23. 21. 12. That on the firſt day of the ſeventh moneth, there be *reſt* from all works, *Lev.* 23. 24. 13. That the *Trumpet* ſound on that day, *Numb.* 29. 1. 14. That every one afflict his own ſoul on the *tenth* day of *September*, *Lev.* 23. 27, 28, 29. 15. That there be a reſt and ceaſing from all works on the day of *Expiation*, *Lev.* 23. 32. 16. That there be a reſt from labour on the firſt day of the Feaſt of *Tabernacles*, Lev. 23. 35. 17. Likewiſe on the eighth day, *v.* 36. 18. That the people dwell in *Booths* ſeven dayes, *Lev.* 23. 43. 19. That on the firſt day of the Feaſt of Tabernacles, branches of *Palms* be carried, *Lev.* 23. 40. 20. That every *Iſraelite* that is a Male, offer every year *half a ſhekel* to the Lord, *Exod.* 30. 13.

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The Eighth *Family*, concerns Rule and Judgement, made up of thirteen Precepts. §. 13.
1. That obedience be yielded to every *Prophet* ſpeaking in the name of God, *Deut.* 18. 15. 2. That the people chuſe a *King*, *Deut.* 17. 15. 3. That *Judges* and Rulers be appointed in every City of the people, *Deut.* 16. 18. 4. That the Laws and Decrees of the great *Councel* be obſerved, and obeyed, *Deut.* 17. 10. 5. That in doubtfull Caſes the *major* part of *ſuffrages* is to determine, *Exod.* 23. 1. 6. That all men be judged *equally* without reſpect, *Lev.* 19. 15. 7. That every one who can *teſtifie the Truth* in any cauſe, he is of his own accord to repair to the Judges ſo to do, *Lev.* 5. 1. 8. That *Witneſſes* be examined ſtrictly and their teſtimony duly weighed, *Deut.* 13. 14. 9. That *falſe Witneſſes* have that done to them, which they would have done unto others, or brought upon them, *Deut.* 19. 19. 10. That a Calf be ſlain where a *dead Body* is found, the Murtherer not known, *Deut.* 21. 1. 11. That *ſix Cities of refuge* for the Man-ſlayer be appointed, and the wayes to them be prepared, *Deut.* 19. 2. 12. That the *Levites* have Cities and Suburbs granted them, *Numb.* 35. 2. 13. That the tops of the Houſes have a *battlement* about them, *Deut.* 22. 8.

The Ninth *Family* of Affirmative Precepts, reſpects truth and Doctrines, compre- §. 14.
hending twenty five Commands. 1. That the *Idolatry* of the Gentiles be extirpated out of the Land, *Deut.* 12. 2. 2. That the *City* and Citizens which fall to Idolatry, be utterly deſtroyed, *Deut.* 13. 16. 3. That the *ſeven Nations of Canaan* be blotted out, *Deut.* 20. 16. 4. That the *Iſraelites* remember what *Amalek* did unto them, *Deut.* 25. 15, 16. 5. That the memory of *Amalek* be blotted out from under Heaven, *Exod.* 17. 14. 6. That *War* be undertaken and managed according to the Law, *Deut.* 20. 1. 7. That a Prieſt be annointed to go forth to the *War*, *Deut.* 20. 2. 8. That every one carry a *Paddle* with his arms, *Deut.* 23. 13. 9. That a place be aſſigned for covering of ejections of nature, *v.* 12. 10. That what is *ſtolen* be reſtored, *Lev.* 6. 4. 11. That an *Hebrew* ſervant be well rewarded at the end of his ſervice, *Deut.* 15. 14. 12. That we *lend freely* to the poor and needy, *Exod.* 22. 25. 13. That the *pledge* be reſtored unto the owner, *Deut.* 24. 13. 14. That the *Labourer* be paid his hire, or wages the ſame day, *Deut.* 24. 15. 15. That the *hire-ling* working in the Field, or Vine-yard may *eat* of the fruits to his ſatisfaction, *Deut.* 23. 24, 25. 16. That we help the *Beaſt* of our Neighbour fallen under his burden, *Exod.* 23. 5. 17. That we help our neighbour in *leading* his Beaſt by the way, *Deut.* 22. 4. 18. That what is loſt by one, and found by another, be reſtored to the owner, *Deut.* 22. 1. 19. That we *rebuke* our neighbour when he ſinneth, or offendeth, *Lev.* 19. 17. 20. That we *love* our neighbour, *Lev.* 19. 18. 21. That we love a *Stranger*, *Lev.* 10. 19. 22. That *weights* and meaſures, and ſcales be exact, *Lev.* 19. 36. 23. That *Wiſe Men*, or Men skilful in the Law be honoured, or had in reputation, *Lev.* 19. 32. 24. That Father and Mother be honoured, *Exod.* 20. 12. 25. That they be *feared*, *Lev.* 19. 3.

The Tenth *Family* concerns Women and Matrimony, in twelve Precepts. 1. That §. 15.
marriage be entered into by all, *Gen.* 1. 28. 2. That a *Contract*, or betroathing precede marriage, *Deut.* 24. 1. 3. That the new married Man rejoyce with his Wife the firſt year, *Deut.* 24. 5. 4. That the *Male Children* of *Iſrael* be circumciſed, *Gen.* 17. 10. *Lev.* 12. 5. 5. That the *Widow* of a Man dying without Children, marry unto her Husbands Brother, *Deut.* 25. 5. 6. That he who refuſeth ſo to take the Widow of one dying without Children, being next of kin, have his *ſhooe pulled* off, and be ſpit upon, *Deut.* 25. 7. 7. That he who hath violated the *Chaſtity* of a Virgin by force, be compelled to marry her, *Deut.* 22. 29. 8. That He who hath *defamed* his Wife without cauſe, keep her without hope of divorce, *Deut.* 22. 19. 9. That he who *ſeduceth* a Virgin to Fornication, pay fifty *ſhekels*, *Exod.* 22. 16. 10. That a *fair Woman* taken in War be dealt withall according to the Law, *Deut.* 21. 11. 11. That *divorces* be made by a Writing, or Bill of divorcement, *Deut.* 24. 1. 12. That a Woman *ſuſpected* of adultery be dealt withall according to the Law, *Numb.* 5. 30.

The Eleventh *Family* concerneth criminal Judgements and Puniſhments, and hath §. 16.
eight Precepts belonging unto it. 1. That *criminal* perſons not guilty of ſins deſerving capital puniſhments be beaten with ſtripes, *Deut.* 24. 3. 2. That he who ſlew a man at *unawares* be baniſhed from converſing among the people, *Numb.* 35. 25. 3. That thoſe guilty of it, be *hanged*, or ſtrangled, *Lev.* 20. 10. 4. That others as is appointed, be *ſlain* by the Sword, *Exod.* 20. 21. 5. Others to be *burned*, 20. 14. 6. That thoſe who deſerve it by the Law, be *ſtoned* with ſtones. 7. That thoſe appointed

pointed thereunto be *hanged* up after death, *Deut.* 21 22. 8. That all who ſuffer death, be *buryed* the ſame day, *Deut.* 21. 23.

§. 17. The Twelfth and laſt Family of this ſort of Precepts which is about Judgements in *Civil Cauſes* contains *ſeventeen* Precepts. 1. That the *Hebrew* ſervant be dealt with-all according to the Law, *Exod.* 21. 2. 2. That an *Hebrew Maid Servant* be married to her Maſter, or his Son, if humbled by either of them, *Exod.* 21. 8. 3. That an *Hebrew Maid Servant* may be redeemed, *Exod.* 21. 8. 4. That only *Canaanites*, or Heathens, may be made perpetual Servants, or brought into bondage for ever, *Lev.* 25. 46. 5. That he who procures the *hurt* of any one, do repair it by a pecuniary mulct. 6. That hurt done by a *Beaſt* be repaired, *Exod.* 21. 28, 29. 7. That loſs or hurt from the not covering or ſafeguarding of a *pit*, be repaired, *Exod.* 21. 23. 8. That *theft* be judged according to the Law, *Exod.* 22. 1. 9. That the dammage done by one *Mans Beaſts* in other Mens Fields, be repaired, *Exod.* 22. 5. 10. That dammage by *fire* voluntarily be repaired, *Exod.* 22. 5. 11. That judgement be made of any thing *depoſited* or truſted, without reward, according to the Law, *Exod.* 22. 6. 12. That what is *lent* or hired for gain, if loſt, be judged according unto the Law, *Exod.* 22. 10. 13. Alſo what is borrowed for uſe, *v.* 14. 14. That things concerning *buying* and ſelling be judged according to the Law, *Lev.* 25. 14. 15. That the cauſe of the *Plaintiff* and *Defendant* be judged according to the Law, *Exod.* 22. 9. 16. That a Man *purſued* by his Enemy to death, may be delivered with the death of his purſuer, *Deut.* 25. 12. 17. That the *rights* of Inheritances be determined according to the Law, *Numb.* 27, 8, 9, 10, 11.

§. 18. Theſe are the Precepts which they gather out of the Law, as *Affirmatively* expreſſed. That ſome of them are by no means rightly educed from thoſe Texts which they draw them from, will appear at firſt view unto him that ſhall examine them. It is alſo juſtly queſtionable, whether ſundry of them be indeed Precepts of God or no, eſpecially as by them explained. But that this is the juſt number of the Affirmative Precepts of the Law, that there are no more of that kind, and that theſe are all ſo many diſtinct precepts, is vain to imagine. Only whereas in general, the moſt of the particular commands that belong unto the ſame things, are gathered by them into certain heads, wherein they are ſummarily repreſented, I thought not unmeet to give them here in their order.

§. 19. The *Negative Precepts* alſo are by them in like manner caſt into *twelve* diſtinct Families, which with the ſame brevity we ſhall paſs through.

§. 20. The Firſt Family of theſe Precepts relates unto *Falſe Worſhip*, concerning which they gather up *forty ſeven* Prohibitions. 1. That we have no *other God* but *Jehovah*, *Exod.* 20. 3. 2. That we make no *Images* for our ſelves, nor have others make them for us, *Exod.* 20. 4. 3. That we make no *Images* for others, or for their uſe, *Lev.* 19. 4. 4. That we make no *Images* for Ornament, *Exod.* 20. 23. 5. That we *bow* not down to any Idols. 6. Nor *ſerve* them, *Exod.* 20. 5. 7. That none offer his Son or Daughter to *Molock* in the fire, *Lev.* 18. 2. 8. That none have a *familiar ſpirit* or *Ob*. 9. That none have a familiar ſpirit, or *Jideoni*, *Lev.* 19. 31. 10. That none conſult with *Ob*. 11. That none ask counſel of *Jideoni*, *Deut.* 18. 11. 12. That we *look* not towards Idols, *Lev.* 19. 4. 13. That we ſet not up a *Statua*, or Image any where, *Deut.* 16. 22. 14. That no painted or carved *Stone* be ſet to be bowed unto, *Lev.* 26. 1. 15. That no *Tree* be planted in the Sanctuary, *Deut.* 16. 21. 16. That we *ſwear* not by falſe Gods, *Exod.* 33. 13. 17. That none *lead* the Jews to Idolatry. 18. That none ſtir up any *ſingle* Jew to Idolatry, *Deut.* 13. 6. 19. That we *love* not a Seducer. 20. That we *hate* him. 21. That we *aid* him not in danger of death. 22. That he whom he would ſeduce, *intercede* not for him. 23. That he *conceal* nothing which may tend to his condemnation, *Deut.* 13. 8. 24. That we *covet* not, or turn to our uſe, any things, wherewith *Idols* have been adorned, *Deut.* 27. 25. 25. That we make no *profit* of any thing that belongs to falſe worſhip, *Deut.* 7. 26. 26. That no City ſeduced to Idolatry and deſtroyed, be ever built again, *Deut.* 13. 26. 27. That nothing of its *ſpoils* be turned to private uſe, *v.* 17. 28. That none *propheſie* falſly, *Deut.* 18. 20. 29. That we fear not to *ſlay* a falſe Prophet, *v.* 22. 30. That none propheſie in the name of falſe Gods, *Deut.* 18. 20, 31. That none ſo propheſying, be *attended* unto, *Deut.* 13. 2. 32. That we walk not in the wayes and cuſtoms of the *Heathens*, *Lev.* 20. 23. 33. That none uſe *Divination*, *Deut.* 18. 20. 34. Nor *Sorcery*, *v.* 10. 35. That no *Southſaying* be uſed, *Lev.* 19. 26. 36. That no divination by *times*, or

hours,

hours, be uſed, *Levit.* 19. 26. 37. That there be no *enchantments* or conjuring, *Deut.* 18. 1. 38. That none ask counſel of the *dead*, *Deut.* 18. 11. 39. That a woman wear not the *apparel* of a man. 40. That a man wear not the *apparel* of a woman, *Deut.* 22. 5. 41. That no *cutting* or inciſion be made in the body, *Levit.* 19. 28. 42. That cloathes made of *linnen* and *woolen* be not made or worn, *Deut.* 22. 11. 43. That the corners of the head be not *rounded*. 44. That the corners of the beard be not *marred*. *Levit.* 19. 27. 45. That none tear their fleſh with their *nails*. Or, 46. Pull off their hair for the *dead*, *Deut.* 14. 1. 47. That we walk not after the thoughts of our hearts, or ſight of our eyes, *Numb.* 15. 39.

It is evident that in this Family, many Precepts are diſtinguiſhed, and the number multiplied thereby. In particular, the ſecond command is divided into two, or three, which God makes to be but one; and general rules are made particular prohibitions, all to fill up the number which they had deſigned. However, moſt things, as we obſerved before, belonging to this general head, are brought into this collection. §. 21.

The ſecond *Family* concerns ſeparation from the Heathen, in thirteen *Prohibitions*. §. 22.
1. That no Covenant be made with any of the ſeven Nations of *Canaan*, *Exod.* 23. 32. 2. That none of them be ſuffered to *live*, *Deut.* 20. 16. 3. That we *pity* not thoſe Idolaters, *Deut.* 7. 2. 4. That we ſuffer them not to inhabit in the Land, *Exod.* 23. 33. 5. That no *marriages* be made with the Heathen, *Deut.* 7. 3. 6. That no *Ammonite* or *Moabite* marry a *Jeweſs* woman, *Deut.* 23. 3. 7. That no peace be offered to the *Ammonites* or *Moabites* as to other Nations, *Deut.* 23. 6. 8. That they ſeparate not from the *Edomites* beyond the third generation. 9. Nor from the *Egyptians*, *Deut.* 23. 7, 8. 10. That they never return to dwell in *Egypt*, *Deut.* 17. 16. 11. That they deſtroy not fruit-trees, *Deut.* 20 19. 12. That Souldiers in war be not *fearful*, *Deut.* 20. 3. 13. That they forget not the wickedneſs of *Amalek*, *Deut.* 25. 20.

The third *Family* of this ſort of Precepts, concerns the due regard that is to be had to things *Sacred*, in twenty nine Precepts. 1. That none *blaſpheme*, *Exod.* 22. 27. 2. That none ſwear *falſely*, *Levit.* 19. 12. 3. That none ſwear in *vain*, *Exod.* 20. 7. 4. That the name of God be not profaned, *Levit.* 22. 32. 5. That God be not contemned, *Deut.* 6. 16. 6. That holy places be not *deſtroyed*, *Deut.* 3. 4. 7. That he who is *hanged* on the tree, abide not all night thereon, *Deut.* 21. 23. 8. That the watch about the Sanctuary fail not. *Numb.* 18. 5. 9. That the *Prieſts* go not at all hours into the Sanctuary, *Levit.* 16. 2. 10. That none *defiled* come to the *Altar*, *Levit.* 21. 23. 11. That none *defiled* ſerve in the *Sanctuary*, ver. 17. 12. That none *polluted* by accident draw nigh to the holy ſervice, ver. 21. 13. That the *Levites* invade not the Prieſts office, nor the *Prieſts* do the work of the Levites, *Numb.* 18. 3. 14. That none who have *drank wine* enter the Sanctuary, *Levit.* 10. 9. 15. That no *ſtranger* ſerve in the Sanctuary, *Numb.* 18. 4. 16. That no Prieſt that is *unclean* draw nigh to it. 17. Nor on that day wherein he waſheth from his uncleanneſs, until it be evening, *Levit.* 22. 23. 18. That no unclean perſon enter into any part of the Temple, *Numb.* 5. 3. 19. Nor into the camp or tents of the *Levites*, *Deut.* 23. 10. 20. That the *Altar* be not built of hewen ſtones, *Exod.* 20. 25. 21. That they go not up by ſteps to the *Altar*, *Exod.* 20. 26. 22. That no *Sacrifices* be offered on the golden Altar, *Exod.* 30. 9. 23. That no *Oil* or Ointment be made like that of the Tabernacle. 24. That no *ſtranger* be annointed with it, *Exod.* 30. 31, 32, 33. 25. That no incenſe or perfume like that preſcribed in the Law, be made, *Exod.* 30. 37. 26. That the fire on the *Altar* go not out, *Levit.* 6. 12. 27. That the bars or *ſtaves* be not pulled out of the ſides of the Ark, *Exod.* 25. 14. 28. That the *breaſt-plate* in the Prieſts garment be not looſed from the *Ephod*, *Exod.* 28. 28. 29. That the robe of the *Ephod* be not torn nor rent, *Exod.* 28. 32.

The fourth *Family* is comprehenſive of the prohibitions given about Sacrifices, and Prieſts, being in number *eighty two*. 1. That no *Sacrifice* be uſed but at the Temple, *Deut.* 12. 13, 14. 2. That no *ſacred beaſt* be kill'd but at the Temple, *Levit.* 17. 3, 4. 3. That no *blemiſhed* thing be brought to the Altar, *Levit.* 22. 20. 4. That no blemiſhed thing be offered in *ſacrifice*, ver. 21. 22. 5. That the *bloud* of a blemiſhed beaſt be never laid on the Altar, ver. 24. 6. Nor the *fat* of it, ver. 22. 7. That no beaſt with an *accidental* blemiſh be offered, *Deut.* 17. 1. 8. That no blemiſhed beaſt received of a Heathen or *Gentile* be offered, *Levit.* 22. 25. 9. That no blemiſh be in any dedicated beaſt, or *firſtling*, *Levit.* 22. 21. 10. That no offering be of *leven* or *honey*, *Levit.* 2. 11. 11. That no ſacrifice be without *ſalt*, *Levit.* 2. 13. 12. That the price of a *dog*, or an *Whore*, be not offered to God, *Deut.* 23. 18. 13. That a beaſt and its young be not kill'd or ſacrific'd §. 24.

the ſame day, *Levit.* 22. 28. 14. That no *Oil* be put to the offering of him that offers the *ſin-offering*. 15. Nor *Frankincenſe*, *Levit.* 5. 11. 16. That Oil be not put to the gift of a woman ſuſpected to have gone aſtray. 17. Nor Frankincenſe, *Numb.* 5. 15. 18. That no *devoted* beaſt be changed, *Levit.* 27. 32, 33. 19. That one ſacrifice be not changed into another, or for another, ver. 28. 20. That the *firſtling* of a clean beaſt be redeemed, *Numb.* 18. 17. 21. That the tenths of beaſts be not ſold, *Levit.* 22. 23. 22. That a devoted field be not ſold, 23. Nor redeemed, *Lev.* 27. 28. 24. That the head of the Bird to be offered on the day of expiation, be *not ſeparated* from the body, *Levit.* 5. 8. 25. That ſacred beaſts be not uſed to labour. 26. Nor be ſhorn, *Deut.* 15. 19. 27. That the *Paſchal Lamb* be not ſlain whilſt any leven remains, *Exod.* 23. 18. 28. That nothing be left of the *Paſchal Lamb*, *Exod.* 12. 10. 29. That nothing be left of the Paſchal Lamb to be offered on the *ſecond* month, *Exod.* 12. 46. 30. That no *bone* of the Paſchal Lamb be broken, *Exod.* 12. 46. 31. That its fleſh be not eaten *raw* or *boiled*, *Exod.* 12. 9. 32. That nothing of its fleſh be carried out of the company, by whom it is to be eaten, *Exod.* 12. 46. 33. That no ſtranger or hireling eat of it, *Exod.* 12. 45. 34. That no *uncircumciſed* perſon eat of it, ver. 49. 35. That no *Iſraelite* that hath been *changed*, do eat of it, *Exod.* 12. 43. 36. That the *fat* of it abide not one night, *Exod.* 23. 18. 37. That the fleſh of the Peace-offerings be not kept until the *morning*, *Levit.* 7. 15. 38. That nothing remain of ſacrifices to the third day, *Levit.* 7. 16, 17. 39. That the Prieſts portion of the ſacrifices or meat-offerings be not baked with leaven, *Levit.* 6. 17. 40. That no unclean perſon eat that which is *holy*, *Levit.* 7. 20. 41. That the holy things once defiled, be not eaten, *Levit.* 7. 19. 42. That what *remains* of the ſacrifices above the time appointed be not eaten, *Levit.* 19. 18. 43. That nothing be eaten which is an abomination, *Levit.* 7. 18. 44. That no *ſtranger* eat of holy fleſh. 45. Nor the *hired* ſervant of the Prieſt, *Levit.* 22. 10. 46. Nor he that is uncircumciſed. 47. Nor the Prieſt when he is *defiled*, *Levit.* 22. 4. 48. Nor the *daughter* of the Prieſt which is married to a ſtranger, *Levit.* 22. 12. 49. That the *offerings* of the Prieſt be not eaten, *Levit.* 6. 22. 50. That the *inwards* of the ſin-offering be not eaten, *Levit.* 6. 30. 51. That beaſts made holy, that are any ways corrupted, be not eaten, *Deut.* 14. 3. 52. That the *ſecond tenths* of fruits be not eaten out of *Jeruſalem*. 53. That the tenth of the *Wine* be not drank. 54. That the tenth of the *Oil* be not eaten *elſewhere*, *Deut.* 12. 17. 55. That the Prieſts eat not the firſtlings out of *Jeruſalem*, ch. 7. 17. 56. That they eat not the ſin-offering out of the *holy place*, ver. 17. 57. That none of the fleſh of the *burnt-offering* be eaten, ver. 17. 58. That the fleſh of the *free-will-offering* be not eaten, before the bloud of the ſacrifice be poured upon the Altar. 59. That the Prieſts eat not the firſt-fruits before he have laid it up in the Temple. 60. That no ſtranger eat that which is *moſt holy*, *Exod.* 29. 33. 61. That the ſecond tenths be not eaten in mourning. 62. Nor in uncleanneſs. 63. That the mony it is ſold for be not laid out in any thing, but what is to be eaten or drunken, *Deut.* 26. 14 64. That no meat be eaten before the things to be ſeparated from it be taken away, *Levit.* 22. 25. 65. That the order of tenths, and firſt-fruits or heave-offerings, be not perverted, *Exod.* 22. 29. 66. That *vows* be not deferred, *Deut.* 23. 22. 67. That none go up to the *Paſſover* without a ſacrifice, *Exod.* 23. 15. 68. That none *break* his vows, *Numb.* 30. 3. 69. That the High-prieſt marry not an *Whore*. 70. Nor one any way corrupted. 71. Nor one divorced. 72. Nor a widow, *Levit.* 21. 7. 73. Nor defile himſelf with a *widow*, *Levit.* 21. 14, 15. 74. That the Prieſts enter not the Sanctuary with *long hair*. 75. Nor with *torn garments*, *Levit.* 10. 6. chap. 21. 10. 76. That the Prieſts go not forth of the Temple at the time of divine worſhip, *Levit.* 10. 7. 77. That no inferiour Prieſt *defile* himſelf for the death of ſtrangers, *Levit.* 21. 1. 78. That the High-prieſt *defile* not himſelf, no not for his *Parents*, ver. 11. 79. That he go not in where is any dead, ver. 11. 80. That the Tribe of *Levi* have no lot in the land. 81. That they have no lot in the ſpoils of war, *Deut.* 18. 2.

§. 25. The fifth *Family* of Negative Precepts compriſeth *thirty eight* prohibitions about meats, or what may be eaten. 1. That no *unclean beaſts* be eaten, *Levit.* 11. 4. 2. That no *unclean fiſh* be eaten, ver. 11. 3. That no unclean *bird* or foul be eaten, ver. 13. 4. That no *creeping thing* that alſo flieth be eaten, ver. 41. 5. That no creeping things of the earth be eaten, ver. 41. 6. That no creeping thing of the waters be eaten, ver. 41. 7. That no *worms* of the earth be eaten, ver. 44. 8. Nor the worms of fruit, ver. 42. 9. That what dieth of it ſelf be not eaten, *Deut.* 14. 21. 10. Nor that which is *torn*, *Exod.* 22. 31. 11. No *bloud* be eaten, *Levit.* 7. 26. 12. That the *fat* be not eaten, ver. 23. 13. That no *member* taken from a living creature be eaten, *Deut.* 12. 23. 14. That the

the *ſinew* which ſhrank be not eaten, *Gen.* 32. 32. 15. That *fleſh* be not boyled in the Milk of the Beaſt, whoſe it is. 16. That the *fleſh* be not eaten with milk, *Exod.* 23. 19. 17. That the fleſh of an Ox ſtoned for *puſhing* or goring, be not eaten, *Exod.* 21. 28. 18. That new bread be not eaten untill after the offering of the *Homer*. 19. That parched corn. 20. That green ears be not eaten untill an Offering be firſt given, *Lev.* 23. 14. 21. That the fruit of a *young Tree* be not eaten untill it hath born three years, *Lev.* 19. 23. 22. That a *mixture* of fruits from the Vineyard be not eaten, *Deut.* 22. 10. 23. The Wine of Drink-Offerings offered to Idols be not drank, *Deut.* 32. 38. 24. That none eat as a *Glutton*, *Lev.* 19. 26. 25. That none eat on the day of *Expiation*, *Lev.* 23. 27, 28. 26. That no *leaven* be eaten on the Paſſeover, *Exod.* 12. 15. 27. Nor any thing mixed with leaven, *v.* 20. 28. That no leaven be eaten on the even of the Paſſeover, *Deut.* 16. 3. 29. That no leaven be found in our houſes after that time, *Exod.* 12. 19. 30. That no leaven be found in any place under our power, *Exod.* 13. 7. 31. That the *Nazarite* drink no Wine, nor any thing that comes of it. 32. That he eat no *green Grapes*. 33. Nor preſſed Grapes. 34. Nor the kernels of the Grapes. 35. Nor the husks of them, *Numb.* 6. 2, 3, 4. 36. That he *ſhave* not his head: 37. That he defile not himſelf for the dead. 38. That he enter not an houſe where any is dead, *v.* 5, 6, 7.

The Sixth *Family* compriſeth *eighteen* Prohibitions, about Fields and Harveſt. §. 26.
1. That the *whole* Field be not mowed or reaped. 2. That the ears which *fall* in reaping be not gathered up. 3. That the Grapes *left* by Vine Gatherers be not ſought after. 4. That the unripe Grapes be not gathered, *Lev.* 19. 9, 10. 5. That men return not for a *ſheaf* forgotten, *Deut.* 24. 9. 6. That *mixed* ſeeds be not ſound in the ſame Field, *Lev.* 19. 19. 7. That Plants of *ſeveral kinds* be not ſet in the ſame Vineyard, *Deut.* 22. 10. 8. That there be no *mixture* of Beaſts of ſeveral ſorts, *Lev.* 19. 19. 9. That we plough not with an Ox and an Aſs, *Deut.* 22. 11. 10. That the mouth of a Beaſt labouring in that which may be eaten, be not *muzled*, *Deut.* 25. 4. 11. That in the ſeventh year, the *Land* be not ploughed. 12. Nor the *Trees* dreſſed. 13. Nor things mov'd, that grow on their own ground. 14. Nor the fruits gathered as in other years, *Lev.* 25. 4. 15. That the Earth be not tilled in the year of *Jubilee*. 16. Nor things cut down growing on their own Field. 17. Nor the *fruits* of that year be gathered, *Lev.* 25. 11. 18. That no field in the Holy Land be ſold for ever.

The Seventh *Family*, they call the Houſe of *Doctrines*, under which head they refer §. 27.
things of ſundry kinds which they know not well how to reduce unto one general ſort, or head of one Name, and it is branched into forty five Prohibitions. 1. That the *Levites* be not forſaken, *Deut.* 12. 19. 2. That the Fields and Suburbs of the *Levites* be not changed, *Lev.* 25. 34. 3. That no Debt be claimed after the year of releaſe, *Deut.* 15. 2. 4. That we forget not to give to the *poor*, what he wants, *Deut.* 15. 7, 8. 5. That we omit not to lend to the poor, becauſe the year of releaſe draws nigh, *v.* 9. 10. 6. That a *Jew* Servant be not ſet at liberty empty, *ver.* 13. 7. That Debt be not exacted of the poor, *Exod.* 22. 25. 8. That no money be lent unto an *Iſraelite* on uſury, *Lev.* 25. 37. 9. That what is lent be not received again with *uſury*, *Deut.* 13. 19. 10. That we be not *Arbitrators* between Lenders and Borrowers on uſury, *Exod.* 22. 25. 12. That a *pledge* be not taken of a Borrower with *rigor* or violence, *Deut.* 24. 10, 11. 13. That the pledge of a poor Man that wants it, be not detained, *v.* 12. 14. That a pledge be not taken of a Widows garments, *v.* 17. 15. That things neceſſary to ſuſtain humane life, be not taken to pledge, *v.* 6. 16. That none *ſteal*, *Exod.* 20. 13. 17. Nor take the goods of any by *Robbery*, *Lev.* 19. 11. 18. That we *oppreſs* not our Neighbour. 19. Or take his goods by *violence*, *v.* 13. 20. That no Man *deny* his Neighbours goods that are with him. 21. That none *ſwear* falſly concerning any thing depoſited, with him, *Lev.* 19. 13. 22. That we ſtraiten not the *bounds* of our Neighbour, *Deut.* 19. 14. 23. That none deceive his neighbour in *buying* and ſelling, *Lev.* 25. 14. 25. That we deceive him not in *words*, 7. 17. 26. That no *ſtranger* be deceived in words. 27. Nor in *buying* or ſelling, *Exod.* 22. 21. 28. That the *Widow* and Orphan be not oppreſſed, *v.* 22, 23, 24. 29. That a Servant *flying from his Maſter*, unto the Holy Land, be not given up to him. 30. That he be not *defrauded* in any thing, *Deut.* 23. 15. 31. That an *Hebrew* Servant be not uſed as a Bond-man. 32. That he be not ſold for a ſlave. 33. That ſervice be not exacted of

him with bitterneſs. 34. That no Heathen be ſuffered to treat him hardly, *Lev.* 25. 39. 42, 43, 46, 47. 35. That a *Jewiſh Maid-ſervant* be not ſold to another. 36. That the three things required in the Law be not denyed to ſuch a Servant, *Exod.* 21. 7, 8, 9, 10, 11. 37. That a *fair Woman* taken in War be not ſold. 38. That ſhe be not uſed as a Bond-woman, *Deut.* 21. 24. 39. That we *covet* not, *Exod.* 20. 17. 40. That nothing of other mens be deſired, *Deut.* 5. 21. 41. That the *hire-ling* eat not whileſt he is in the field. 42. That he take no more out of the field, then what he can eat, *Deut.* 23. 24. 43. That what is *loſt*, be not hidden, *Deut.* 22. 1, 2, 3. 44. That we leave not a *Beaſt* under his burden, *v.* 4. 45. That there be no deceit in *weights* and meaſures, *Lev.* 19. 35. 46. That we keep no *falſe weights* or meaſures in our Houſes, *Deut.* 25. 13, 14.

§. 28. The Eighth *Family* relates unto *Juſtice* and Judgement in forty ſix Prohibitions. 1. That *Juſtice* be not violated, *Lev.* 19. 15. 2. That *gifts* be not received in Judgement, *Exod.* 23. 8. 3. That none be reſpected in Judgement, *Lev.* 19. 15. 4. That none *fear* a wicked man in Judgement, *Deut.* 1. 17. 5. That we pitty not a *poor man* in Judgement, *Exod.* 23. 3. 6. That we have no *pity* for a Man-ſlayer, or other criminal perſon, *Deut.* 19. 13. 7. That the Judgement of the *poor* be not perverted, *Exod.* 23. 6. 8. Nor of the *ſtranger*, Widow, or Orphan, *Deut.* 24. 17. 9. That one party be not *heard* in the abſence of another, *Exod.* 23. 1. 10. That we decline not after *many* in the Judgement of Law. 11. Nor ſhall a Judge condemn according to the *opinion* of another, but his own, *Exod.* 23. 2. 12. That none be choſen a *Judge*, that is not learned in the Law, though he be wiſe in other things, *Deut.* 17. 17. 13. That none bear *falſe witneſs*, Exod. 20. 14. 14. That no Offender be juſtified, *Exod.* 23. 1. 15. That *Kinſmen* be not Witneſſes, *Deut.* 24. 16. 16. That none be condemned upon *one* witneſs, *Deut.* 19. 15. 17. That none be condemned to death on conjecture, opinions, or thoughts, but upon *clear witneſſes*, Exod. 23. 7. 18. That we *kill* not, *Exod.* 20. 13. 19. That a guilty perſon be not put to death, before he *appear* in Judgement, *Numb.* 35. 12. 20. That no reward be taken for the life of a *Murtherer*. 21. Nor for him that commits Man-ſlaughter by error, *Numb.* 35. 31. 22. That none be *Judge* and *Witneſs* in a Criminal Cauſe, *v* 30. 23. That none pity the Woman mentioned, *Deut.* 25. 12. 24. She that is *forced*, is not to be puniſhed, *Deut.* 22. 26. 25. That none appear againſt the *blood* of his Neighbour, *Lev.* 19. 16. 26. That no cauſe of *offence*, or falling be left in an houſe, *Deut.* 22. 8. 27. That none lay a *ſtumbling block* before an Iſraelite, *Lev.* 19. 14. 28. That the beating with ſtripes exceed not the number of *forty*, *Deut.* 25. 3. 29. That none *calumniate* or accuſe falſly, *Lev.* 19. 16. 30. That we hate not our Neighbour in our heart, *v.* 17. 31. That none put an *Iſraelite* to reproach, *v.* 17. 32. That none exerciſe *revenge* on his Neighbour. 33. That none bear ill will in their mind, *v.* 18. 34. That the *Mother* and its young be not taken together, *Deut.* 22. 6. 35. That a *Scall* be not ſhaven, *Lev.* 13. 33. 36. That the *ſigns* of Leproſie be not removed, *Deut.* 27. 8. 37. That the place where the *Heifer* is beheaded, be not tilled, *Deut.* 21. 4. 38. That a *Sorcerer* be not ſuffered to live, *Exod.* 22. 18. 39. That a *new Married* Man, be not bound to go forth to War, *Deut.* 24. 5. 40. That none be rebellious againſt the *Sanhedrin* at *Jeruſalem*, and their Doctrine, *Deut.* 17. 11. 41. That nothing be added to the precepts of the Law. 42. That nothing be taken from them, *Deut.* 4. 2. 43. That we ſpeak not evil of the Judge, nor of the Prince of the People, *Exod.* 22. 28. 44. That none ſpeak evil of any in *Iſrael*, *Lev.* 19. 14. 45. That none *curſe* Father or Mother. 46. That none *ſtrike* Father or Mother, *Exod.* 21. 17.

§. 29. The Ninth *Family* of Negative Precepts, concerns *Feaſts*, and contains Ten Prohibitions. 1. That no work be done on the *Sabbath*, *Exod.* 20. 10. 2. That none go out, or beyond the *bounds* of the City on the Sabbath, *Exod.* 16. 29. 3. That no *puniſhment* be inflicted on the Sabbath, *Exod.* 35. 3. 4. That no work be done on the firſt day of the *Paſſeover*. 5. That no work be done on the *ſeventh* day of the *Paſſeover*, *Lev.* 23. 7, 8. 6. That no work be done in the Feaſt of *Weeks*, *v.* 21. 7. That no work be done on the firſt day of the *ſeventh moneth*, *v.* 24, 25. 8. That no Work be done on the day of *Expiation*, *v.* 30. 9. That no work be done on the firſt day of *Tabernacles*. 10. That no work be done on the *eighth day* of releaſe, *v.* 34, 35, 37.

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The Tenth *Family* of Negative Precepts is concerning *Chaſtity*, and affinity, and *purity*, in twenty four Precepts. 1. That none uncover the *nakedneſs* of his *Mother*. 2. Of his *Fathers Wife*. 3. Of his *Siſter*. 4. Of the *Daughter* of his Fathers Wife, *Lev.* 18. 7, 8, 9, 11. 5. Of the *Daughter* of his Son. 6. Of the *Daughter* of his Daughter. 7. Of his *own* Daughter, *v.* 10. 8. Of a Woman and *her Daughter*. 9. Of a Woman and the *Daughter* of her Son. 10. Of a Woman and the *Daughter* of her Daughter, *v.* 17. 11. Of a *Fathers* Siſter. 12. A *Mothers Siſter*, *v.* 12, 13. 13. Of an *Unkles* Wife, *v.* 19. 14. Of a *Daughter* in Law, *v.* 15. 15. Of a *Brothers Wife*, *v.* 16. 16. Of a Wifes Siſter, ſhe being living, *ver.* 14. 17. Of a *married Woman*, *Exod.* 20. 15. 18. Of a ſeparated Woman, *Lev.* 18. 19. 19. That none commit the ſin of *Sodomy*, *v.* 22. 20. That none uncover the nakedneſs of her Father. 21. Nor of the Brother of her Father, *v.* 7. 14. 22. That *filthineſs* be not committed with any Beaſt by a Man. 23. Nor by a Woman, *Lev.* 18. 23. 24. That none draw nigh to a prohibited Woman, *Lev.* 18. 6 §. 30.

The Eleventh *Family* concerns *Marriages* in eight Prohibitions. 1. That a *Baſtard* take not an *Iſraeliteſs* to Wife, *Deut.* 23. 2. 2. That no *Eunuch* take a Daughter of *Iſrael*, *v.* 1. 3. That no *male* be made an *Eunuch*, *Lev.* 22. 24. 4. That there be no *Whore* in *Iſrael*, *Deut.* 23. 17. 5. That he who hath divorced his Wife, may not take her again, after ſhe hath been married to another, *Deut.* 24 4. 6. The Brothers Daughter marry not with a ſtranger, *Deut.* 25. 5. 7. That he *divorce* not his Wife who hath defamed her in her youth, *Deut.* 22. 19. 8. He that hath forced a Maid, ſhall not divorce her, *Deut.* 22. 29. §. 31.

The Twelfth *Family* concerns the *Kingdom* and is made up of four Precepts. 1. That no *King* be choſen of a ſtrange Nation, *Deut.* 17. 15. 2. That the King get not himſelf many *Horſes*, *v.* 16. 3. That he multiply not *Wives*. 4. That he heap not up to himſelf *Treaſures* of Silver and Gold, *v.* 17. §. 32.

This is the Account that the *Jews* give of the precepts of the Law, and both the number of them, as alſo their diſtribution and diſtinction which they have caſt them into, are part as they pretend of their *Oral Law*, which may eaſily be improved unto a conviction of the vanity of it. For whereas it is evident, that many of theſe precepts are *coincident*, many pretended ſo to be, are no precepts at all, and ſundry of them are not founded on the places from whence they profeſs to gather them; yea, that in many of them the mind of the Holy Ghoſt is plainly perverted, and a contrary ſenſe annexed unto his words, ſo it is moſt unqueſtionable, that there are ſundry Commands and Inſtitutions, eſpecially in, about and concerning Sacrifices, that are no way taken notice of by them in this collection, as I could eaſily make good by inſtances ſufficient, it is evident that that Rule cannot be of God, whereof this collection is pretended to be a part. But as I have ſaid before, becauſe there is a Repreſentation in them of no ſmall multitude of commands, eſpecially in things concerning their *carnal Worſhip*, it was neceſſary that they ſhould be here repreſented, though they have been before tranſcribed from them by others. My principal deſign herein, is to give light into ſome paſſages of our Apoſtle, as alſo to other expreſſions concerning this *Law of Commandments contained in Ordinances*, in other places of the Scripture. §. 33.

The *Cenſure* our Apoſtle gives of this whole *Syſtem* of Divine Worſhip, Chap. 9. v. 1, 10. *The firſt Covenant had alſo Ordinances of Divine Service, and a worldly Sanctuary, which ſtood only in meats and drinks, and divers waſhings, and carnal Ordinances, impoſed on them untill the time of reformation, is very remarkable.* Let any one caſt an Eye upon this multitude of commands about *meats* and *drinks*, *waſhings* and outward carnal obſervances, which are here collected, and he will quickly ſee how directly and pertinently the deſcription given by our Apoſtle, is ſuited to their ſervices. And that not only as to the *manner* and multitude of them, but alſo as to their *natures*. They are carnal things, and could by no means effect the great, ſpiritual, glorious and eternal ends, which God had deſigned, propoſed and promiſed in that Covenant unto whoſe adminiſtration they were annexed, until the *time of Reformation* ſhould come. Hence elſewhere, as *Coloſſ.* 10. 20. He calls them the *rudiments of the world*, Ordinances about touching, taſting, and handling, §. 34.

ling, about meats, and drinks, things outwardly clean, or unclean, all which periſh with their uſing.

§. 35. A little view alſo of the *multiplicity* of theſe precepts, and the ſcrupulous obſervances required about them, and their circumſtances, will give light into that of another Apoſtle, *Acts* 15. 20. Calling the Law, *a yoke which neither their Fathers, nor themſelves were ever able to bear.* For although the *weight* of this yoke did principally conſiſt in the matter of it, and the performance of duties required in it, yet it was greatly increaſed and aggravated by that *multitude* of commands wherein it conſiſted. Whence our Apoſtle calls it, the *Law of Commandments contained in Ordinances*, Epheſ. 2. 15. Conſiſting of an endleſs number of commands, concerning which their minds could never attain any comfortable ſatisfaction whether they had anſwered their duty aright in them or no.

Exercitatio

Exercitatio XXI.

The Sanction of the Law in Promiſes and Threatnings. The Law conſidered ſeveral ways. As the Rule of the old Covenant. As having a new end put to it. As it was the Inſtrument of the Jewiſh Polity. The ſanction of it in thoſe ſenſes. Puniſhments threatned to be inflicted by God himſelf. By others. Promiſes of three ſorts. To be fulfilled by God himſelf. By others. Parents how they prolong the lives of their children. Puniſhment בידי השמים *what. Providential puniſhments. Partial. Total. Perſons entruſted with power of puniſhment. The original diſtribution of the people. Task-maſters and Officers in* Egypt, *who. The authority of* Moſes. *The diſtribution of the people in the Wilderneſs. Inſtitution of the* Sanhedrin. *Judges. Kings. Penalties Eccleſiaſtical. The three degrees of it explained and examined. Cauſes of* Niddui. *Inſtance,* Joh. 9. 20. *Of* Cherem. *And* Shammatha. *Forms of an Excommunication. The Sentence,* Ezra 10. 7, 8. *explained. Civil Penalties and Capital. The ſeveral ſorts of them.*

BY the *Sanction of the Law* we intend the Promiſes and Penalties wherewith, by God, the obſervation of it, and obedience unto it, was enforced. This the *Apoſtle* hath reſpect unto in ſundry places of this *Epiſtle*, the principal whereof are reported in the fore-going Diſſertation. To repreſent this *diſtinctly*, we may obſerve, that the *Law* falls under a three-fold conſideration: Firſt, As it was a Repetition and Expreſſion of the *Law of Nature*, and the Covenant of Works eſtabliſhed thereon. Secondly, as it had a new *End* and deſign put upon the Adminiſtration of it, to direct the Church unto the uſe and benefit of the Promiſe given of old to *Adam*, and renewed unto *Abraham* four hundred and thirty years before. Thirdly, As it was the Inſtrument of the Rule and Government of the Church and People of *Iſrael*, with reſpect unto the Covenant made with them in and about the Land of *Canaan*. And in this three-fold reſpect it had a three-fold *Sanction*. §. 1.

Firſt, As conſidered *abſolutely*, it was attended with promiſes of *life*, and threatnings of *death*, both Eternal. The original promiſe of life upon obedience, and the *curſe* on its tranſgreſſion were inſeparably annexed unto it; yea, were eſſential parts of it, as it contained the Covenant between God and Man. See *Gen.* 2. *Deut.* 27. 26. *Rom.* 6. 23. *Rom.* 4. 4. *Rom.* 10. 5. *Rom.* 11. 6. *Lev.* 18. 5. *Ezek.* 29. 11. *Gal.* 3. 12, 13. §. 2.

Now in the Adminiſtration of the Law, the Church was thus far brought under the obligation of theſe Promiſes and Threatnings of *Life* and *Death* eternal, ſo far intereſted in the one, and made obnoxious unto the other, as that if they uſed not the Law according to the new diſpenſation of it, wherein it was put into a ſubſerviency unto the Promiſe; as *Gal.* 3. 19, 20, 21, 22, 23, 24. that they were left to ſtand and fall according to the abſolute tenure of that firſt *Covenant* and its ratification, which by reaſon of the entrance of ſin proved fatally ruinous unto all that cleaved unto it, *Rom.* 8. 3. *chap.* 9. 31. §. 3.

Secondly, The Law had in this Adminiſtration of it, a new End and deſign put upon it, and that in *three* things. Firſt, that it was made *directive* and inſtructive unto another End, and not meerly preceptive as at the beginning. The Authoritative Inſtitutions that in it were ſuper-added to the Moral commands of the Covenant of works, did all of them *direct* and teach the Church to look for Righteouſneſs and Salvation, the original ends of the firſt Covenant, in *Another*, and by another way; as the Apoſtle at large *diſputes* in this Epiſtle, and declares poſitively, *Gal.* 3. throughout. Secondly, In that it had a diſpenſation added unto the commands of obedience and interpretation, κατ' ἐπιείκειαν, by condiſcenſion, given by God himſelf, as to the perfection of its obſervance, and manner of its performance, in reference unto this new end. It required not abſolutely *perfect obedience*, but *perfectneſs of heart*, integrity and uprightneſs in them that obeyed. And unto the Law thus conſidered, the former promiſes and threatnings are annexed. For the neglect of this uſe of it left the Tranſgreſſors obnoxious to the *Curſe* denounced in general againſt them that *continued not in the* §. 4.

whole

whole Law to do it. Thirdly, It had merciful relief provided againſt ſin, for the ſupportment and conſolation of ſinners, as we ſhall ſee in the conſideration of their Sacrifices.

§. 5. Thirdly, it may be conſidered as it was the *Inſtrument of the Rule and Government* of the People and Church of *Iſrael*, according to the tenure of the Covenant made with them about the Land of *Canaan*, and their living unto God therein. And in this reſpect it had *four* things in it. Firſt, That it repreſented unto the people the *Holineſs* of God, the Effects whereof are implanted in the Law according to its Original conſtitution; whereupon in it they are ſo often called to be *holy*, becauſe the Lord and *Lawgiver* was holy. Secondly, A Repreſentation of his Grace and Condiſcention, pardoning of ſin in the Covenant of mercy, in as much as he allowed a Compenſation by *Sacrifices* for ſo many tranſgreſſions, which in their own nature were forfeitures of their intereſt in that Land. Thirdly, That it was a righteous Rule of obedience unto that People, as unto their eſpecial *Covenant* condition. Fourthly, That it fully repreſented the *ſeverity* of God againſt wilful tranſgreſſors of his Covenant, as now renewed in order to the Promiſe, ſeeing every ſuch tranſgreſſion was attended in their Adminiſtration of Rule, with death without mercy.

§. 6. It is of the Law, under this *third conſideration*, though not abſolutely as the Inſtrument of the Government of the People in *Canaan*, but as it had a Repreſentation in it of that Adminiſtration of grace and mercy which was contained in the *Promiſes* whereof we treat. Concerning this, or the Law in this ſenſe, we may conſider; firſt, the *Promiſes*, then the *Threatnings* of it. And the *Promiſes* are of two ſorts. Firſt, ſuch as God took immediately upon himſelf the accompliſhment of; Secondly, ſuch as others, by his inſtitution and appointment were to communicate the benefit of unto the obedient.

§. 7. The firſt are of *three ſorts*. Firſt, of *Life Temporal*, as it was an Inſtrument of their Government, and *eternal* with God, as the Promiſe or Covenant of grace was exemplified or repreſented therein. *Levit.* 18. 5. *Ezek.* 20. 11. *Rom.* 10. 5. *Gal.* 3. 12. Secondly, Of a Spiritual Redeemer, Saviour, Deliverer, really to *effect* what the Ordinances of Inſtitution did *repreſent*, ſo to ſave them eternally, to be exhibited in the fulneſs of time, as we have at large already proved. Thirdly, There are given out with the Law *various Promiſes* of intervenient and mixed mercies to be enjoyed in earthly things in this world, that had their immediate reſpect unto the mercy of the Land of *Canaan*, repreſenting ſpiritual Grace, annexed to the then preſent Adminiſtration of the Covenant of Grace. Some of theſe concerned the collation of good things; others, the preventing of, or delivery of them from Evils, both expreſſed in great variety.

§. 8. Of the *Promiſes*, whoſe accompliſhment depended on the Inſtitution of God by others, that is the principal and comprehenſive of the reſt, which is expreſſed, *Exod.* 20. 12. *Honour thy father and thy mother, that thy days may be prolonged.* This, ſaith our Apoſtle, *is the firſt commandment with promiſe*, *Epheſ.* 6. 2. Not that the fore-going Precepts have no Promiſes annexed to the obſervation of them, nor meerly becauſe this hath a Promiſe *literally* expreſſed, but that it had the ſpecial kind of Promiſe, wherein *Parents*, by Gods inſtitution, have power to prolong the lives of obedient Children, יאורכון ימיך *They ſhall prolong thy days*; that is, *negatively*, in not cutting of their life for diſobedience, which was then in the power of natural Parents; and poſſibly by *praying* for their proſperity, *bleſſing* them in the name of God, and *directing* them into the ways and means of univerſal obedience, whereby their days might be multiplied: and on ſundry other accounts.

§. 9. For the *penalties* annexed unto the tranſgreſſion of the Law, which our Apoſtle principally hath reſpect unto in his diſcourſes on this ſubject, they will require ſomewhat a larger conſideration; and they were of two ſorts: Firſt, ſuch as God took upon himſelf to inflict; and ſecondly, ſuch as he appointed others to ſee unto the execution of.

The firſt are of *three ſorts*. Firſt, That *Eternal* puniſhment which he threatned unto them that tranſgreſſed, and diſannull'd his Covenant, as renewed and ordered in the Adminiſtration of the Law, and the Ordinances thereof. This we have manifeſted elſewhere to be the importance of the *Curſe*, which every ſuch tranſgreſſor was obnoxious unto. Secondly, The puniſhment which the Jews expreſs by כרת and כריתות *Exciſion*, or cutting off. It is firſt mentioned, *Gen.* 17. 14. in the matter of *Circumciſion*. Sometimes emphatically, *Numb.* 15. 31. הכרת תכרת *Cutting off that ſoul ſhall be cut off from among his people*; and frequently afterwards, *Exod.* 12. 15, 19. *chap.* 31. 14. *Levit.* 7. 10. *chap.* 20. 3, 5, 6. It is rendred by the Apoſtle, ἐξολοθρευθήσεται, *Act.* 3. 23. *ſhall be*

be deſtroyed from among the people, that is, by the *hand of God*, as is declared, 1 *Cor.* 10. 10. *Heb.* 11. 28. *Twenty five* times is this puniſhment threatned in the Law, ſtill unto ſuch ſins as diſannul the Covenant, which our Apoſtle expreſly reſpects, *chap.* 2. 2. as ſhall be declared on that place.

Now this puniſhment the Jews generally agree to be בידי השמים by the *hand of Heaven*, or that which God himſelf would immediately inflict; and it is evidently declared ſo to be in the interpretation given of it, *Levit.* 17. 10. chap. 20. 4, 5, 6. §. 10.

But what this puniſhment was, or wherein it did conſiſt, neither *Jews* nor *Chriſtians* are abſolutely agreed; the latter on this ſubject doing little more then repreſenting the opinions and judgments of the other, which courſe alſo we may follow. Some of them ſay, that *Untimely Death* is meant by it, ſo *Abarbinel* on *Numb.* 5. 22. קצור ימי החושא ומיתתו קודם קצו בעולם הזה והוא עצמי ענין המיתה בידי שמים *It is the cutting off the days of the ſinner, and his death before the natural term of it inflicted by the hand of Heaven.* This untimely death they reckon to be between the years of *twenty* and *ſixty*; whence *Schindler*, כרת *exterminium, cum quis præmaturâ morte inter vigeſſimum & ſexageſſimum annum à Deo è medio tollitur, ita tamen ut relinquat liberos: Cutting off, is, when any one is taken away by untimely death, between the twintieth and ſixtieth year of his age, yet ſo, as that he leave children.* That clauſe or condition, *ſo that yet he leave poſterity or children behind him*, is, as far as I can find, no where added by them, nor doth any thing in the Scripture give countenance thereunto. Yea, many of the *Hebrews* think, that this puniſhment conſiſted in this, that ſuch a one ſhould *leave no children* behind him, but that either he ſhould be wholly ἄτεκνος, *without children*, or if he had any before his ſin, they ſhould all die before him, and ſo his name and poſterity be cut off, which, ſay they, is to be *cut off from among his people*. So *Aben-Ezra* on *Gen.* 17. 14. And this opinion is not without its countenance from the Scripture it ſelf. And therefore *Jarchi* on the ſame place, with much probability, puts both theſe together, *He ſhall be cut off by untimely death, and leave no children behind him to continue his name or remembrance amongſt the people*, מי שאין יש לו בנים כשוב במת אבל מי שיש לו בנים כאילו הוא חי ושמו לא נכרת as they ſpeak. *He that hath no children is accounted as dead; but he that hath, is as if he lived, and his name is not cut off.*

They have a third opinion alſo, that by this *cutting off*, the *death of the ſoul* is intended, eſpecially when the word is *ingemminated*, *Cutting off he ſhall be cut off*, as *Numb.* 15. 31. So *Maimonides*, שתאבד הנפש ולא תהיה חיה וקיימת *that ſoul ſhall periſh, it ſhall not live or ſubſiſt any more for ever.* Few embrace this opinion, as being contrary to their general perſwaſion of *Eternal puniſhments* for the tranſgreſſions of the Covenant. Wherefore it is diſputed againſt by *Abarbinel* on *Numb.* 15. who contends, that the *death of the ſoul* in everlaſting ſeparation from God, is intended in this threatning. And both the principal parts of theſe various opinions, namely, that of *immature corporal death*, and *eternal puniſhment*, are joyned together by *Jonathan*, in his *Targum* on *Numb.* 15. 31. *He ſhall be cut off in this world, and that man ſhall be cut off in the world to come, and bear his ſin in the day of Judgment.* For my part, as I have ſhewed, that eternal death was contained in the curſe of the Law, ſo this eſpecial כרת or *extermination* from among the people, ſeems to me to intend ſome eſpecial judgment of God, in taking away the life of ſuch a perſon, anſwering unto that *putting to death* by the Judges and Magiſtrates in ſuch caſes, when they were known, which God did appoint. And herein alſo was an eminent Repreſentation of the *everlaſting cutting off* of obſtinate and final tranſgreſſors of the Covenant. §. 11.

Thirdly, In *Judgments* to be brought providentially upon the whole Nation by *Peſtilence*, Famine, Sword and Captivity, which are at large declared, *Levit.* 26. and *Deut.* 28. §. 12.

Fourthly, *Total* Rejection of the whole body of the people, in caſe of unbelief and diſobedience, upon the full and perfect Revelation that was to be made of the will and mind of God upon the coming of the *Meſſiah*, *Deut.* 18. 18. *Acts* 3. 32. *Hoſ.* 2. 23. *Iſa.* 10. 22, 23. *Rom.* 9.

Theſe are the Heads of the puniſhments, which God *took upon himſelf to inflict* in an extraordinary manner, on the tranſgreſſors of the Law, that is, thoſe who proceeded to do it ſo with an *high hand*, as that his Covenant was made void thereby as to all the ends of its re-eſtabliſhment in the adminiſtration of the Law.

The *ſecond ſort* of penalties annexed unto the tranſgreſſion of the Law, were ſuch as *Men*, by God's inſtitution and appointment, were enabled to inflict; concerning which, we muſt conſider, Firſt, *who*, and *what* the *Perſons* were, who were enabled and authoriſed to inflict theſe penalties. Secondly, of what ſort theſe penalties were, and for what tranſgreſſions neceſſarily inflicted. §. 13.

§. 14. The *original diviſion* of the people after the dayes of *Jacob* was into שבטים, *Tribes*, whereof at firſt there were *Twelve*, which by dividing the Tribe of *Joſeph* into *two*, were encreaſed into *Thirteen*, and upon the matter reduced again unto *Twelve* by the ſpecial Exemption of the Tribe of *Levi* from Inheritances, and their ſeparation to the Worſhip of God. Secondly, משפחות, *Families*, or בתו אבות, *Houſes of Fathers*, which on many probabilities may be ſuppoſed to have been *ſeventy*, the number of them who went down with *Jacob* into *Ægypt*, each of which conſtituted a particular Family. And בתים *particular Houſholds*, all which are enumerated, *Joſh.* 7. 14. This diſtribution continued amongſt the people whileſt they were in *Ægypt*, and this only, they being not capable to caſt themſelves into any *Civil Order* there, by reaſon of their Oppreſſions, and therefore contented themſelves with that which was natural. Accordingly there were *three ſorts* of perſons that were in ſome kind of Dignity and preheminence among the people, although it may be after their Oppreſſion began, they were hindered from exerciſing the Authority that belonged unto them. Firſt, As to the *Tribes* there were ſome who were נשיאי ראשי מטות, *The Princes, or Heads of the Tribes*, Numb. 1. 16. *Twelve* in number according to the number of the Tribes, Secondly, For the *Families* or principal Houſes of the Fathers there were הזקנים. the *Elders* who preſided over them. Theſe *Moſes* and *Aaron* gathered together at their firſt coming into *Ægypt*, *Exod.* 4. 29. And theſe, as I ſaid before, being the Rulers of the firſt Families, were probably in number *ſeventy*; from whence afterwards was the conſtitution of *ſeventy Elders* for Rule, *Exod.* 24. 1. Thirdly, כהנים or *Prieſts*, it may be in every *private Houſhold*, the firſt born, which are mentioned, and ſo called before the conſtitution of the *Aaronical Prieſthood*, Exod. 19. 21. Beſides theſe, there were *Officers* who attended the ſervice of the whole People, as to the Execution of Juſtice and order, called שוטרים, *Shoterim*, which we have rendered by the general name of *Officers*, *Exod.* 5. 14. And they are afterwards diſtinguiſhed from the *Elders* and *Judges*, *Deut.* 16. 18. For there are two ſorts of perſons mentioned, that were over the people in reſpect of their works, even in *Ægypt*, הנגשים and שטרים, *Exactors* or Task-Maſters, and *Officers*, *Exod.* 5. 6. the former, or the *Nogheſhim* the Jews ſay were *Ægyptians*, and the latter, or the *Shoterim*, *Iſraelites*, which occaſions that diſtinct expreſſion of them: *Pharaoh commanded the ſame day the Task-maſters of the People, and their Officers*: and v. 13, 14. *And the Task-Maſters haſted them, ſaying, fulfill your works, and the Officers of the Children of* Iſrael *were beaten.* And they tell us in *Midraſh Rabba*, on *Exod. Sect.* 1. that one of theſe *Nogheſhim* was over ten of the *Iſraelitiſh Officers*; and one of them over ten *Iſraelites*; whence was the following diviſion of the people into *tens* and *hundreds*, and unto this in the ſame place, they add a *putid Story* of an *Exactor* killed by *Moſes*.

§. 15. What was the Authority of theſe, and how it was executed by them in *Ægypt* nothing is recorded. Probably, at the beginning of their works and Afflictions they were made uſe of only to anſwer for the pretended neglects or miſcarriages of the multitude of their Brethren, as *Exod.* 5. 14.

After their coming up out of *Ægypt*, during their abode in the *Wilderneſs*, *Moſes* preſided over them with all manner of Authority, as their *Law-giver*, *King* and *Judge*. He judged and determined all their cauſes, as is frequently affirmed, and that alone, untill by the advice of *Jethro*, he took in others unto his aſſiſtance, *Exod.* 15. 16. 25. And there is mention of *four* particular caſes that he determined. One *Religious*, one *Civil*, and two *Capital* relating to Religion; in theſe he made eſpecial enquiry of God. The firſt was about the *Unclean* that would keep the *Paſſeover*, *Numb.* 9. 7, 8. The ſecond about the *daughters of Zelophead*, who claimed their Inheritance, *Numb.* 27. 4, 5. The third about the *Blaſphemer*, *Lev.* 24. The laſt about him that profaned the the *Sabbath*, *Numb.* 15. 32, 33, 34. In which alſo, as the Jews ſay, he ſet a pattern to future Judges, as determining the leſſer cauſes ſpeedily, but thoſe wherein blood was concerned, not without ſtay and much deliberation.

§. 16. In the Wilderneſs the body of the People was caſt into a new diſtribution, of Thouſands, Hundreds, Fifties, and Tens, all which had their peculiar *Officers* or Rulers choſen from amongſt themſelves, *Exod.* 18. 25. *Deut.* 1. 13, 14. And *Moſes* is ſaid to *chuſe* them, becauſe being choſen by the People, he approved of them, as the places foregoing compared, do manifeſt. The principal diſtributions of theſe, planting themſelves together in the Cities or Towns of *Canaan*, however afterward they multiplyed or were decreaſed, continued to be called by the names of the *thouſands*

of

of Iſrael, *or* Judah. So *Bethlehem Ephratah* is ſaid to be little among the *thouſands of Judah*, Micah 5. 2. One of thoſe thouſands that had their eſpecial Head and Ruler over them, and their diſtinct Government, as to their own concernments among themſelves, ſate down at *Bethlehem*, which *Colony* afterwards variouſly flouriſhed or drew towards a decay.

After theſe things, by Gods appointment was conſtituted the great *Court of the Sanhedrin*, which becauſe we have treated of a-part elſewhere, with thoſe leſſer Courts of Juſtice which were inſtituted in imitation of it, ſufficiently to our purpoſe, I ſhall here wholly omit. Neither ſhall I need to mention their Judges raiſed up *extraordinarily* of God, for the general Rule of the whole People. Nor of their *Kings* continued by Succeſſion in the Family of *David*, becauſe their ſtory in general is ſufficiently known, and the eſpecial conſideration of their power, with the manner of the Adminiſtration of it, would draw us too far out of the way of our preſent deſign. And theſe are they unto whom the Lord in their ſeveral Generations committed the execution of thoſe puniſhments that he had allotted unto the tranſgreſſion of the Law. §. 17.

The *Penalties* themſelves with the eſpecial cauſes of them are laſtly to be conſidered. And theſe in general were of two ſorts. Firſt, *Eccleſiaſtical*: Secondly, *Civil*. Eccleſiaſtical penalties were the Authoritative *Excluſion* of an offending Perſon from the ſociety of the Church, and the Members of it. That ſuch an Excluſion is preſcribed in the Law in ſundry caſes, hath in ſeveral inſtances been by others evidenced. Many *Diſputes* alſo have been about it, both concerning the cauſes of it, the Authority whereby it was done, with its ends and effects. But theſe things are not of our preſent conſideration, who intend only to repreſent things as they are *in Facto* inſtituted or obſerved. §. 18.

Of this *Excluſion*, the *Jews* commonly make three Degrees, and that not without ſome countenance from the Scripture. The Firſt they call, נדוי *Niddui*. The ſecond חרם, *Cherem*: and the Third שמתא *Shammatha*. That which they call *Niddui*, from נדה, to *expell*, to ſeparate, to caſt off, is with the moſt of them the firſt and loweſt degree of this ſeparation and excluſion. And Perſons who are to pronounce this ſentence and put it into execution, are according to the Jews, any Court from the higheſt *Sanhedrin of ſeventy one at Jeruſalem*, to the meaneſt in their Synagogues. Yea any *Ruler* of a Synagogue, or *Wiſe* Man in Authority, might accordcording unto them, do the ſame thing. And many ridiculous ſtories they have about the mutual *Excommunication* and Abſolution of one another by conſent. The time of its continuance, or the firſt ſpace of time given to the Perſons offending to repent, was *thirty dayes*, to which on his neglect he was left unto *ſixty*, and then to *ninety*, when upon his obſtinacy he was obnoxious to the *Cherem*. As the *Cauſes* of it they reckon up in *Jeruſalem Talmud*, *moed Katon*, *twenty four crimes*, on the guilt whereof any one may be thus dealt withal. 1. *He that deſpiſeth a Wiſe Man*, that is, *a Rabbi*, *Maſter*, or *Doctor*, even after his death. 2. *He that contemneth a Miniſter or Meſſenger of the Houſe of Judgement.* 3. *He that calleth his Neighbour*, *Servant or Slave.* 4. *He to whom the Judge ſends and appoints him a time of Appearance*, *and he doth not appear.* 5. *He that deſpiſeth the words of the Scribes*, *much more*, *the words of the Law of* Moſes. 6. *He that doth not obey*, *and ſtand unto the ſentence denounced againſt him.* 7. *He that hath any hurtful thing in his power*, *as a biting Dog*, *and doth not remove it.* 8. *He that ſells his* Field *to a Chriſtian*, *or any Heathen.* 9. *He that gives witneſs againſt an* Iſraelite *in the Courts of the Chriſtians.* 10. *A Prieſt that killeth Cattle*, *and doth not ſeparate the guiſts that belong to another Prieſt.* 11. *He that profaneth the ſecond Holy-day in Captivity.* 12. *He that doth any work in the afternoon before the Paſſeover.* 13. *He that taketh the name of God in vain on any account.* 14. *He that induceth others to profane the name of God.* 15. *He that draweth others to eat of holy things without the Temple.* 16. *He that computes the times*, *or writes Kalenders*, *or Almanacks*, *fixing the Moneths out of the Land of* Iſrael. 17. *He that cauſeth a blind man to fall.* 18. *He that hindereth others from doing the work of the Law.* 19. *He that makes profane the killing of any Creature by his own fault.* 20. *He that killeth and doth not ſhew his Knife before hand before a Wiſe Man*, *whereby it may appear to be fit.* 21. *He that is unwilling to*, *or makes himſelf difficult in learning.* 22. *He that putteth away his Wife*, *and afterwards hath commerce with her in buying and ſelling*, *which may induce them to cohabitation.* 23. *A Wiſe Man of evil Fame and Report.* 24. *He that excommunicateth him who deſerveth not that ſentence.* §. 19.

An inſtance of this excluſion, we have expreſly in the Goſpel, John 9. 20. *The Jews had already agreed*, *that if any Man ſhould confeſs He was Chriſt*, συναγωγος γενηται, §. 20.

he ſhould be put out of the Synagogue. He ſhould be מנודה, *Menuddeh*; put under the ſentence of *Niddui*. And according to this ſentence they proceeded with the blind man, whoſe eyes were opened by the Lord Chriſt, *v.* 34. ἐξέβαλον, that is, ſaith the *Margin of our Tranſlation*, they *excommunicated him.* But that is not the ſignification of the word; it denotes only their cauſing him to be *thruſt out of the Synagogue by their Officers*, although there is no doubt, but that at the ſame time they pronounced ſentence againſt him.

§. 21. If a Man *dyed* under this ſentence, they laid a ſtone upon his *Beir*, intimating that he deſerved *Lapidation* if he had lived. Howbeit they excluded him not from teaching or learning of the Law, ſo that he kept *four paces* diſtant from other perſons. He came in, and went out of the Temple at the *contrary door* to others, that he might be known. All which with ſundry other things were of their Traditional Additionals, to the juſt preſcriptions of the Word.

§. 22. In caſe this Proceſs ſucceeded not, and upon ſome greater demerits, the ſentence of חרם, *Cherem* was to be proceeded unto.

This is an high degree of *Authoritative* Separation from the Congregation, and is made uſe of either when the former is deſpiſed, or as was ſaid upon greater provocations. This ſentence muſt not be denounced, but in a Congregation of *ten* at leaſt, and with ſuch a one that is מנודה, thus *Anathematized*, it is not lawful ſo much as to *eat*.

The third and laſt ſentence in this kind which contains a total and irrecoverable Exemption of a perſon from the Communion of the Congregation, is called שמתא, *Shammatha*. Some of the *Talmudical Rabbins* in *moed katon* give the Etymologie of this word, as if it ſhould be as much as שם מיתה, *Sham metha*, death is there. But it is generally agreed, that it is from שמת, *to exclude, expell*, caſt out, that is, from the Covenant of Promiſe, and Common-wealth of *Iſrael*. And this the moſt take to be *total* and final, the Perſons that fall under it being left to the judgement of God without hope of Reconciliation unto the Church. Hence it is called in the *Targum*, Numb. 21. 25. Deut. 7. 27. *The Curſe, the Execration of God*; and by the *Talmudiſts*, שמתא דאלהי ישראל, *the anathema of the God of* Iſrael. But yet it cannot be denyed, but that in many places, they ſpeak of it as the general name for any *Excommunication*, and ſo as not at all to difference it from *Niddui*, which is taken to be the leaſt degree thereof. The moſt learned *Buxtorf* hath given us out of an antient *Hebrew Manuſcript*, a form of this Excommunication which is truly *ferale carmen*, as ſad and diſmall an imprecation, as according to their principles could well be invented. It is indeed by him applyed unto the *Cherem*, but as *L'Empereur* hath obſerved in his Annotations on *Bertram*, it was doubtleſs only made uſe of in the laſt and greateſt excluſion, which is ſuppoſed to be the *Shammatha*. The form of the Curſe is as enſues.

§. 23. *By the Sentence of the Lord of Lords, let ſuch a one, the Son of ſuch a one,* (פלני בן פלני) *be in anathema, or be accurſed in each houſe of Judgement, that above, and that below,* (that is, by God and his Church) *in the curſe of the holy Ones on high; In the curſe of the Seraphims and Ophannim,* (the Wheels or *Cherubims* in *Ezekiel's* Viſion) *In the curſe of the whole Church from the greateſt to the leaſt; Let there be upon him ſtrokes great and abiding; Diſeaſes great and horrible: Let his houſe be an habitation of Dragons,* (חנים) *or Serpents. Let his Star,* or Planet, *be dark in the Clouds; Let him be expoſed to Indignation, anger and wrath; And let his dead Body be caſt to Wild Beaſts and Serpents; Let his Enemies and Adverſaries rejoyce over him: And let his Silver and Gold be given to others: And let all his Children be caſt at the doors of his Adverſaries: And let Poſterity be aſtoniſhed at his day: Let him be accurſed out of the mouth of* Addiriron, *and* Athariel; *from the mouth of* Sandalphon, *and* Hadraniel; *from the mouth of* Anſiſiel, *and* Pathiel; *from the mouth of* Seraphiel, *and* Saganſael; *from the mouth of* Michael, *and* Gabriel; *from the mouth of* Raphiel, *and* Meſharethiel; *Let him be accurſed from the mouth of* Zazabib, *and from the mouth of* Havabib, *who is the great God; and from the mouth of the ſeventy names of the great King; and from the mouth of* Tzorlak *the great Chancelor* (theſe names partly ſignificant, and partly inſignificant, coined to ſtrike a terror into the minds of weak and diſtempered Perſons, they invent and apply at their pleaſure to Angels, good and bad; not unlike the monſtrous names which the *Gnoſticks* gave to the *Æons* who borrowed many things from the Tradition of the Jews, and returned them again unto them with an improvement, but they proceed) *Let him be ſwallowed up as* Corah *and his Company; and let his ſoul depart with fear and terror: Let the rebuke of the Lord*

ſlay

ſlay him, and let him be ſtrangled like Achitophel: *Let his leproſie be as the leproſie of* Gehazi; *neither let there be any reſtoration of his ruine; Let not his burial be in the burials of* Iſrael; *Let his Wife be given to ſtrangers; and let others humble her in his death. Under this curſe, let ſuch a one the Son of ſuch a one be, with his whole Inheritance. But unto me, and all* Iſrael, *let God extend his peace and bleſſing.* Amen.

§. 24. Now, Becauſe it is certain, that this is a form of the greateſt and laſt *Anathema*, of a final and total Excommunication, and yet he who is devoted, is every where ſaid to be מוחרם *Muchram*, and under the *Cherem*, it is almoſt evident, that theſe three degrees are not diſtinguiſhed as is commonly ſuppoſed, namely, that the *Shammatha* ſhould exceed the *Cherem*, and that only the *Niddui*, the higheſt and extremeſt ſentence in this ſolemn form, being ſo often called the *Cherem*. *Shammatha* therefore is only a general Name for the Expulſion of a Perſon, ſometimes with the *Niddui*, and ſometimes with the *Cherem*, which yet I do not ſuppoſe was alwayes thus horrid and fierce.

§. 25. To add unto the terror of this Sentence, they uſed to accompany the pronouncing of it with the *ſound of Trumpets* and *Horns*, as the *Targum* ſayes *Barak* did in his curſing of *Meroz*, Judges 5. 23. *He ſhammatized him with four hundred Trumpets.* And herein have they been imitated by the Church of *Rome*, in their ſhaking of Candles, and ringing of Bells on the like occaſion.

I have not reported theſe things, as though for matter and manner, they wholly belonged unto the *penalties* of the Law that were of Divine Inſtitution. Many things in the manner of their performance, as they are now expreſſed by the *Rabbins*, were certainly of their own arbitrary invention. When their uſe amongſt them firſt began, is unknown; though it be not improbable, that ſundry things of this nature were practiſed by them before the deſtruction of the Second Temple, when they had mixed many of their own *Superſtitions* with the Worſhip of God, as is evident from the Goſpel.

§. 26. But this alſo is certain, that God in ſundry caſes had appointed that ſome Tranſgreſſors ſhould be *ſeparated* from the Congregation, devoted to deſtruction, and be cut off. An inſtance of the Execution of which Inſtitution we have, Ezra 10. 7, 8. *They made a Proclamation throughout* Judah *and* Jeruſalem *unto all the Children of the Captivity, that they ſhould gather themſelves together unto* Jeruſalem, *and that whoſoever would not come within three dayes, according to the counſel of the Princes, and the Elders, all his ſubſtance ſhould be divided, and himſelf ſeparated from the Congregation of thoſe that had been carried away.* A double penalty is here threatned upon diſobedient Perſons; the one concerned the *Perſon* of ſuch a one, יבדל מקהל הגולה הוא, *He ſhall be ſeparated from the Congregation of the Captivity*; that is, of *Iſrael* then returned out of Captivity: and this was the *Niddui* or expulſion from Sacred communion which we before deſcribed: He ſhould be eſteemed as an Heathen.

Secondly, As to his ſubſtance יחרם כל רכשו, *All his ſubſtance his goods and poſſeſſions ſhould be anathematized*, devoted, put under *Cherem*, taken away for Sacred Uſes. Hence ſome have made this diſtinction between the three degrees of excommunication.

Firſt, The *Niddui* concerned only the *Perſon*, and his ſeparation from Sacred Offices; *Cherem* had alſo Confiſcation of Goods attending of it; the ſubſtance of the Tranſgreſſor being devoted; and *Shammatha* was accompanied with the death of the devoted Perſon; Which carnal penalties under the Goſpel being removed, that great and ſore revenge which diſobedient ſinners are to expect from the hand of God at the laſt day, is ſubſtituted by our Apoſtle in the room of them all, *Heb.* 10. 28, 29.

§. 27. *Civil Puniſhments* next ſucceed, and they were of *three ſorts*. Firſt, *Corporeal*: Secondly, Such as reſpect the *Outward Eſtate* and Condition of the Offendor: Thirdly, *Capital*.

Firſt, *Corporeal* puniſhment was that only of *Stripes*, not exceeding the number *of forty*, Deut. 25. 23. An account of the *Jews* Opinions, and the manner of their execution of this puniſhment, is given us by many; in particular, exactly by *Buxtorf* in his Preface unto his *Bibliotheca Rabbinica*, whither I refer the Reader. They call it מלקות, or *beating by ſtrokes*, and ſometimes מלקות ארבעים, *the beating of forty*, or with forty. And he that was liable unto it, was בן הכות, *filius plagarum*. Many Crimes doubtleſs rendered Perſons obnoxious to this penalty; but they are not directly expreſſed in the Law. The *Jews* now reckon up *ſeven* inſtances of unlawful copulation,

copulation with *Women*, free and unmarried, for adultery, as is known, was capital by the expreſs ſentence of the Law. As 1. *With a Siſter.* 2. *A Fathers Siſter.* 3. *A Mothers Siſter.* 4. *A Wifes Siſter.* 5. *A Brothers Widow.* 6. *An Uncles Widow.* 7. *A Woman ſeparated.* Many other Crimes alſo they reckon up with reference unto *Ceremonial Inſtitutions*, as eating of *fat*, and *blood*, and *leaven* on the Paſſeover, making an *Oyle* like the holy Oyle; even all ſuch trangreſſions as are threatned with puniſhment, but have no expreſs kind of puniſhment annexed unto them.

§. 28. Secondly, Puniſhments reſpecting *State and Condition*, were of two ſorts. Firſt, *Pecuniary* in a *quadruple reſtitution* in caſe of Theft. Secondly, *Perſonal* in baniſhment, or confinement unto the *City of Refuge* for him that had ſlain a Man at unawares, *Numb.* 35. 25.

§. 29. Thirdly, *Capital puniſhments* they inflicted *four wayes.* Firſt, By *Strangulation* which was inflicted on ſix ſorts of Tranſgreſſors. 1. *Adulterers.* 2. *Strikers of Parents.* 3. *Man-ſtealers.* 4. *Old Men exemplarily rebellious againſt the Law.* 5. *Falſe Prophets.* 6. *Prognoſticators by the Names of Idols.* Secondly, *Burning*, Lev. 20. 14. And this the Jews ſay, was inflicted by pouring molten Lead into their mouths; and the Crimes that this puniſhment were allotted to, were 1. *The Adultery of the Prieſts Daughter.* 2. *Inceſt*; 1. *With a Daughter.* 2. *With a Sons Daughter.* 3. *A Wifes Daughter.* 4. *A Wifes Daughters Daughter.* 5. *A Wifes Sons Daughter.* 6. *A Wifes Mother.* 7. *The Mother of her Father.* 8. *The Mother of her Father in Law.* Thirdly, Death was inflicted by the *Sword*, Deut. 20. 21. 1. *On the voluntary Man-ſlayer.* 2. *On the Inhabitants of any City that fall to Idolatry.* Fourthly, By *Stoning*: Which was executed for *Inceſt*: 1. *With a Mother*; 2. *A Mother in Law*: 3. *A Daughter in Law*: 4. *Adultery with a betroathed Virgin*: 5. *Unnatural uncleaneſs with Men*: 6. *With Beaſts by Men*: 7. *With Beaſts by Women*; 8. *Blaſphemy*: 9. *Idolatry*: 10. *Offering to* Moloch: 11. *A Familiar Spirit of* Ob: 12. *Of* Jiedeoni: 13. *On Impoſtors*: 14. *On Seducers*: 15. *On Enchanters or Magicians*: 16. *Prophaners of the Sabbath*: 17. *Curſers of Father or Mother*: 18. *The diſſolute and ſtubborn Son*: Concerning all which it is expreſly ſaid, that they ſhall be *ſtoned.*

§. 30. Unto the execution of theſe penalties there was added two *Cautionary Laws.* Firſt, That they that were put to death for the increaſe of their ignominy, and terror of others, ſhould *be hanged on a Tree*, Deut. 21. 21. Secondly, That they ſhould be *buryed the ſame day*, *v.* 23: And this is a brief abſtract of the Penalties of the Law, as it was the Rule of the Polity of the People in the Land of *Canaan:*

Exercitatio

Exercitatio XXII.

The Building of the Tabernacle. Moſes *Writing and Reading the Book of the Covenant. Conſiderations of the particulars of the Fabrick and Utenſils of the Tabernacle. Omitted. One Inſtance inſiſted on. The Ark. The ſame in the Tabernacle and Temple. The Glory of God in what ſenſe. The principal Sacred Utenſil. The matter whereof it was made. The Form of it. The End and Uſe of it. The Reſidence and Motions of it. The Mercy-Seat that was upon it. The matter thereof. Of the Cherubims. Their Form and Faſhion. The Viſions of* Iſaiah *and* Ezekiel *compared. Difference in them, and Reaſon thereof.*

§. 1. THe People having received the *Law* in the Wilderneſs, and therein a Foundation being laid of their future Church-State and Worſhip, which was to continue *until the Times of Reformation*, Heb. 9. 10. they had alſo by Gods direction a place and *Building* for the ſeat of that Worſhip aſſigned unto them. This was the *Tabernacle* erected in the Wilderneſs, ſuited to their then *moving* ſtate and condition; into the Room whereof, the *Temple* built afterwards by *Solomon* ſucceeded, when they had attained a fixed ſtation in the Land of Promiſe. Our Apoſtle reſpecting the Ordinances of that Church, as firſt inſtituted by *Moſes*, which the Hebrews boaſted of as their priviledge, and on the account whereof, they obſtinately adhered unto their obſervation, inſiſts only on the *Tabernacle*; whereunto the Temple and its ſervices were referred and conformed. And this he doth principally, Chap. 9. v. 1, 2, 3, 4, 5. *Then verily the firſt Covenant had alſo Ordinances of divine Service, and a worldly Sanctuary. For there was a Tabernacle made, the firſt wherein was the candleſtick, and the Table, and the Shew-bread; which is called the Sanctuary. And after the ſecond Veil, the Tabernacle which is called the Holieſt of all, which had the Golden Cenſor, and the Ark of the Covenant, overlaid round about with Gold, wherein was the Golden Pot that had Manna, and* Aarons *Rod that budded, and the Tables of the Covenant: And over it the Cherubims of Glory ſhadowing the Mercy Seat.*

§. 2. The *Preparation* for the Directions which God gave for the building of this *Tabernacle* is declared, *Exod.* 24. The Body of the people having heard the *Law*, that is, the *ten Words* or Commandments, which was all they heard, *Deut.* 9. 10. (what God ſpake to them was written in the Two Tables of ſtone) they removed unto a greater diſtance from the Mount, *Exod.* 20. 18, 19. After their Removal, *Moſes* continued to receive from the Lord, that *ſummary* of the whole Law which is expreſſed, *Chap.* 21. 22, 23. And all this as it ſhould ſeem, at the firſt hearing, he wrote in a Book from the Mouth of God. For it is ſaid, *Chap.* 24. *v.* 4. that he *wrote all the words of the Lord.* And *v.* 7. that he, *took the Book of the Covenant, and read in the audience of the people.*

§. 3. The *Jewiſh Maſters* ſuppoſe that it was the Book of *Geneſis* that is there intended. For ſay they, the reſt of the Law was not yet written, namely, before God himſelf had written or engraven the *Ten Words* on the *Two Tables* of Stone. But this is a fond imagination; ſeeing the Book which *Moſes* read contained the form and tenour of the *Covenant* made with that people at *Horeb*, and is expreſly ſo called, and as ſuch, was then ſolemnly confirmed and ratified by Sacrifice. It may therefore be ſuppoſed, that there is a *Prolepſis* uſed in the recording of this ſtory, and that indeed the confirmation of the Covenant by Sacrifice, which was accompanied with the *Reading of the Book*, was not until after the third return of *Moſes* from the Mount, with the renewed Tables. But this alſo may well be doubted, ſeeing this Sacrifice was prepared and offered by the *young Men of the Children of* Iſrael, *v.* 5. that is, the *Firſt Born*, whoſe Office was ſuperſeded upon the Separation of *Aaron* and his Sons unto the Prieſthood, which God had deſigned before that laſt deſcent of *Moſes* from the Mount. We muſt therefore leave things in the order wherein they are ſet down and recorded.

It

It appears therefore that *Moſes wrote* the Law as he received it from God. This being done, he came down and read it in the ears of the people. And he propoſed it unto them, as containing the *Terms of the Covenant* that God would have them enter into. This they ſolemnly engaged to the performance of, and thereby had their admiſſion into a New Church-State. This being done, the whole was confirmed by Sacrifice, and the ſprinkling of blood, to prefigure the great confirmation of the New Covenant by the blood of Chriſt, as we ſhall ſee afterwards.

§. 4. Things being thus ſetled, *Moſes* goes up again into the Mount, to receive directions for that *Worſhip of God*, which he appointed and enjoyned unto them, in that Church-State whereunto they were newly admitted. And here in the firſt place, the Lord inſtructs him in the frame and whole fabrick of the *Tabernacle*, as that which was an eminent Type of the Humane Nature of Chriſt, and ſo indiſpenſibly neceſſary unto the ſolemn Worſhip then ordained, as that no part of it could be rightly performed but with reſpect thereunto. This therefore with all the Parts and *Utenſils* of it ſhould now come under conſideration. But there are ſundry Reaſons for which I ſhall omit it in this place. As 1. The moſt material things belonging unto it, muſt neceſſarily be conſidered in our *Expoſition* of thoſe places in our Apoſtle, where they are *expreſly* inſiſted on. 2. Many things relating unto it, as the *meaſures* of it, ſome part of the *matter* whereof it was made, divers *Colours* uſed about it, are very dubious, and ſome of them ſo abſolutely uncertain, that the *Jews* themſelves can come to no agreement about them; and it is not meet to enter into the diſcuſſion of ſuch things, without more room and liberty, then our preſent deſign, will allow unto us. 3. Many Learned Men have already travailed with great diligence and skill in the diſcovery of all the ſeveral concernments of the Tabernacle and Temple, from whom the *Reader* may receive much ſatisfaction, who hath a mind to enquire into theſe things. Add unto all this, that the Writing of this part of theſe Diſcourſes, is fallen upon ſuch a *ſeaſon*, as affords me very little encouragement, or aſſiſtance to enlarge upon them. Only that the Reader may not go away without a taſte in one inſtance of what he might have expected in the whole, I ſhall chuſe out one particular *Utenſil* of the *Tabernacle*, and give an account of it unto him. And this ſhall be the *Ark* and its Attendencies.

§. 5. The Ark was the only *furniture* of the moſt *Holy Place*; the moſt ſacred and holy of all the *Utenſils* of the *Tabernacle* and *Temple*. And it was the ſame in them both, as is evident, 1 *Kings* 8. 4. 6. It was the Repoſitory of the Covenant; for ſo the Law written by the finger of God in Tables of ſtone, is often called *Metonymically*, and being annointed, *Exod.* 40. 9. became קדש קדשים, *holineſs of holineſſes*, or moſt holy, a *Type* of him who was to fulfill the Law, and eſtabliſh the Covenant between God and Man, being thereunto anointed as the moſt *holy*, *Dan.* 9. 26. It was alſo the great pledge of the preſence of God in the *Church*; whence it is not only ſometimes called his *Glory*, *Pſal.* 78. 61. he gave תפארתו, *his Glory*, Beauty, Majeſty into the hand of the Enemy, when the *Ark* was taken, whereon the Wife of *Phineas* cryed, אי כבוד, *Where is the Glory?* 1 Sam. 4. 21. becauſe therein the Glory departed from *Iſrael*, *v.* 22. but in its preſence alſo, *Glory* was ſaid to *dwell in the Land*, Pſal. 85. 9. לשכן כבוד becauſe therein the *Shechina*, or *Chabod*, or Glorious Preſence of God, dwelt and abode among his People. Yea, it hath the name of God himſelf attributed to it, by reaſon of its repreſentation of his Majeſty, Pſalm 24. 7, 9, 10.

We call it by the ſame name with the great Veſſel wherein *Noah*, and the ſeed of all living Creatures were preſerved. But their Names are far diſtant in the *Original* both in ſound and ſignification, this was ארון, *Aaron*, a Cheſt, it may be from ארן, a certain *Wood* whereof ſuch Cheſts were made; that was תבה, *Tebah*, the name of any Veſſell in the water great or ſmall, though made with *Bulruſhes*, Exod. 2. 3.

§. 6. It was, as the principal, ſo the firſt *Utenſil* of the Tabernacle that God appointed to be made, *Exod.* 25. 10. and therein was as the *heart* from which, by a communication of *ſacred holineſs* from the preſence of God, all other things belonging unto the Worſhip of the whole were ſpirited and as it were enlivened. And immediately upon its entrance into the Temple, the viſible pledges of the preſence of God therein appeared to all, and not before, 1 *Kings* 8. 8, 9, 10, 11, 12.

§. 7. The matter whereof it was made, was עצי שטים, *Exod.* 25. 10. *Shittim wood*, or boards of the שטה Tree, mentioned *Iſa.* 41. 18. What wood it was, is altogether

ther uncertain, although it ſeems ſure enough to have been none that grew in the Wilderneſs where the people were at the erection of the Tabernacle. For theſe *Shittim boards* were reckoned amongſt the ſtores of *ſilver* and *braſs*, and ſuch other things as they had brought with them into the Wilderneſs, *Exod.* 35. 25. and that expreſſion, כל אשר נמצא אתו *Every one with whom was found Shittim-wood*, intimates the rarity of it, and that it may be, it had been preſerved by them for ſundry Generations. There is indeed a place called *Shittim*, and *Abel Shittim*, mentioned, *Numb.* 25. 1. and *chap.* 33. 49. not probably from theſe trees. However it was in the plains of *Moab* whereunto the *Iſraelites* came not until fourty years after the making of the Ark. Farther then, we know nothing of the *Shittim-tree*, or of this wood; for what ever is diſcourſed of it, as it hath been diſcourſed by many, is meer conjecture, ending in profeſſed uncertainty. Only it ſeems to have been notable for *firmneſs* and duration, as continuing in the Ark apparently 900 years, even from the making of it unto the deſtruction of the Temple by the *Caldeans*. And it may be was returned to the ſecond Temple, not periſhing abſolutely until the Covenant with that people expired 600 years after the Captivity. But herein it had the advantage of preſervation from all external cauſes of putrefaction, by its incloſure on all parts in a covering of gold.

The *form* of the *Ark* was of a long ſquare *cheſt*, of ſmall dimenſions, two cubits and an half in length, one and an half in breadth, and ſo in heighth alſo, *Exod.* 25. 10. that is, according to the moſt approved eſtimation of their meaſures, near *four foot long*, and *two foot and ſome inches broad* and high; and farther exactneſs or accuracy about theſe meaſures is of little certainty, and leſs uſe. How the boards of it were joyned is not mentioned. Over-laid it was with pure Gold, beaten gold, pure and immixed, מבית ומחוץ *intus & extra*, *undequaque*, on all the boards of it, both within and without, ſo that no part of the wood was any where to be ſeen or touched. Round about it, that is, on the edge of the ſide upwards, it had (עליו סביב *upon it* round about) זר a *Diadem*, or a fringe of Gold-work, ſuch as encompaſſed Diadems or Crowns. And this זר or *Diadem*, was put only on the *Ark*, the *Mercy-ſeat*, and the *Altar of Incenſe*, intending expreſſions of Rays of Gold, as coming from זרה to ſcatter abroad in the manner of rays and beams, which, *Heb.* 1. 3. is called ἀπαύγασμα, the *brightneſs* of glory. And hence the *Rabbins* ſpeak of a three-fold Crown, of the *Ark*, *Altar* and *Table*; of the laſt for the *King*, of the midſt for the *Prieſt*, of the *firſt* for they know not whom, as *Rabbi Solomon* expreſly. Indeed all repreſenting the three-fold Offices of Chriſt, for whom the *Crowns* were laid up, *Zach.* 6. §. 8.

At the *four corners*, on the outſide, were annexed unto it *four Rings* of Gold, on each ſide two. Through theſe rings went *two ſtaves* or *bars*, wherewith the Ark was to be carried on the ſhoulders of the *Levites*, *Exod.* 25. 11, 12. for the neglect of which ſervice ſtrictly enjoyned them, *Numb.* 7. 9. God made a breach on *Uzza* in the days of *David*, 2 *Sam.* 6. 7. §. 9.

The end wherefore God appointed the making of this Ark, was to put therein העדת the *Teſtimony*, *Exod.* 25. 16. that is the *two Tables* of ſtone engraved on all ſides with the ten Commandements, pronounced by the Miniſtry of Angels, written with the finger of God. Beſides this, there was in it nothing at all, as is expreſly affirmed, 1 *King.* 8. 9. 2 *Chron.* 5. 10. *Deut.* 10. 2, 5. The appearance of a diſſent from hence in an expreſſion of our Apoſtle, *chap.* 9. ſhall be conſidered in its proper place. §. 10.

This *Ark* made at *Horeb*, 1 *King.* 8. 9. that is, at the foot of the mountain where the People encamped, finiſhed with the reſt of the Tabernacle on the *firſt* day, of the *firſt* month, of the *ſecond* year of the coming of the *Iſraelites* out of *Egypt*, *Exod.* 40. 13. being, as we have ſhewed, the viſible pledge of the preſence of God amongſt them, as it was placed with its Tabernacle in the midſt of the People whilſt they were encamped in the Wilderneſs, the body of them being diſtributed into four Hoſts to the four quarters of Heaven, (*Numb.* 2.) that a bleſſing from thence might be equally communicated unto them all, and all might have an alike acceſs to the worſhip of God; ſo it was carried in their marching in the midſt of their Armies, with a pronunciation of a ſolemn Benediction when it began to ſet forward, and when it returned unto its Repoſitory in the moſt holy place, *Numb.* 10. 35, 36. This was the ordinary courſe in the removals of the *Ark*. In an extraordinary manner, God appointed it to be carried before all the people, when the waters of *Jordan* were divided by his power, whereof that was a pledge, *Joſh.* 3. 15. which the people on their own heads going

afterwards to imitate in their wars with the *Philiſtins*, received a ſad reward of their temerity and boldneſs, 1 *Sam.* 4.

From the Wilderneſs the *Ark* was carried to *Gilgal*, *Joſh.* 5. 10. thence removed with the Tabernacle to *Shilo*, *Joſh.* 18. 2. Some ſuppoſe that after this it was occaſionally removed to *Mizpeh*, as *Judg.* 11. 11. 20. 1, 27. 21. 1, 2. becauſe it is ſaid in thoſe places, that ſuch things were done *before the Lord in Mizpeh*: but that expreſſion doth not neceſſarily inter the preſence of the *Ark* and Sanctuary in that place. Yea, the context ſeems to intimate, that it was at another place diſtant from thence, as *v.* 26. they *went up* from the place of the Aſſembly in *Mizpeh* to the houſe of God, where the Ark was. In *Shechem* alſo it is ſuppoſed to have been, from the Aſſembly that *Joſhua* made there, *chap.* 24. 1. upon the cloſe whereof, he fixed a ſtone of memorial before the *Sanctuary*, v. 26. But yet neither doth this evince the removal of the *Ark* or Sanctuary. For *Shechem* being not far from *Shilo*, the people might meet in the *Town* for convenience, and then go ſome of them with *Joſhua* unto *Shilo*, as is moſt probable that they did. From *Shilo* it was carried into the field of *Aphek* againſt the *Philiſtins*, 1 *Sam.* 4. 2. and being taken by them, was carried firſt to *Aſhdod*, then to *Ekron*, then to *Gath*, 1 *Sam.* 5. thence returned to *Kiriath-jearim*, 1 *Sam.* 6. to the houſe of *Abinadab*, 1 *Sam.* 6. thence to the houſe of *Obed-Edom*, 2 *Sam.* 6. thence to mount *Sion* in *Jeruſalem*, 2 *Sam.* 6. into a place prepared for it by *David*. And from thence was ſolemnly introduced into, and enthroned in the *moſt holy place* of the Temple, built by *Solomon*, 1 *King.* 8. 6, 7. In the mean time, whether occaſionally, or by advice, the Tabernacle was removed from *Shilo*, and that firſt place of the ſolemn Worſhip of God altogether deſerted, and made an example of what God would afterwards do unto the Temple, when his Worſhip therein alſo was neglected and defiled, *Jer.* 7. 12, 14. 26. 6, 9. In the Temple of *Solomon* it continued either unto the captivity of *Jehoiakim*, when *Nebuchadnezzar* took away all the *goodly veſſels of the houſe of the Lord*, 2 *Chron.* 36. 10. or unto the captivity of *Zedekiah*, when he carried away all the remaining *veſſels*, *great and ſmall*, v. 18. Of the *Talmudical* fable concerning the hiding of it by *Joſiah*, or *Jeremiah*, with the addition of its ſuppoſed reſtoration at the laſt day, in the ſecond Book of *Machabees*, I have ſpoken elſe-where. Whether it were returned again with the *veſſels of the houſe of the Lord*, by *Cyrus*, is uncertain. If it were not, it was an intimation that the *Covenant* made with that people was waxing old, and haſting unto an expiration.

§. 12. The things that accompanied this Ark in the moſt holy place were *upon it* the *Mercy-ſeat*; on the *ends* of it two *Cherubims*. The *Mercy-ſeat* as to its making, form, uſe, and diſpoſition, is declared, *Exod.* 25. 17. it is called כפרת *Cipporeth*; כפר ſignifies to *hide*, to *cover*, to *plaiſter* over, to ſhut, to plaiſter with *Bitumen* or pitch. In *Pihel*, to *expiate ſin*, *Exod.* 30. 10. *Levit.* 4. 10. If the name of the Mercy-ſeat be taken from the word in *Kal*, it ſignifies only *Operimentum*, *tegumentum*, *tegmen*, a covering, and ſo ought to be rendred. If it be taken from the ſenſe of the word in *Pihel*, it retains the ſignification of *Expiation*, and conſequently of pardon and mercy. So it is by ours rendred a *Mercy-ſeat*, and that with reſpect unto the rendring of it by the Apoſtle, ἱλαστήριον, *Heb.* 9. as by the LXX in this place ἱλαστήριον ἐπίθετον, the Propitiatory placed on the Ark, wherein what reſpect was had to the Lord Chriſt, the Apoſtle declares, *Rom.* 3. 25. and largely in our Epiſtle, *chap.* 9.

§. 13. Its matter was of pure Gold, and for its dimenſions, it was juſt as *broad* and *long* as the Ark whereon it was laid, *chap.* 32. 17. And this Mercy-ſeat or covering of Gold ſeems to have lain upon the *Ark* within the verge of gold or *Crown* that encompaſſed it, being its ſelf plain without any ſuch verge or Crown; for it was placed על הארון מלמעלה *upon the Ark* juſt over it, v. 20. and ſo was incompaſſed with its Crown, the Glory both of Juſtice and Mercy, of Law and Goſpel, being the ſame in Chriſt Jeſus.

§. 14. At the two ends of this *Mercy-ſeat* were placed two *Cherubims*, one at the one end, the other at the other; both of Gold, and, as it ſhould ſeem, of one continued work with the covering it ſelf. The name of *Cherubims* hath prevailed for theſe *Figures* or *Images* from the *Hebrews*; partly becauſe it is retained by our Apoſtle, who calls them *Cherubims* of glory, χερουβὶμ δόξης, *Heb.* 9. 5. and partly becauſe the ſignification of the word being not well known, it cannot properly be otherwiſe expreſſed; for which reaſon it was retained alſo by the *LXX*. They were of thoſe things which our Apoſtle, *chap.* 9. 23. terms ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς; *Examples*, expreſſions, or ſimilitudes of things in Heaven, whoſe framing and erection in reference unto the worſhip of God,

God is forbidden under the name of כל תמונה אשר בשמים *Exod.* 20. 3. *The likeneſs of any thing in the heavens above.* The firſt mention of *Cherubims* is *Gen.* 3 24. God placed *Cherubims*; which ſeems to intimate, that the *proto-types* of theſe figures, were heavenly Miniſters, or *Angels*, though *Aben-Ezra* ſuppoſe, that the word denotes any erected figures or appearances what ever. Others of the Jews, as *Kimchi*, think the word to be compounded of כ *caph*, a note of ſimilitude, and רכיא a *child*, to ſignifie, *like a child*, being ſo called from their form and ſhape. But this anſwers not unto the deſcription given afterwards of them in *Ezekiel*, much leſs with the ſame appellation given to the *winds and clouds*, *Pſal.* 18. 10. The word hath a great affinity with רכוב a *Chariot*; ſo are the Angels of God called his *Chariots*, *Pſal.* 68. 17. and *David* ſo calls expreſly the *Cherubims* that were to be made in *Solomon*'s Temple, 1 *Chron.* 28. 18. gold for the pattern, המרכבה הכרובים *hammercheba hacherubim*, where the alluſion is open; the *Chariot of the Cherubims*, and *Ezekiel* deſcribes his *Cherubims* as a triumphant *Chariot*, chap. 10. It is not therefore unlikely that their name is derived from רכב which ſignifies to *ride*, or to be carried, to paſs on ſwiftly, expreſſing the Angelical Miniſtry of the bleſſed Spirits above; if they were not rather *meer emblems* of the power and ſpeed of God in his works of grace and providence.

Theſe Cherubims are ſaid to be מקשה that is, not *molten*, but *beaten*, even and ſmooth, and ſeem to have been one continued piece with the *Mercy-ſeat*, beat out with it and from it. There is no more mention of their form but only that they had *faces* and *wings*. Of what ſort thoſe *faces* were, or how many in number were their wings, is not expreſſed. §. 15.

In *Ezekiel*'s Viſion of the living creatures, which he alſo calleth *Cherubims*, chap. 10. 2. there is the *ſhape of a man* aſcribed unto them, they had the *likeneſs of a man*, chap. 1. 5. *faces*, ver. 6. *feet*, ver. 7. *hands*, ver. 8. *ſides*, or body, ver. 8, 11. each of them alſo had *four faces*; of a Man, a Lion, an Ox, and an Eagle, ver. 10. and each had *four wings*, ver. 23. In *John*'s viſion in the *Revelation*, ſeeming to anſwer this of *Ezekiel*'s *Cherubims*, from the eyes that his living creatures were full of, and the appearance of their faces, they had each of them *ſix wings*, anſwering unto thoſe of the *Seraphims* in the Viſion of *Iſaiah*, chap. 6. 2. §. 16.

The Jews generally affirm, that theſe viſions of the glory of God by *Iſaiah* and *Ezekiel* were the ſame, and that *Ezekiel* ſaw nothing but what *Iſaiah* ſaw alſo; only they ſay, that *Ezekiel* ſaw the glory of God and his Majeſty, as a *country man* who admires at all the ſplendor of the Court of the King, *Iſaiah* as a Courtier, who took notice only of the *Perſon* of the King himſelf. But there are many evident differences in their viſions. *Iſaiah* calls the glorious Miniſters of God שרפים *Seraphims*, from their nature, compared to fire and light; *Ezekiel* כרובים *Cherubims*, from their ſpeed in the accompliſhment of their duty. *Iſaiah* ſaw his viſion as in the Temple; for although from thoſe words, *I ſaw the Lord ſitting upon a throne, high and lifted up, and his train filled the Temple.* *Aben-Ezra* and *Kimchi* ſuppoſe, that he ſaw the Throne of God in Heaven, and only his train of Glory deſcending into the Temple; yet it is more probable that he ſaw the *Throne* it ſelf in the Temple, his train ſpreading abroad to the filling of the whole houſe. For he calls the Temple, the *Throne of his Glory*, *Jer.* 14. 21. and a *glorious high Throne*, chap. 17. 12. that is, a Throne high and lifted up, as in this place. *Ezekiel* ſaw his viſion abroad in the open field, by the River of *Chebar*, chap. 1. 3. *Iſaiah* firſt ſaw the *Lord himſelf*, and then his glorious attendants; *Ezekiel* firſt the *Charist* of his glory, and then God above it. *Iſaiah*'s *Seraphims* had *ſix wings*, with two whereof they covered their faces, which *Ezekiel*'s *Cherubims* had not; and that becauſe *Iſaiah*'s viſion repreſented Chriſt, *Joh.* 12. 41. with the myſterie of the calling of the Gentiles, and rejection of the Jews, which the Angels were not able to look into, *Epheſ.* 3. 9, 10. and were therefore ſaid to cover their *faces with their wings*, as not being able to look into the depths of thoſe myſteries; but in *Ezekiel*'s viſion, when they attended the Will of God in the works of his Providence, they looked upon them with *open face*. Wherefore from the diverſity in all theſe Viſions, it appears, that nothing certain concerning the *form* or *wings* of the *Cherubims* made by *Moſes* can be collected. Moſt probably they had each of them only *one face* directly looking one towards the other, and each *two wings*, which being ſtretched out forward over the *Mercy-ſeat*, met each other, and were meer *Emblems* of the Divine preſence and care over his Covenant, People and Worſhip. §. 17.

And this was the whole furniture of the moſt holy Place in the Tabernacle of §. 18.

Moſes. In that of the Temple of *Solomon*, which was more *Auguſt* and ſpatious, there was by God's direction two other *Cherubims* added. Theſe were great, and large, made of the wood of the *Olive tree*, over-laid with Gold, and they ſtood on their feet behind the Ark Weſtward, with their backs towards the end of the *Oracle*, their faces over the Ark and Mercy-ſeat Eaſtward, toward the Sanctuary; their *wings* extending *twenty cubits* long, even the whole breadth of the houſe, and meeting in the midſt, their inward wings were over the Ark, 1 *King.* 6. 23, 28. 2 *Chron.* 3. 11, 12, 13.

§. 19. And this was that appearance of his Glory, which the Lord God of *Iſrael* granted unto his Church of old; which though it were beautiful and excellent, as appointed by himſelf, yet was it but *carnal* and worldly, in compariſon of the Heavenly and glorious myſteries of the Goſpel; eſpecially of him, who being obſcurely ſhadowed out by all this preparation of Glory, was in himſelf the *real brightneſs of his Glory, and the expreſs image of his Perſon*, as ſhall further be declared on chap. 1. 3.

Exercitatio

Exercitatio XXIII.

Of the Office of the Prieſthood; the High Prieſt in particular. The moſt illuſtrious Type of Chriſt. The Call of Aaron *unto the Prieſthood. Things concurring unto his Call, and Separation unto his Office. The Garments proſcribed unto him. Ordinary. Extraordinary. The Nature of the Office of the High Prieſt. What he performed himſelf alone. What with the Aſſiſtance of other Prieſts. What with the Aſſiſtance of Prieſts and Levites. His bleſſing the people. His judging of them. The ſucceſſion of theſe Prieſts. How many ſerved under the Tabernacle. How many under the Firſt Temple. How many under the Second Temple. The diſturbance of this Succeſſion. Fatal End of the Aaronical Prieſthood.*

§. 1. THe principal Glory of all *Moſaical Worſhip* conſiſted in the Perſon and Office of the *High Prieſt*. The Scripture calls him, כהן הגדול, *the Great Prieſt*, ἱερεὺς ὁ μέγας, or ἀρχιερεύς. This Prieſt with his Attendants of the ſame Family was the *hinge*, whereon the whole Worſhip of the *Judaical* Church depended and turned. And therefore our *Apoſtle* doth undeniably prove, that the Law of Commandments contained in Ordinances was to be changed, becauſe there was a promiſe of raiſing up a Prieſt that was not of the Houſe of *Aaron*, nor of the Tribe of *Levi*, which the obſervation of the Law in the Worſhip of God could not conſiſt withal, *Heb.* 7. 11, 12. Now this High Prieſt being in his Perſon and his Office, the *Moſt Illuſtrious Type* of the *Meſſiah* and his Office, and the principal means whereby God inſtructed his Church of Old in the Myſterie of the Reconciliation and Salvation of ſinners, moſt things concerning him, are expreſly and at large handled by our Apoſtle, and muſt, God aſſiſting, come under our conſideration in the ſeveral places wherein by him they are inſiſted on; I ſhall therefore here only in theſe *previous diſcourſes* give a brief account of ſome ſuch concernments of his Perſon and Office as will not directly again occur unto us.

§. 2. What was the ſtate and condition of the *Prieſthood* in the Church from the foundation of the world, untill the time we now treat of, by whom that *Office* was executed, how they came unto it, and wherein it did conſiſt, I have declared elſewhere. The Foundation of an eſpecial *Prieſthood* in the Church of *Iſrael*, is laid, *Exod.* 28. *v.* 1. Proviſion being made of *Holy Things*, God proceeds to ſupply the Church with *Holy* or *Dedicate Perſons* for their Adminiſtration. The firſt thing expreſſed is the *Call* of the High Prieſt. Hereof there are two parts. Firſt, Gods Revelation and *Authoritative Conſtitution* concerning it. Secondly, His actual *Conſecration*. The former is expreſſed, Exod. 28. 1. *And take thou unto thee* Aaron *thy Brother and his Sons, that they may Miniſter unto me in the Prieſts Office.* *Aaron* was the Elder Brother of *Moſes*, born three years before him, *Exod.* 7. 7. and was now eighty four or eighty five years of Age, when God thus calls and appoints him to the Office of the *Prieſthood*. With him all his Sons, all the Males of his Family were dedicated unto the Service of God in their ſucceſſive Generations. And in this *Call* unto his Office, he was *a Type* of Chriſt, who entered not on his Prieſthood, but by the Deſignation and Authority of the Father: *Heb.* 5. 4, 5.

§. 3. Secondly, Unto the compleating of his Call, there concurred his *Conſecration* or *Separation* unto God, at large deſcribed, *Exod.* 29. In general it is expreſſed, *v.* 1. by לקדש, which we render to *Hallow*, that is, to *ſanctifie*, to ſeparate unto God in the Work of the Prieſthood. This is the general expreſſion of his *Conſecration*, for what we afterwards tranſlate to *conſecrate*, *v.* 9. 29. reſpects only one particular Act of the whole work or Duty. Now the parts hereof were many, which may briefly be enumerated.

Firſt, There was their *Manuduction*, their *bringing* to the *Door of the Tabernacle*,

chap.

chap. 29. v. 4. תקריב; *thou shalt bring them nigh*, the Word used in all sacred Approaches and Dedications to God. The Priests themselves were made a *Corban*.

Secondly, They were washed with water. *v.* 4. *Thou shalt wash them with water.* After this the Priests on all occasions were to wash themselves; at present this being a sacred action, and they being not as yet consecrated, it was performed towards them by *Moses*, who at this and other times discharged the Office of an *Extraordinary Priest*.

Thirdly, Being *washed*, they were cloathed with the *Holy Garments*, *v.* 5, 6. of which afterwards.

Fourthly, The High Priest being cloathed, was anointed with the *Holy Oyle* poured on his Head, and running down over all his Garments, *v.* 7. *Psalm* 132. *v.* 2. The making, and use of this Ointment, prefiguring the Unction of the Lord Christ with all the Graces of the Spirit, *Heb.* 1. 6. are declared, *Chap.* 30. *v.* 25.

Fifthly, Sacrifices of all sorts were offered unto God. 1. The *Mincha* or *Meat-Offering*. 2. The *Chataath* or Sin-Offering, *v.* 13, 1, 4. 3. The *Hola*, or whole Burnt Offerings, *v.* 18. 25. 4. *Shelamim* or Peace-Offerings, *v.* 25. 5. *Tenumoth*, and *Tenuphoth*, Heave, and Wave-Offerings, *v.* 25, 26. 6. *Nesek* or the Drink-Offerings; *v.* 40. So that in the Consecration of the Priest, all Sacrifices also were as it were a-new consecrated unto God.

Sixthly, In the use of this Sacrifice there were five Ceremonies used belonging in a peculiar manner unto their Consecration. 1. The *Filling of their Hand*, *Ver.* 9. ומלאת ידם. This we have rendred, *Thou shalt consecrate them*, as though their *Consecration* was some peculiar Act distinct from these prescribed Ceremonies. But that which is thus expressed, is only one of them; or the putting of some parts of the Sacrifice into, or upon their Hands to bear to the Altar, which being the first *Action* in them belonging to the Sacerdotal Office, (for in all the former passages they were meerly passive) is sometimes by a *Synecdoche* used for *Consecration* its self. 2. The putting of Blood, upon the Tips of their right Ears, and upon the *Thumbs* of their right Hands, and the great *Toes* of their right Feet, *v.* 20. intimating their readiness to hear, and perform the Will of God. And this blood was taken from one of the *Rams* that was offered for a Burnt-Offering. 3. The sprinkling of them with blood from the Altar, and the Anointing Oyle together, upon all their Garments, *v.* 21. 4. The *Imposition, or laying of their hands* on the Head of the Beast to be sacrificed for a *Sin-Offering*, *v.* 10. 15. denoting the *passing away* of their sin from them, that they might be fit to Minister before the Lord. 5. The delivery of the *Wave-Offering* into their Hands as a pledge of their future portion, *v.* 24, 28.

Seventhly, The *continuance* of all this Ceremony is observed, *v.* 30. By the Repetition of the Sacrifices mentioned it was continued seven dayes. During this time *Aaron* and his Sons, abode *night and day* at the door of the Tabernacle of the Congregation; after all which they were admitted unto, and administred in their Office. Now all this *Solemnity* was used by the appointment of God, partly, to beget a *Reverence* in the Priests themselves unto his Worship, and in the Administration of it; partly, to teach and instruct the whole Church in the Mysteries of their Redemption by the true High Priest, whose Person and Office was shadowed out hereby, as afterwards will more fully appear.

§. 4. Immediately upon the Revelation of the mind of God, for the setting apart of *Aaron* to the Priesthood, He prescribes the *Garments* that he was to use in the discharge of the Duties of his Office. For the Worship now instituted, being outward and carnal, that which made an Appearance of Glory and Beauty as these *Vestments* did, was of principal consideration therein.

These *Garments* of the *High Priest* were of two sorts. First, Those of his ordinary and constant Ministration in the *Sanctuary*: Secondly, Those of his annual and extraordinary Ministry in the Most Holy Place. The first are appointed, *Exod.* 28. consisting of eight Parts.

First, מכנסי בד לכסות בשר ערוה: *Breeches of Linnen for to cover the flesh of his nakedness*, Exod. 28. 42, 43. that is, to wear next unto him on his loins.

Secondly, הכתנת שש מעשה ארג, Exodus 39. *v.* 27. *A Coat of fine Linnen*, or Silk, which was next them over the Breeches, from the shoulders unto the Ancles.

Thirdly, האבנט, *Exod.* 39. 29. A Girdle of Silk, or twined Linnen, with Purple, Blew and Scarlet, wherewith they girt the Coat under the Paps or Breast.

Fourthly,

Fourthly, מעיל, *Exod.* 28. 4. A *Robe*, all of Blew with Bells of Gold, and Pomegranats, hanging interchangably at the Fringes of it, in number, as the *Jews* ſay, ſeventy two of each ſort; this *Robe* covered the Coat and Girdle.

Fifthly, Upon the Robe was אפוד the *Ephod*, which name we have retained, as not finding any garment in uſe elſe-where that ſhould anſwer unto it. It was a covering for the *ſhoulders*, made of gold, blue, purple, ſcarlet, and fine linnen, curiouſly wrought. In the top hereof, on the *ſhoulders of the Prieſt*, were two precious ſtones, *Onyx* ſay ſome, *Beril* ſay others, with the names of the Tribes of the children of *Iſrael* engraven on them, *ſix* on one ſtone, and *ſix* on the other, *Exod.* 28. 9, 10, 11.

Sixthly, חשן which we render a *Breaſt-plate*, wrought as the *Ephod*, and of the ſame materials. Herein were faſtned in ouches of gold, twelve precious ſtones, with the names of the Tribes engraven on them: which *Jewel*, becauſe of its uſe in Judgment, was called, as I ſuppoſe, Urim and Thummim, *Exod.* 28. 15, 16, 17, 18, 30.

Seventhly, מצנפת or a *Miter* for the head, made of fine linnen, after the faſhion of an *Eaſtern Turban*, ſixteen cubits long, wreathed about his head, *Exod.* 28.

Eighthly, ציץ זהב a *plate*, a flowring of gold, faſtned with a lace of blue on the fore-front of the *Mitre*, wherein was engraven, קדש ליהוה *Holineſs to the Lord.*

I have only named theſe things, without farther conſideration of them; partly, becauſe they have been enquired into, and controverted by many already; and partly, becauſe I cannot my ſelf come unto any certainty about ſundry things relating unto them. The *colours* which we render *blue*, *purple* and *ſcarlet*, with the ſubſtance of that which we after tranſlate *fine linnen*, cannot be clearly manifeſted what they were. The ſtones of the *Breaſt-plate* and *Ephod*, for the moſt part are unknown, and their names are applied only by conjecture, unto ſuch whoſe names are known to us. Concerning theſe things, the *Jews* themſelves are at a loſs, and give us only various rumors and ſurmiſes; and I ſhall not adde to the heap of conjectures which have already been caſt into this treaſury. §. 5.

The extraordinary *Garments* of the High prieſt I call them, which he wore only on the day of *Attonement*, becauſe they were worn but once only. And theſe he uſed not in the whole ſervice of that day, but only when he entred into the moſt *holy place*. Now theſe, though for the *kind* of them they were the ſame with the linnen garments before mentioned, yet they were made particularly for that day. For after the ſervice of that day, they were laid up in ſome of the Chambers belonging unto the Sanctuary: and they were four, linnen Breeches, a linnen Coat, a linnen Girdle, and a linnen Mitre, *Levit.* 16. *v.* 4. *v.* 25. Theſe the *Jews* call the בגדי לבן *white garments* as the other his בגדי זהב *garments of gold.* §. 6.

The *High prieſt* being thus arraied, was prepared for the work of his Office, which was three-fold: 1. To *offer Sacrifices* to God for the people. 2. To *bleſs the people* in the name of God. 3. To *judge them.* For the firſt, our Apoſtle declares it, and inſiſts upon it frequently in this Epiſtle, *chap.* 8. 3. *chap.* 9. 3, 4. *chap.* 7. 2. *chap.* 10. 1. And his work in the buſineſs of ſacrifices was three-fold. §. 7.

Firſt, That which he performed *himſelf alone*, none being admitted to aſſiſt him, or to be preſent with him, or ſo much as to look upon him. This was that which he performed when he carried the bloud into the moſt *holy place* on the day of Atonement, *Levit.* 16. *Heb.* 9. 7. The ſacrifice before the *Ark*, *Mercy-ſeat* and *Cherubims* was peculiar to himſelf alone. And in caſe of any occaſional hinderance or impediment that might befall him, there was always a ſecond Prieſt who was ſubſtituted in his room, that the great ſervice of that day might not be omitted.

Secondly, That which he performed *aſſiſted by other Prieſts*. Such was the whole ſervice of the *Sanctuary*, *Heb.* 9. 6. about the daily Incenſe, the Shew-bread, the Candleſticks and Lamps, even all the ſervice of the *Holy place*.

Thirdly, That wherein he had the aſſiſtance of the other *Prieſts*, and the ſervice of the *Levites*. Such were all the ſervices of the *Court* at the *Brazen Altar*, where the *Levites* aſſiſted in the killing, flaying, and removal of the bodies of the beaſts that were ſacrificed.

The eſpecial ſeaſon of theſe ſervices, *Diurnal*, *Sabbatical*, *Monthly* and *Annual*, are of too great variety and extent to be here inſiſted on.

Secondly, His *bleſſing* of the people was two-fold. Firſt, Solemn, at ſtated ſeaſons, according unto a *Form* preſcribed unto him, *Numb.* 6. 23, 24, 25, 26, 27. Secondly, *Occaſional*, with reſpect unto particular ſeaſons, as *Eli* bleſſed *Hannah*, 1 *Sam.* 1. 17. §. 8.

Thirdly,

Thirdly, His work alſo was to *Judge* the people. 1. In things concerning the Houſe and Worſhip of God, *Zech.* 3. 7. 2. In hard and difficult caſes, he joyned with the Judge or Ruler, in judging between men according to the Law, *Deut.* 17. 12. 3. He was always a member of the *Sanhedrim.* This, I know, is denied by ſome of the Jews, but it ſeems to be warranted from *Deut.* 17. *v.* 8, 9, 10, 11, 12, 13.

§. 9. Being thus appointed in his Office, a *Succeſſion* alſo therein was deſigned, namely, by the *Firſt-born Male* of the eldeſt Family or Branch of the Poſterity or Houſe of *Aaron.* But the tracing of this ſucceſſion in particular, is greatly perplexed, for it is no where directly given us in the Scripture; for that ſpace of time wherein the ſtory of the Church is recorded therein. Different names are alſo in ſeveral places given unto the ſame perſons, as ſeems moſt probable. Beſides, *Joſephus*, who is the only approved Writer of the Jews in things of this nature, is either corrupted in ſome paſſages on this ſubject, or doth palpably contradict himſelf. The *Poſtalmudical Maſters* are ſo far from yielding any relief in this matter, that by their jarrings and wranglings they render it more perplexed. Neither have thoſe amongſt our Writers, who of old or of late have laboured to trace this *Succeſſion*, been able to agree in their computations. Four or five differing *Catalogues* I could give in, that are contended for with ſome earneſtneſs. I ſhall not therefore hope, in this brief account of things which I am confined unto, to give light unto a matter of ſuch intricacy and perplexity.

I ſhall therefore content my ſelf to give the moſt paſſant account among the Jews of this *Succeſſion* in general, with ſome few obſervations upon it, and ſo cloſe this diſcourſe.

§. 10. It is generally agreed after *Joſephus*, that the whole number of *High prieſts* from *Aaron incluſively* to the deſtruction of the ſecond Temple, was *eighty and three.* For though in the *Babylonian Talmud*, ſome of them reckon up above *eighty High prieſts* under the ſecond Temple alone, yet the more learned of the later Jews, as the Author of *Tzemach David ad Millen.* 4. *An.* 829. expreſly prefer the authority of *Joſephus* above them all.

Of theſe *eighty three*, *thirteen* adminiſtred before the Lord under the *Tabernacle*, or whilſt the Tabernacle built by *Moſes* in the Wilderneſs, was the ſacred ſeat of divine Worſhip and Ordinances. Of theſe, the firſt was *Aaron*, the laſt *Abiathar*, who was put by the Prieſthood by *Solomon*, a little before the building of the Temple. And in this Succeſſion there was but one interruption; namely, when *Eli* of the Houſe of *Ithamar*, the younger ſon of *Aaron*, was preferred to the Prieſthood. It is probable that he had been ſecond Prieſt in the days of his Predeceſſor, and was doubtleſs admitted unto the Office upon the reputation of his Holineſs and Wiſdom. And it may be that he whoſe right it was to ſucceed of the Houſe of *Phineas*, was either uncapable, or judged unworthy.

§. 11. In the firſt, or *Solomon*'s Temple, there adminiſtred eighteen High Prieſts, whoſe names are recounted by *Joſephus*, lib. 11. cap. 4. lib. 20. cap. 9. Of theſe, the firſt was *Zadock*; the laſt *Jehozadeck* who was carried into captivity by *Nebuchadnezzar*, 1 *Chron.* 6. 14. though I queſtion whether ever he adminiſtred as High Prieſt, only he was left at the deſtruction of the City and Temple, after the death of his father *Seraiah*. Nor was there any known interruption in this *Series* of Succeſſion, being carried down in a right line from the Houſe of *Phineas* by *Zadock*.

§. 12. The remainder of the number before mentioned, ſerved under the *ſecond Temple*, being multiplied by the tumults and diſorders which the people then fell into. The firſt of them was *Joſhua* the ſon of *Joſedech*; the laſt one *Phineas*, or *Phananias*, made High Prieſt by the ſeditious Villains, a little before the laſt Siege and deſtruction of the City.

And this ſucceſſion, or that during this ſeaſon, had *interruptions* many and great. The firſt mentioned by *Joſephus* was after the death of *Onias*, the fourteenth High Prieſt from the building of the Temple, when *Antiochus* firſt put in *Joſhua*, who was called *Jaſon*, the brother of *Onias*, and afterwards diſplacing him, thruſt in *Menelaus* into his room. After a while he puts out this *Menelaus*, and placeth one *Alcimus*, of another Family, in his ſteed.

After this *Alcimus*, the Family of the *Machabees*, or *Haſmoneans*, took on them the office of the High prieſthood. Their race being extirpated by *Herod*, *Ananus* a private Prieſt, was by force and power put into the place. And from this time forward,

to

to the deſtruction of the Temple, there was no order obſerved in the *Succeſſion* of the High Prieſt, but perſons were put in and out at the pleaſure of the Rulers, either the *Romans* or the *Herodians*. For *Hyrcanus* being taken priſoner by the *Parthians*, and *Antigonus*, the ſon of *Ariſtobulus* his brother, being taken by *Herod* and *Sofia*, and crucified at *Antioch* by *Marc. Antony*, in whom the race of the *Haſmoneans* ended, vile perſons were put in and out at pleaſure, ſome for a year, ſome for a month, one for a day, ſome for a longer ſeaſon; until the whole Nation, Church and State, ruſhing into its final and fatal ruine, in their Rebellion at *Hieruſalem* they thruſt out *Matthias* put in by *Agrippa*, and choſe one by lot to ſucceed him; when God, to manifeſt his diſapprobation of them, cauſed the lot to fall upon one *Phananias*, a meer *Ideot*, who knew nothing of the place or office which they called him unto, with whom ended the Church and Prieſthood of the Jews.

Exercitatio XXIV.

Sacrifices the principal Worſhip of God. Three ſorts of them. 1. *Of the Brazen Altar.* 2. *Of the Sanctuary.* 3. *Of the moſt Holy place. Reſpected by the Apoſtle. All ſacrifices of the Altar.* קרבנים *Every Corban, either* Iſha, *or* Terumah. אשים *of ſix ſorts.* 1. Hola. 2. Mincha. 3. Chataath. 4. Aſham. 5. Milluim. 6. Shelamim. *A ſecond diſtinction of fire Offerings. Either* Zebach *or* Mincha. *Theſe diſtinctions and differences explained at large. The matter of all ſacrifices.* עולה *the firſt particular ſacrifice. The riſe, uſe and direction of it. Uſe of it among the Heathen. What of antient tradition, what of their own invention. The manner of their ſacrifice. The end of it. To make Expiation or Attonement, what. Seaſons and occaſions of this ſacrifice.* מנחה *A meat-offering. The uſe of that name; general, particular. The matter of this offering.* נסך *the drink offering. The matter of it.* זבח שלמים *Peace offerings. Reaſon of the name. Things peculiar to this kind of ſacrifice. The uſe of it among the Heathen.* חטאת *The ſin-offering. The name and cauſes of it. Sins* בשגגה *what. The perſons to offer this ſacrifice. The annointed prieſt, who,* Levit. 4. 3. *The whole Congregation. The Ruler. A private perſon. The time and manner of this ſacrifice. The ſprinkling of bloud in it.* אשם *The treſpaſs-offering. Its difference from the ſin-offering.* מלאים *Conſecration offerings. Second ſort of Corbans.* Terumoth.

§. 1. THe principal Worſhip and Service of God, both in the Tabernacle and Temple, conſiſted in *Offerings* and *Sacrifices*. For theſe did directly repreſent, and in their general nature anſwered that which was the foundation of the Church, and all the Worſhip thereof; namely, the *Sacrifice* of the Son of God: and he is called the *Lamb of God, which taketh away the ſin of the world*, Joh. 1. v. 29. becauſe he fulfilled and perfectly accompliſhed what was prefigured by the *ſacrifice of Lambs*, and other creatures, from the foundation of the world. Neither were theſe *Offerings* and *Sacrifices* any thing, but means of Gods inſtitution, for men to expreſs by them their faith in the *firſt* promiſe. Nor were *Sacrifices* in general now firſt inſtituted, nor the *kinds* of them firſt appointed; but the moſt of them were obſerved upon Divine Revelation and command from the entrance of ſin, and giving of the Promiſe; only they were reſcued in the repetition of them unto *Moſes*, from the ſuperſtition that was grown in their obſervance, and directed unto a right Object, and attended with ſuitable inſtructive *Ceremonies* in the manner of their performance.

§. 2. Now theſe Offerings were of three ſorts. Firſt, thoſe of the Court, or *Brazen Altar*, by bloud and fire. Secondly, thoſe of the Sanctuary at the *Altar of Incenſe*, and table of Shew-bread. Thirdly, thoſe of the *moſt holy place* before the Ark, Mercy-ſeat and Oracle. The firſt of theſe repreſented the bloudy death of Chriſt, and ſacrifice on the Croſs: the ſecond his Interceſſion in Heaven: and the third, the ἀποτελέσματα, or effects of both, in *Attonement* and *Reconciliation*. And theſe our Apoſtle mentions, chap. 8. v. 3, 4. *Every high prieſt is ordained to offer gifts and ſacrifices: and there are prieſts that offer gifts according to the Law.* Chap. 9. v. 7. *Into the ſecond went the high prieſt alone once every year; not without bloud, which he offered for himſelf and the errors of the people.* v. 12. *By the bloud of bulls and calves.* v. 13. *The bloud of bulls and calves, and the aſhes of an heifer, ſprinkled.* v. 22. *Almoſt all things are by the Law purged with bloud.* chap. 10. *For the Law having a ſhadow of good things to come, not the very image of the things, can never with thoſe ſacrifices which they offer year by year continually make the comers thereunto perfect. For then would they not have ceaſed to be offered; becauſe that the worſhippers once purged ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is remembrance again made of ſins every year. For it is not poſſible that the bloud of bulls and goats ſhould take away ſins. Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not.* v. 11. *And every prieſt ſtandeth daily miniſtring and offering oftentimes the ſame ſacrifices, which can never take away ſin.* Chap. 13. v. 11. *For the bodies of thoſe beaſts, whoſe bloud is brought into the ſanctuary by the high prieſt for ſin, are burnt without the camp.*

Evident

Evident it is, that theſe and the like paſſages, wherein our Apoſtle refers to the inſtitution, nature, uſe, end and manner of the obſervation of *ſacrifices*, cannot be rightly underſtood, without ſome diſtinct notion of them, as preſcribed by God unto *Moſes*, and obſerved by the people under the Old Teſtament. I ſhall therefore here give a brief *ſyſtem* of them, and account concerning them. §. 3.

Sacrifices of the Altar in general were קרבנים *Corbanim*. The name it may be of קרבן is not diſtinctly applied unto every ſort of them; but whereas every thing that any man הקריב *brought nigh* to dedicate or offer unto God, was thence קרבן, we may allow it to be the general name of all ſacrifices. And therefore on the cloſe of the annumeration of all *Fire-offerings*, it is added, *This is the Law which the Lord commanded Moſes in Mount Sinai, in the day that he commanded the children of Iſrael to offer, or bring nigh* את קרבניהם, *their Corbans*, that is, *offerings or ſacrifices of all ſorts*. §. 4.

Now every קרבן was either אשה *Iſha*, a Firing, or תרומה *Terumah*, an heave-offering, or תנופה *Tenupha*, a wave-offering; the אשים were קדש קדשים *kodeſh kodaſhim*; *holineſs of holineſs*, or moſt holy; all but one; the other were קדש הלולים *kodeſh hilulim*, holineſs of prayſes, *Levit.* 19. 24. §. 5.

The אשים or *Fireings*, Fire offerings, were expreſly of ſix ſorts, as they are diſtinctly ſet down *Levit.* 7. v. 37. 1. עולה *hola*, the Burnt offering; 2. מנחה *Mincha*, the Meat offering: 3. חטאת *Chataath*, the Sin-offering; 4. אשם *Aſcham* the Treſpaſs-offering; 5. מלואים *Milluim*, Conſecration; 6. זבח שלמים *Zebach Shelamim*, Peace-offerings; ſo are they rendred by ours, how rightly, we ſhall ſee afterwards. Beſides, the מנחה *Mincha* contained that, properly ſo called, the Meat-offering; and נסך *Neſek*, the Drink-offering. The *LXX* render the verſe, οὗτος ὁ νόμος τῶν ὁλοκαυτωμάτων, καὶ θυσίας, καὶ περὶ ἁμαρτίας, καὶ πλημμελείας, καὶ τῆς τελειώσεως, καὶ τῆς θυσίας τῆ σωτηρίυ. *This is the Law of whole Burnt offerings, and of ſacrifices, and for ſin, and treſpaſs, and of perfection, or conſummation, and of the ſacrifice of ſalvation.* The particulars ſhall be examined as they occur. The *Vulgar Latine* reads the words, *Lex holocauſti, & ſacrificii pro peccato, & delicto, & pro conſecratione, & pacificorum victimis*; *This is the Law of the whole-burnt-offering, and of the ſacrifice for ſin, and treſpaſs*; *and for conſecration, and for the ſacrifices of peace-makers*. And herein either the *Mincha* is wholly left out, or the words ſhould be read, *& ſacrificii, & pro peccato*; and ſo anſwer to the *Greek*, expreſſing מנחה by θυσία, *ſacrificium*, though improperly. §. 6.

Theſe אשים, *Fire offerings* are moreover diſtinguiſhed into זבח *Zebach*, and מנחה *Mincha* in a large ſenſe. For it is evident that מנחה *Mincha* is uſed very variouſly. For, 1. Sometimes it is of as large a ſignification as קרבן *Corban* it ſelf; and is frequently applied unto offerings of bloud, as well as of meat and drink, *Gen.* 4. *v.* 4. 2 Sometimes it is contra-diſtinguiſhed to זבח, and denotes all ſacrifices by fire, not of beaſts and bloud; *Pſal.* 40. *v.* 6. *Dan.* 9. *v.* 27. *Levit.* 7. *v.* 34. 3. Sometimes it ſignifies that peculiar offering, which being made of *flower or meal with oil*, we call the *Meat-offering*, *Levit.* 2. 1. Wherefore in this diſtribution, זבח θυσία, *victima, ſacrificium mactatum*, a ſlain ſacrifice; compriſeth, עולה *hola*, חטאת *chataath*, אשם *Aſcham*, and שלמים *Shelamim*; מנחה, that which was peculiarly ſo, *Mincha*; and נסך *Neſek*, מלאים *Milluim* partook of both. And theſe things muſt be a little further explained. §. 7.

Firſt, קרבן *Corban*, the general name of all *ſacrifices*, taken from the general nature, in that they were all brought nigh unto God, is uſually rendred by the *vulgar Latine*, *Oblatio*, and by us ſuitably an *Offering*; is properly *appropinquatio*, a drawing nigh, from קרב to approach, to draw near. The *LXX* render it conſtantly by δῶρον, a *gift*; unleſs it be, *Nehem.* 10. 34. *chap.* 13. 30. δῶρον, is *munus*, *donum*. And ſo is it rendred by the *Evangeliſt*, *Matth.* 5. 23, 24. and *chap.* 15. 5. Uſually it is ſuch a *gift*, as is preſented to *appeaſe*, reconcile, or obtain favour; which amongſt men the *Hebrews* call שחד *ſhocad*. So *Plato*, δῶρα θεὸς πείθει, καὶ ἀιδοίους βασιλῆας; which the Poet tranſlates. §. 8.

Munera (crede mihi) placant homineſque deoſque
Placatur donis Jupiter *ipſe datis.*

And this *Joaſh* in his Parable ſeems to allude unto, *Judg.* 9. *v.* 13. where he brings in the *Vine* ſaying, Shall I leave my Wine, המשמח אלהים ואנשים *delighting God and man*; namely, in ſacrifices and gifts, which are a great propitiation, which always ariſeth from a ſavour of reſt. *Corban* then is any *Gift* brought nigh and offered unto God in any ſort.

Of theſe Offerings or Gifts, ſome were אשים *Iſhim.* אשה is firſt mentioned, Exod. 29. 18. *Thou ſhalt burn the whole Ram upon the altar, it is a burnt-offering unto the Lord,* ריח ניחוח אשה ליהוה *a ſavour of reſt, a firing unto the Lord; ignitio.* Thus all ſacrifices were called that were burned on the Altar, either wholly or any part of them. The *Greeks* thought they had no proper word to expreſs this by, (as frequently in all their abundance they are ſtreightned in expreſſing the ſignal emphaſis of the *divine Hebrew*) have variouſly rendred it; not once properly, or with any intimation of the native importance of the word. Sometimes they tranſlate it θυσιασμα, *Exod.* 29. 18. ſometimes θυσία, to the ſame purpoſe. *Levit.* 11. 13. chap. 2. 2. a *Sacrifice*; ſometimes κάρπωμα, *Levit.* 2. 9. that is, an *Oblation*, an Offering; thus moſt frequently. But whereas that word ſignifies primarily the *ſeed of fruit*, or the profit made by it, and is but *tralatitiouſly* accommodated unto Oblations, it doth moſt improperly expreſs אשה, which principally intended the *ſacrifices of beaſts*, as burnt in the fire. It is then the general name of all Sacrifices or Gifts burnt on the Altar, in part or in whole.

Every אשה or fire offering, was either זבח or מנחה. *Sebach* the *Greeks* render conſtantly by θυσία, and words of the ſame original; that is, a ſacrifice of ſlain beaſts. *Victima, Hoſtia Mactata.* θύω is to ſacrifice by *killing*; though I know that *Euſtathius* thinks that *Homer* uſeth θυεῖν only for θυμιαζειν; but its conſtant uſe in all Authors is to *kill in ſacrifice*. And θυσία is properly a *ſlain ſacrifice*; though it be often uſed in the Scripture *metaphorically*. So doth זבח ſignifie, properly the ſame with טבח, *Teth* and *Zain* being eaſily and often changed; that is, to *kill* and *ſlay*. And *Elias Levita* obſerves, that it is but twice uſed when it doth not directly denote *killing*. And from this kind of ſacrifices had the Altar its name. מזבח *misbeach*; and ſo in the *Greek* θυσιαστήριον. Now of the ſacrifices that were זבחים there were four ſorts; 1. עולה the Burnt-offering; 2. חטאת the Sin-offering; 3. אשם the Treſpaſs-offering; 4. שלמים Peace-offerings; and in part alſo the מלאים or Conſecration-offerings, &c. as was before obſerved.

§. 11. מנחה the ſecond *ſpecies* of the אשים; the word is of an uncertain original, and various ſignification. Thoſe who ſuppoſe that it reſpected only *offerings of the fruits of the earth*, are greatly miſtaken. Inſtances have been given already to the contrary, and more ſhall be added. Generally learned men deduce the word from מנה, that *mem* may be eſteemed a radical letter, whence in the plural number it is read מנחות in the *miſna*; which yet is but a feigned *radix*, no where uſed in the original, or the Targum: and it is read מנחות in the Scripture, as *Pſal.* 20. 3. Hence ſome deduce it from נחה, to *lead* or *bring to*, making it agree in its general ſignification with קרבן *corban*. Some think it may rather be deduced from הניח to *refreſh*, recreate, give reſt; and that becauſe it is called emphatically a *ſavour of reſt* unto the Lord, *Levit.* 2. *v.* 2. The *LXX* ſometimes render it μάναα, manifeſting that they knew not the preciſe importance of the word, and therefore left it untranſlated. It compriſed, as was ſaid, the *mincha* properly ſo called, and the נסך or *Drink-offering*, and had a place alſo in the offerings of Conſecration. And theſe were the *Corbanim* or oblations, that were *Iſhim*, or *Fire-offerings*, and קדש קדשים *moſt holy to the Lord.*

§. 12. Of the other ſort of Offerings, which were only קדש הלולים *holineſs of praiſes*, there was no general name; but they were either תרומה *Terumah*, the Heave-offering, or תנופה *Tenuphah*, the Wave-offering, whereof we ſhall ſpeak afterwards.

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caſions, and ſeaſons of its celebration; for as to the nature of it, it was inſtituted and obſerved from the foundation of the world. And it ſeems to have been the firſt acceptable ſacrifice, namely, that which *Abel* offered, *Gen.* 4. 4. For whereas it is expreſly ſaid of the offering of *Cain*, not only that it was *mincha*, but that it was of the *fruits of the earth*, that is, a meat-offering; it is ſaid only of *Abel*, that he brought מבכרות צונו ומחלבהן *of the firſtlings of his flock, and of the fat thereof*; that is, either with their fat, or the fat firſtlings, the proper *matter* of this ſacrifice. Our Apoſtle calls it his δῶρον, his *gift*, that is, his קרבן, or *free-will-offering*, as all were before the Law; and his θυσία, *Heb.* 11. 4. the *ſacrifice that he ſlew to the Lord.* But the name is firſt expreſſed, *Gen.* 8. 20. where both the matter and nature alſo of it is ſet down; *Noah builded an altar, and took of every clean beaſt* (Bullocks, Sheep and Goats) *and of every clean fowl* (Turtles and Pigeons) (this God had inſtructed him in) ויעל עלות *and offered burnt offerings on the altar.* So did *Job*, before the giving of the Law, *chap.* 1. 5. which God alſo preſcribed unto his friends, *chap.* 42. 8. as did *Jethro* alſo in the Wilderneſs, *Exod.* 18. 12. For from that ſacrifice of *Noah*, was this Rite of *whole-burnt-offerings* derived by tradition unto all Nations of his poſterity: but the end and uſe of it being loſt, it was in proceſs of time, by the craft of Satan, turned into the chiefeſt way of exerciſing their idolatry.

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Taurum Neptuno, taurum tibi pulcher Apollo,

as *Virgil.* And he alſo expreſſeth the way of offering theſe Bulls or Oxen to *Neptune*, *Apollo*, and of their feigned Deities.

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They committed their whole inwards unto flames on the Altar; which expreſſeth this Holocauſt. And they offered Kine of all ſorts. So *Homer* tells us, that *Neſtor* ſacrificed ἶριν, that is, an Heifer or a Bullock of one year old, ἐνιαυσίαιον, ſaith *Euſtathius*; as in many caſes the Law directed. And the Poet adds,

Ἣν ὔπω ὑπὸ ζυγὸν ἤγαγεν ἀνήρ.

Which none had brought to the yoke, as the ſame was required in the ſacrifices of the Law. To the Moon they ſacrificed a Bullock, whoſe horns turned into the likeneſs of her firſt appearance:

——*ſterilemque tibi Proſerpina vaccam.*

And a barren heifer to Proſerpina. And *Plutarch* telleth us, that ſome of the old *Ægyptians* offered a *Red Heifer* in ſacrifice, which I much doubt; and ſuppoſe rather the report to have riſen from the *Ceremonies of the Red Cow* inſtituted in the Wilderneſs, when the People came out of *Egypt*. But whereas an *Ox* was an harmleſs and uſeful creature, ſome of them began at length to ſuppoſe that it was not meet to uſe them in ſacrifice. But to keep up the old tradition of this kind of offering, they made a *Cake*, which they called *Papanon*, and faſhioned it into the ſimilitude of an Ox, and termed it an *Ox*, as *Heſychius* in πάπανον. So the images of idolatrous *Groves*, placed by Idolaters in the Temple of old, are called *Groves* in the Scripture; and the ſmall *Shrines* made for *Diana*, are called *Temples*.

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In tua quod ſpargi cornua, poſſit, erit.

The Vines cropt by the Goat, yet Wine ſuffice
To ſprinkle him when made a ſacrifice.

Which

Of theſe Offerings or Gifts, ſome were אשים *Iſhim.* אשה is firſt mentioned, Exod. 29. 18. *Thou ſhalt burn the whole Ram upon the altar, it is a burnt-offering unto the Lord,* ריח ניחיח אשה ליהוה *a ſavour of reſt, a firing unto the Lord; ignitio.* Thus all ſacrifices were called that were burned on the Altar, either wholly or any part of them. The *Greeks* thought they had no proper word to expreſs this by, (as frequently in all their abundance they are ſtreightned in expreſſing the ſignal emphaſis of the *divine Hebrew*) have variouſly rendred it; not once properly, or with any intimation of the native importance of the word. Sometimes they tranſlate it θυσιασμα, *Exod.* 29. 18. ſometimes θυσία, to the ſame purpoſe. *Levit.* 11. 13. chap. 2. 2. a *Sacrifice*; ſometimes κάρπωμα, *Levit.* 2. 9. that is, an *Oblation*, an Offering; thus moſt frequently. But whereas that word ſignifies primarily the *ſeed of fruit*, or the profit made by it, and is but *tralatitiouſly* accommodated unto Oblations, it doth moſt improperly expreſs אשה, which principally intended the *ſacrifices of beaſts*, as burnt in the fire. It is then the general name of all Sacrifices or Gifts burnt on the Altar, in part or in whole.

Every אשה or fire offering, was either זבח or מנחה. *Sebach* the *Greeks* render conſtantly by θυσία, and words of the ſame original; that is, a ſacrifice of ſlain beaſts. *Victima, Hoſtia Mactata.* θύω is to ſacrifice by *killing*; though I know that *Euſtathius* thinks that *Homer* uſeth θύειν only for θυμαζειν; but its conſtant uſe in all Authors is to *kill in ſacrifice*. And θυσία is properly a *ſlain ſacrifice*; though it be often uſed in the Scripture *metaphorically*. So doth זבח ſignifie, properly the ſame with טבח, *Teth* and *Zain* being eaſily and often changed; that is, to *kill* and *ſlay*. And *Elias Levita* obſerves, that it is but twice uſed when it doth not directly denote *killing*. And from this kind of ſacrifices had the Altar its name. מזבח *misbeach*; and ſo in the *Greek* θυσιαστήριον. Now of the ſacrifices that were זבחים there were four ſorts; 1. עולה the Burnt-offering; 2. חטאת the Sin-offering; 3. אשם the Treſpaſs-offering; 4. שלמים Peace-offerings; and in part alſo the מלאים or Conſecration-offerings, &c. as was before obſerved.

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To ſprinkle him when made a ſacrifice.

Which

Which as *Suetonius* teſtifies, was bitterly reflected on *Nero Cæſar* upon his fooliſh Edict for the cutting down of Vines in *Italy*. *Birds* or *Fowls* alſo they offered or ſacrificed, but without diſtinction; *Cocks*, *Geeſe*, *Turtles*, and the like.

§. 17. But beſides theſe things that were of antient Tradition, they added as the *matter* of their Sacrifices all ſorts of living Creatures, even ſuch as the *Law of nature* refuſed, and ſuch as among the *Jews* were in an eſpecial manner forbidden; neither ever were they in uſe amongſt the firſt Fathers of the world, untill after the *Babylonian* diſperſion. Of the firſt ſort was their ſacrificing of men, which I have elſewhere ſhewed to have been Catholick in the world. Of the latter, to omit *Horſes*, *Dogs*, and the like, we may take an inſtance in that of *Swine*. ὑσθυσία, the Offerings of Swine, was the principal, and as the moſt of them judged the moſt antient kind of Sacrifice amongſt them. This they conſtantly uſed, whether in *Conſecrations*, or *Luſtrations*, or *Confirmations of Covenants*, the moſt ſolemn occaſions of their Sacrifices. So in the firſt way he ſpeaks in *Ariſtophanes*,

> ὡς χρεῖόν μοι νῦν δάνεισον τρεῖς δραχμας,
> ἵνα γὼ μυηθῶναί με πρὶν τεθνηκέναι.
>
> *Money I want, a ſacred Swine to buy;*
> *I would be conſecrate, before I dye.*

And in caſe of *Luſtration* or Expiation, *Plautus* ſpeaks to the ſame purpoſe in his *Mænechmi*,

> *Adoleſcens quibus hic pretiis porci vœneunt ſacres ſinceri?*
> *Nummum unum en à me accipe; jube te piari mea pecunia;*
> *Nam ego quidem inſanum eſſe te certe ſcio.*

Young man, what is here the price of Swine fit for ſacrifice? take a piece of Silver of me, and get thy ſelf expiated, (or freed from thy malady by Sacrifice) *with my money; for I know certainly that thou art mad.*

And another concerning *Covenants*.

> *Cæſâ jungebant fœdera porcâ.*

They ratified their Covenants by the Sacrifice of a Female Swine. But this by the way; we return.

§. 18. The Nature, and Manner of it in the Church of *Iſrael*, is directed, *Levit.* 1. In general, as was ſaid, it was קרבן, *Corban*, a *Gift* brought nigh to God: *ver.* 3. אם עלה קרבנו; if his *Corban* be *Hola*. From עלה, *Hala*, *aſcendit*, to go upward, it was ſo called. The *LXX.* render it for the moſt part by ὁλόκαυτον, or ὁλοκάυτωμα, as doth our Apoſtle, *Chap.* 10. 6. that which is *wholly conſumed* or burnt, as this was all but the skin. For the פדר mentioned, *v.* 8. and *Chap.* 8. *v.* 20. and no where elſe in the Scripture, rather ſignifies the whole *trunk of the body* after the head was cut off, then the *fat of the Cawl*, as we render it. And it is not unlike, but they might make uſe of the word ὁλοκάυτωμα, becauſe the beginning of it anſwers in ſound unto the Hebrew עלה, for that they were at a loſs in expreſſing the names of the particular Sacrifices, hath been declared. But עלה ſignifies to *aſcend*; and becauſe things that do ſo, do diſappear, and ſeem not to be, it denotes alſo to *conſume*, or to be conſumed; and from either of theſe ſignifications, this Sacrifice which was *wholly burnt*, may take its name.

§. 19. In the *Manner* of this Sacrifice, it is obſervable; that he who brought it was to put *his hand on the head of it*, v. 4. וסמך ידו על ראש העלה, *and put his hands upon the head of the Burnt-Offering*; lay them on, that the Beaſt might ſeem to bear and ſuſtain them; ſo we, after the *Vulgar Latin*, *Manus ſuas*, *his hands*, in the Original *his hand*. And the *Hebrews* are divided, whether he laid on only *one hand*, his right hand, or both. *Chap.* 16. *v.* 21. Where the High Prieſt was to perform this duty in the name of the people, it is ſaid expreſly, that he ſhall put שתי ידיו, both *his hands* on the head of it: whence moſt conclude, that *both the hands* are here alſo intended. But this ſeems rather to be an Argument unto the contrary. For in ſaying that the High Prieſt (who was to offer for himſelf as well as the people) in his performance

performance of this work, ſhall lay *both his hands*, and when a private perſon did it, he ſhall lay on *his hand*, the Holy Ghoſt ſeems to intimate a difference between them in this action. And this *Ceremony* was obſerved only when the Offerings was of *Beaſts*; not ſo when it was of *Fowls* or Birds. And when the ſeaſon of the Sacrifice was ſtated by Gods preſcription for the uſe of the People, the Prieſt was to perform this duty. The meaning of the Ceremony was, *quod illorum capiti ſit*; typically and repreſentatively to impoſe the ſin of the Offerer, on the head of the Offering, to inſtruct us in the bearing of our ſin by Chriſt, when through the eternal ſpirit he offered himſelf unto God.

Secondly, The Beaſt, now a *Corban*, by being brought unto the Altar, was to be ſlain. ושחט את בן הבקר, v. 5. *He ſhall kill the Bullock*; that is, ſay ſome, *he that brought the Offering*, was to kill it. For ſay they, thoſe that *killed* the Offering, are diſtinguiſhed from them that took the blood of it, and ſprinkled it on the Altar, 2 Chron. 29. 22. *So they killed the Bullocks, and the Prieſts received the blood, and ſprinkled it on the Altar.* But thoſe ſlayers ſeem not to have been the People, but the *Levites*, who were to aſſiſt the Prieſts in their Service, *Numb.* 8. 19. and who in all greater Sacrifices, did the outward work of *killing*, and ſlaying. See 2 *Chron.* 35. 10, 11. as alſo it is ſaid expreſly, that they ſlew the *Paſchal Lamb*, 2 *Chron.* 30. And unto this *killing* of the Bullock, or Kid, or Lamb, anſwered the *wringing* off of the head of the *Bird*, if the Burnt Offering were of Fowls, which is expreſly ſaid to be done by the *Prieſt*, *v.* 15. And of him that kills the Offering, *v.* 5. it is ſaid, he ſhall *flay it, and cut it into its pieces*, v. 6. which was the work of the Prieſts and their Aſſiſtants. §. 20.

The place where it was to be killed, was on the North ſide of the Altar, *v.* 11. And when it was killed, the blood was taken, or wrung out and ſprinkled about the Altar, *v.* 5. which ſprinkling of blood was uſed in all Sacrifices of living Creatures, as eminently prefiguring our ſanctification, or purifying of our hearts from an evil conſcience by the *ſprinkling of the blood of Chriſt*, Heb. 9. 14. Chap. 12. 24.

The Beaſt being killed, was flayed and opened; made γυμνὸν ᾗ τετραχαλισμένον, *naked, and opened*, which our Apoſtle alludes unto, *Chap.* 4. 13. Afterwards it was *cut into pieces*, v. 6. which pieces were *ſalted*, *Chap.* 2. 13. and then laid in order on the wood upon the Altar, *v.* 8. as alſo were the legs and inwards, after they were waſhed, v. 9. *As our bodies in our approach unto God are ſaid to be waſhed with pure water*, *Heb.* 10. 22. The everlaſting fire, typing out the eternal Spirit, through which Chriſt offered himſelf unto God, *Heb.* 9. 14. being applyed by the Prieſt unto the Wood, the whole was *incinerated*, Pſalm 20. 3. continuing to burn it may be all night long; though no Sacrifice was to be offered but by day, which made them *watch for the morning*, Pſalm 130. 6. The differing Ceremonies in killing and offering of the *Fowls* are clearly expreſſed in the ſame Chapter. §. 21.

The End of this Offering was alwayes to make *Attonement*. So the Text; נרצה לו לכפר עליו, *v.* 4. *It ſhall be accepted for him to make Attonement for him*: כפר, ſayes One, *Quod latinè vertitur expiare, hoc eſt, Deo aliquem commendare*; it is to *commend any one to God.* A ſenſe which neither will the word bear, nor the nature of the thing admit: נרצה is alwayes, to *be accepted*; and for what end ſhall the Sacrifice be accepted? לכפר, to *appeaſe*, attone, to make attonement for him, as we ſhall ſhew elſewhere; not abſolutely; this it could not do, *Heb.* 10. 1, 2, 3. but in a Repreſentation, as they were a ſhadow of good things to come, *v.* 11. §. 22.

There are reckoned up *eighteen times* wherein this kind of Offering was to be made by expreſs Inſtitution; the annumeration whereof, belongs not unto us in this place. *Nine* of them refer unto particular occaſions and emergencies, the other *nine* had their fixed ſeaſons, occurring *daily*, *monethly*, or *annually*. Only we may obſerve that of this kind of Offering was the תמיד, the *juge ſacrificium*, or continual Sacrifice which was offered Morning and Evening, with whoſe final removal, or taking away, the Church and Worſhip of the Jews utterly ceaſed, *Dan.* 9. 27. And as it had a preciſe command, for its being offered *Morning and Evening* continually, ſo in the conſtant acknowledgement of God therein, in the viciſſitudes of Night and Day there was ſuch a ſuitableneſs to the Light and Law of Nature in it, that it prevailed among the Heathen themſelves in their *Idolatrous* Services; witneſs that of *Heſiod*, §. 23.

ἄλλοτε δὴ αὖτ' ἀμυδίσιτε θυέσσιτε ἰλάεσθαι
ἠμὲν ὅτ' ἐνδάῃ καὶ ἐπὶ φλόγα ἱερὸν ἔλθῃ.

Let Offerings and Sacrifices burn,
At Evening, and at Sacred Lights return.

And ſo at *Rome*, the *Pinarii* and *Potitii* ſacrificed to *Hercules*, in *Ara Maxima*, Morning and Evening, as *Livy*, *Plutarch*, and *Dionyſius* teſtifie. The Cuſtom alſo of *Feaſts* at this Sacrifice, to teſtifie mutual Love and Peace amongſt men, was common with the Jews unto the Gentiles. Thus when *Jethro*, *Moſes* his Father in Law offered a Burnt-Offering and Sacrifices, *Aaron and all the Elders of* Iſrael *came to eat Bread with him before God*, Exod. 18. 12. And ſo alſo in the Sacrifices that *Agamemnon* offered in *Homer Iliad. B.* he called the Antients and Princes of the *Græcians* to a Banquet at it with him; as did *Neſtor* likewiſe with thoſe about him, at his great Sacrifice. *Odyſſ. G.*

The next ſort of Offerings that was regulated in the Law, was the מנחה, which as it denoted an eſpecial kind of Sacrifice we have from the matter of it, rendered a *Meat-Offering*, *Levit.* 2. 1. And this, as was ſaid of the whole Burnt-Offering before, was not then firſt inſtituted and appointed, but only *regulated* and ſolemnly approved. For it had been obſerved from the beginning, and conſiſting in the fruits of the earth, had a great foundation in the Law of Nature. Thus *Cain* brought his מנחה *Mincha* of the fruits of the earth to offer unto God, *Gen.* 4. 3. And there is no doubt but that as to the kind of it, it was acceptable unto God, as of his own Inſtitution, though the Perſon that offered it, for want of faith was not approved *Heb.* 11. 3.

§. 25. The Name, as was in part before obſerved, is, as of an uncertain *Original*, ſo variouſly uſed and applyed. Sometimes it is uſed for a *Civil Gift* of men one to another; or a preſent, 1 *Sam.* 10. 27. Sometimes for any Offering or Sacrifice. So *Abels* Sacrifice which was in eſpecial a *Burnt-Offering*, is called his *Mincha*, *Gen.* 3. Hence it is ſometimes rendred in the New Teſtament by θυσία, a *Sacrifice*, a *bloody Sacrifice*, *Matth.* 9. 49. *Acts* 7. 42. And our Apoſtle from *Pſal.* 40. 6. renders זבח ומנחה, *Sebach* and *Mincha*, by θυσία καὶ προσφορὰ, *Heb.* 10. 5. *Sacrifice and Offering*; by both which terms Sacrifices only of Attonement and Propitiation were intended, and not the eſpecial *Meat-Offering*, which was properly *Euchariſtical*, and not Propitiatory. And the expreſſion in that of the *Pſalmiſt*, anſwers directly unto what God ſpeaks concerning the houſe of *Eli*, 1 *Sam.* 3. 14. The ſin of the houſe of *Eli* ſhall not be expiated, בזבח ובמנחה, *neither by Sebach, nor by Mincha*: that is, by no ſort of Sacrifices appointed to make Attonement, or to expiate ſin. So alſo is the word uſed, 1 *Sam.* 26. 19. But as it denotes the eſpecial Offering now under conſideration, it was not ordinarily appointed to make Attonement. I ſay not ordinarily, becauſe there was an eſpecial diſpenſation in the caſe of the *Poor man*, who was allowed to bring *Flower and Oyle*, the matter of the *Mincha*, inſtead of the אשם, *Aſcham*, or Treſpaſs-Offering, *Levit.* 5. 11, 12. And yet Attonement properly was not made thereby; only in it, or the appointment of it, there was a teſtification of Gods acceptance of the Perſon with a *non obſtante* for his Treſpaſs. And hence doth our Apoſtle uſe his σχεδὸν, his almoſt in this buſineſs, Heb. 9. 22. *Almoſt all things are purged with blood.* The like allowance was in the Offering of the *jealous Perſon*: It was to conſiſt of *Barley Meal*, the matter of the Meat-Offering; but it made no Attonement; for it is expreſly ſaid, *That it was to bring ſin to remembrance*; *Numb.* 5. 15. Whereas every Sacrifice of Attonement, was for the covering of ſin, and the caſting of it out of Remembrance.

§. 26. As the *Mincha* denotes a peculiar Offering, whoſe Laws and Ordinances are recorded, *Levit.* 2. 1, 2, *&c.* the matter of it, was 1. סלת, *Soleth*, *ſimila*, *v.* 7. that is, the *flower of Wheat*. So it is expreſſed, *Ezek.* 45. 13, 15. In one caſe קמח שערים, *farina hordacea*, *Barley meal* (ſo we render the word) was uſed, *Numb.* 5. 15. But קמח *Kemach* is properly *Bran*, *Barley bran*. This was the Offering in the caſe of *jealouſie*, God appointing therein the uſe of *Barley*, the worſt of Bread-corn, and the *bran* of it, the worſt of that grain, prohibiting the addition of *Oyle* and *Frankincenſe*, to teſtifie his diſlike of the matter either in the ſin of the Woman, or the cauſeleſs jealouſie of the man. 2. בכורים, *biccurim*, *primæ fruges*, *frugum primitiæ*, firſt fruits;

that

that is, אביב, *corn newly* ripened in the ear. 3. *Oyle.* 4. *Frankincenſe.* 5. *Salt*, *v.* 1, 2, 3, *&c.* And the uſe of two things are expreſly forbidden, namely *Leaven and Honey*, *v.* 11. Hereunto alſo belongeth the נסך, *Neſec*, or Drink-offering, which was an addition of Wine unto ſome Sacrifices, never uſed ſeparately. And the *Pſalmiſt* ſhews how this degenerated amongſt Idolaters, who in their ſuperſtitious rage, made uſe of the *blood of living* creatures, it may be of men, in their *libamina*. They had נסכים מדם, *drink-offerings of blood*, which he abhorred, *Pſal.* 16. 3.

Now this Offering was ſometimes offered *alone* by its ſelf, and then it was of the number of *free-will offerings*, whoſe Law and Manner is preſcribed, *Levit.* 2. For the moſt part it was annexed unto other *Sacrifices*; and it was either ſtated and general, or occaſional and particular. The *ſtated* Meat-Offerings ſay ſome, concerned the *whole Congregation*, and they reckon up three of them; 1. The *Wave ſheaf*, *Levit.* 23. 10, 11. 2. The *two wave loaves*, *v.* 17. 3. The *daily ſhewbread*, *Levit.* 24. 5. But whereas we have ſhewed that the מנחה, *Mincha* was one of the אשים, or a *Fire-Offering*, and alſo it was קדש קדשים, *moſt holy*, *Levit.* 2. 10. theſe being neither of them, they belonged unto the *Terumah*, of which afterwards, and were none of them *Mincha*, or the Meat-Offering properly ſo called. It is true at the offering of the *Wave-ſheaf*, and the *Wave-loaf*, there was a *Meat-offering* offered unto God, conſiſting of two tenth deals of *Soleth*, or wheat-flower mingled with Oyle, and the fourth part of an *Hin of Wine* for a Drink-offering, which were burned in the Fire, *Lev.* 23. 13. but themſelves were a *Terumah*, and not a *Mincha*. The particular and occaſional offerings of this nature, are reckoned to be, 1. The *poor mans Offering*, Levit. 5. 11. 2. The *Jealouſie-offering*, Numb. 5. 15. 3. The Offering of the Prieſts at their *Conſecration*, Levit. 8. 26, 28. 4. The *High Prieſts* daily Meat-Offering, *Levit.* 6. 20. 5. The *Leapers* offering, *Levit.* 14. 10. 6. The *Dedication* offering mentioned, *Numb.* 8. But ſome of theſe, have a participation in the matter, but not in the nature of the eſpecial *Mincha*. The principal ſignification of this Offering is expreſſed, *Iſa.* 66. 20. compared with *Rom.* 15. 16. *Mal.* 1. 10, 11. compared with 1 *Tim.* 2. 8. And two things in it expreſs the Grace of the Covenant; Firſt, The *handful* that was for a memorial; that is, to bring to memory the Covenant of God; and Secondly, The *Salt*, which declared it firm and ſtable. §. 27.

Hereunto, as we have ſaid, belongs the נסך, *neſek*, which as directed in the Law, was but one part of the *Mincha*, and is not reckoned among the diſtinct ſpecies of Offerings, as they are ſummed up, *Lev.* 7. 37. And the Reaſon is, becauſe under the Law it was never offered alone by its ſelf, but as an *Appendix* unto Burnt-offerings, Sin-offerings, and Peace-offerings, to compleat the *Mincha*, or Meat-offering that accompanied them. But of old before the Reformation of Sacrifices by *Moſes*, it was a diſtinct Offering by its ſelf, Gen. 35. 14. *Jacob offered a Drink-offering*, that is of Wine, which was its primitive Inſtitution and Practice. And it was alwayes to be of *Wine*; *Numb.* 15. This, *Chap.* 28. *v.* 7. is called שכר, *Shechar*, which although we generally tranſlate *ſtrong drink*, yet it appears from hence to have been a ſtrong *inebriating* Wine; and ſo the moſt learned of the *Jews* ſuppoſe. We call this *Neſek*, a *Drink-offering*, in anſwer to the name we give unto the *Mincha*, a *Meat-offering*, that is, Offerings whoſe matter was of things to be eat and drunk. It may be otherwiſe called a *Pouring*, an *Offering poured out*; *Libamen*, a ſacred effuſion. And theſe Offerings were moſt holy alſo, *Lev.* 2. 10. §. 28.

Theſe Offerings of the fruits of the earth as they were in uſe among the *Heathen*, ſo the moſt learned of them did contend, that they were far the moſt *antient kind* of Sacrifices amongſt men, as *Plato* expreſly, *lib.* 6. *de Legib.* but we know the contrary from *Gen.* 4. where the firſt Sacrifices in the world are recorded. The latter *Pythagoreans* alſo condemned all other Offerings, all that were ἐκ τῆς ἐμψυχῶν, of living creatures; as I have elſewhere ſhewed out of *Porphyrie*; though *Cicero* teſtifie of *Pythagoras* himſelf that he *ſacrificed an Ox*. And whatever was appointed in this Meat-offering, they alſo made uſe of. Their *Far*, *Mola ſalſa*, ἅλοχυτὰ, that is *flower of Wheat*, or Barly mingled with water and ſalt, is of moſt frequent mention amongſt their ſacred things. So alſo were their *placentæ* and *Liba adorea*, their Cakes made with Flower, Oyle, and Honey. What was their uſe to the ſame purpoſe of Wine and Frankincenſe, the Reader may ſee at large in the ſeventh Book of *Arnobius adverſ. Gentes*. §. 29.

The next ſolemn Sacrifice in the Order of their Appointment under the Law, is, that which is called זבח שלמים, *Sebach Shelamim*, which we render *Peace-offerings*, *Levit.* 3. 1. It is by Tranſlators rendered with more variety than any other Word uſed in this matter. By the *Greeks* θυσία σωτηρίας, and ἡ τελειωτικὴ, and *divinæ*, and §. 30.

τελειώσεως, a *Sacrifice of Salvation, of Expiation, of Praiſe, of Perfection.* And the *Latins* have yet more varied in their expreſſion of it; *Sacrificium pacium, perfectionum, gratulationum, ſalutis, retributionum, integrorum, munderum, ſanctificatorum, immaculatorum*; *A Sacrifice of Peace, of Perfection, of Thanksgiving, of Safety or Salvation, of Retribution, of them that are clean, or ſanctified, or unſpotted.* Moſt of theſe various expreſſions alſo ariſe from the different ſignification of the word שלם, whence moſt ſuppoſe that שלום was taken. But others think that it comes from שלום Peace, which of late is almoſt generally received. In general this *Sacrifice* was *Corban*, a Gift or Offering brought nigh and dedicated unto God; and אשה, a *firing*, or an offering by Fire; and in *ſpecie* זבח, a *Sacrifice* from the *ſlaying* and killing of the Beaſt that was offered. But it is no where ſaid to be קדש קדשים, or moſt holy, as being meerly expreſſive of Moral duties, in a way accommodated to the preſent *Oeconomy* of Divine Worſhip; ſee *Heb.* 13. 15. but it is uſually reckoned amongſt them that were ſo.

§. 31. *Peace-Offerings*, as was obſerved, is the name that hath prevailed, though it reſpected *Vows* of *thanksgiving*, or for the impetration of Mercies: ſee *Chap.* 7. *v.* 12, 17. The Reaſon given by *Jarchi* for this Appellation, namely, becauſe it *brought Peace unto the world*, is like much of what they ſay in ſuch Caſes, a ſound of words without any meaning. *Kimchi* gives a more ſober and rational account of it. The עולה, ſaith he, or Burnt-offering was *all of it* burned, only the skin was the Prieſts. The חטאת and אשם, *Sin* and *Treſpaſs-offering* were burned in part; the Breaſt and Shoulder were the Prieſts, and all the fleſh that was not burned, as alſo the skin. But in this Sacrifice שלמים, the *fat* aſcended on the Altar, the Breaſt and Shoulder were the Prieſts, the reſidue of the fleſh belonged unto the Offerers, or them that brought it, to eat themſelves; and ſo it was a *Sacrifice of Peace among all Parties.* If this Reaſon pleaſe not, we may chooſe one of the other ſignifications of the Word, as of *Perfections* or *Retributions*, which latter the nature of it inclines unto.

§. 32. The *Matter* of this Sacrifice was the ſame with that of the Burnt-offering; namely, as to *Beaſts of the Heard*, Bullocks or Heifers; *of the Flock*, Goats, Rams, Lambs or Kids: of *Fowls* the ſame with the former, *v.* 6, 7. In the *Cauſes* of it; it was either a *Free-will-offering* for impetration, or from a *Vow* for Thanksgiving or Retribution. The appointed *Jeaſons* and occaſions of it were; 1. At the Conſecration of a Prieſt, *Exod.* 29. 2. At the Purification of a Leper, *Levit.* 14. 3. At the Expiration of a *Nazaretical Vow*, *Numb.* 6. 14. 4. At the ſolemn Dedication of the Tabernacle and Temple. The *manner* of its Offering is peculiarly deſcribed, *Levit.* 3. and the Jews obſervations about it, the Reader may ſee in the Annotations of *Ainſworth* on the place.

§. 33. Two things were peculiar to this Sacrifice. Firſt, That it is appointed to be offered על העולה, *v.* 5. *And* Aarons *ſons ſhall burn it on the Altar*, על העולה; that is, ſaith the Vulgar Latin *in holocauſtum, for a Burnt-offering*; as though its ſelf were ſo, or ſubſtituted in the room of the whole Burnt-offering. The *LXX.* ἐπὶ τὰ ὁλοκαυτώματα, *upon the Burnt-offerings.* So we, *upon the Burnt-ſacrifice.* But what is the intendment of that expreſſion, is not ſo evident. The *Jews* ſay, that the *daily Burnt-offering* is intended, which was alwayes firſt to be offered, and then immediately upon it, or whileſt it was yet burning, the Peace-offering was to be added thereunto. It is not indeed declared whether the *Hola* mentioned, were the daily Burnt-offering or no. Moſt probably it was ſo, and that being a Sacrifice of Attonement rendered this of Thankfulneſs acceptable unto God; ſee *Heb.* 13. 15, 16.

§. 34. Secondly, The peculiar *Parts* of the Beaſt in this Sacrifice that were to be burned on the Altar, are enumerated; namely the *Suet* and *Fat* of the inwards, *the Kidnies and their fat, the fat on the Flanks, and the Caul of the Liver*, or the Midriff. Hence it is laid down as a general Rule, that all *the fat is the Lords*, v. 16. And it is called a perpetual Statute for all *their Generations through all their dwellings, that they ſhould eat no fat*, *v.* 17. But yet this general Precept had a double limitation. Firſt, That only that *fat* which was to be offered, was excepted from eating. Of the other *fat* diffuſed through the reſt of the fleſh, they might eat. Secondly, It was only the *fat* of Beaſts appointed to be offered in Sacrifice that was forbidden, as it is directly expreſſed, *Levit.* 7. 25. Of the fat of other clean Beaſts they might eat. And this offering of the *Fat*, ſeems to denote our ſerving of God with the *beſt* that we have; which yet is not acceptable, but by vertue of the *Blood of Chriſt*, as the *fat* was to be burned, in the Burnt-offering, or Sacrifice of Attonement.

§. 35. Of the kind of theſe *Shelamim* were the Offerings among the Heathen, which they ſacrificed either upon any great undertaking which they called εὐκτήρια, in a way of

Vow,

Vow, or upon any ſucceſs. So *Cyrus Minor*, *Xenophon*, and *Arianus* in their Expeditions, ſacrificed, *Sacrificia Votiva*; and the latter ſort were in an eſpecial manner provided for in the *Pontifical* Law, as it is reported by *Feſtus*. *Cujus auſpicio claſſe procinctâ opima ſpolia capiuntur, Jovi feretrito darier oportet, & bovem cædito qui cæpit æris ducenta. Secunda ſpolia in Martis aram in Campo, ſolitaurilia utra voluerit cædito. Tertia ſpolia Jano Quirino agnum Marem cædito centum, qui cæperit ex ære dato.*

The next ſort of Sacrifice was the חטאת, *Chataath* or *Sin-offering*, whoſe Laws and Rites are deſcribed, *Levit.* 4. This Sacrifice is not expreſly called a *Corban*, or a *Gift*, it being wholly a *Debt*, to be paid for Expiation and Attonement; but being *brought nigh* unto God, it partook in general of the nature of the קרבנים, *Corbanim*. It was of the אשים, *Fireings*, or Fire-offerings, expreſly, *v.* 12. becauſe of the burning of the *Fat* on the Altar; and of the זבחים, or ſlain Sacrifices. And alſo it was of the קדש קדשים, or *moſt holy things* from its Inſtitution and Signification. The name of it is חטאת, *Chataath*, that is, *ſin. He ſhall do to the Bullock, as he did* לפר החטאת *to the Bullock of the Sin*; that is, of the Sin-offering, *Levit.* 4. 20. So Ezek. 45. 1. *The Prieſt ſhall take* מדם החטאת, *of the blood of the ſin*; that is, the Sin-offering. חטא *Chata* in *kal* is to ſin, to offend, to err from the way, to contract the guilt of ſin. Hence חטאים, *Chataim*, are men given up unto, and wandring in the ways of ſin, *Pſal.* 1. 1. In *Pibel* it hath a contrary ſignification; namely, to purge, to expiate, to cleanſe, to make Attonement, to undergo penalty, to make ſatisfaction, *Gen.* 31. 39. *That which was torn*, ſaith *Jacob* to *Laban*, *I brought it not to thee*, אחטנה, *achatennah, I anſwered for it*; I paid for it, I went by the loſs of it. See *Exod.* 29. 36. *Numb.* 19. 19. *Levit.* 6. 26. According to this ſignification of חטא, חטאת is uſed to denote an Offering for ſin; that whereby ſin is expiated, pardon of it is procured, Attonement is made: So prayes *David*, *Pſal.* 51. תחטאני, *thou ſhalt purge me*, with Hyſop, as *Numb.* 19. that is, clear me, free me, as by an Offering for ſin. And this kind of expreſſion, our Apoſtle retains, not only where he reports a Teſtimony of the Old Teſtament, as *Heb.* 10. *v.* 6. ὁλοκαυτώματα καὶ περὶ ἁμαρτίας, Burnt-offerings, and for ſin, that is, חטאת, *Sin-offering*; but alſo where he makes Application of it unto the Lord Chriſt and his Sacrifice which was typified thereby, Rom. 8. 3. *God ſent his Son in the likeneſs of ſinful fleſh*, and περὶ ἁμαρτίας, that is, חטאת, an *Offering for ſin*, a Sin-offering, as the word ſhould have been tranſlated. And 2 *Cor.* 5. 21. Him who knew no ſin; ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησε, he made ſin, חטאת a Sin-offering for us. §. 36.

The general cauſe of this Sacrifice was ſin committed בשגגה, *Levit.* 4. 2. ſay we, *through ignorance*. So the *LXX.* ἐν ἀγνοίᾳ; and the Vulgar-Latin, *per ignorantiam*; through ignorance. Some old Copies of the Greek have ἀκουσίως; *not voluntarily*; *not wilfully*; For it had reſpect unto all ſins, as were not committed ſo ἑκουσίως, willingly, wilfully, preſumptuouſly, as that there was no Sacrifice appointed for them, the Covenant being diſannulled by them, *Heb.* 10. 26. And there is no ſort of ſins, no ſin whatever, that is between this שגגה, this ſin of *ignorance*, or error, and ſin committed ביד רמה, with an *high hand*, or preſumptuouſly. See expreſly, *Numb.* 15. 28, 29, 30. Hence this חטאת, this *Sin-offering* was the great Sacrifice of the ſolemn Day of Expiation, *Levit.* 16. whereby Attonement was made, *for all the uncleanneſs of the children of* Iſrael, *and becauſe of their tranſgreſſions in all their ſins*, *v.* 16. And upon the head of the *live Goat*, which was a part of the Sin-offering on that day, there was confeſſed and laid, all the iniquities of the children of *Iſrael*, and all their tranſgreſſions, in all their ſins, *v.* 27. That is all iniquities not diſannulling the Covenant, which had ἔνδικον μισθαποδοσίαν, a revenging Recompence allotted unto them, *Heb.* 2. 2. And accordingly are thoſe words to be interpreted where the cauſe of this Sacrifice is expreſſed, Levit. 4. 2. *If a ſoul ſin* בשגגה, *by Error, Ignorance, imprudently againſt any of the commandments of the Lord, as it ought not to do, and ſhall do againſt any of them.* And an inſtance is given in him who killed his neighbour without propenſe malice, *Deut.* 9. 4. Any ſin is there intended whereinto men fall by Error, Ignorance, Imprudence, Incogitancy, Temptation, Violence of Affections, and the like. For ſuch was this Sacrifice inſtituted. And the End which it typically repreſented is expreſſed, 1 John 2. 1, 2. *If any man ſin we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our ſins*; namely, in the room of, and as repreſented by the *Sin-offering* of old, whereby Attonement and Propitiation was *typically* made for ſin. Only there was this difference, That whereas the Law of *Moſes* was appointed to be the rule of the Political Government of the People, wherein many §. 37.

ſins, ſuch as Adultery and Murder were to be puniſhed with Death, and the ſinner cut off, there was in ſuch caſes *no Sacrifices* appointed, nor admitted; but in the Sacrifice of Chriſt there is no exception made unto any ſin, in thoſe that repent, believe and forſake their ſins; not unto thoſe in particular which were excepted in the *Law of Moſes*, *Acts* 13. 39. So that as the *Sin-offering* was provided for all ſin that diſannulled not the Covenant made at *Horeb*, which allowed no life or intereſt unto Murderers, Adulterers, Blaſphemers, and the like in the *Typical Land*; ſo the Sacrifice of Chriſt is extended unto all ſinners, who tranſgreſs not the terms and tenor of the New Covenant, for whom no place is allowed either in the Church here, or Heaven hereafter.

§. 38. Of the *Matter* of this Offering, ſee *Levit.* 4. 2. which becauſe it differed very little from the Matter of the Burnt-offering, I ſhall not particularly inſiſt upon it.

As to the *Perſons* that were to offer it, there is a general diſtribution of them in the Text comprehenſive of all ſorts of Perſons whatever. For it is applyed, to 1. The *Prieſt*: 2. The *whole Congregation* jointly: 3. The *Ruler*: 4. Any of the *People of the Land*; ſo that none were excluded from the Priviledge and Benefit of this Sacrifice.

The firſt Perſon mentioned, is הכהן משיח, the *Anointed Prieſt*, *Chap.* 4. 3. that is, ſay the Jews generally, and our Expoſitors alſo, כהן הגדול, the *High Prieſt*, *Aaron* and his Sons that miniſtred in his *room* in their ſucceſſion. For thoſe only ſay they, were anointed. But this ſeems not to be ſo; For if the *High Prieſt* alone be intended, there is no proviſion made for any other Prieſt to have an intereſt in this Sin-offering. For the Prieſts are not comprized in any other member of the diſtribution before mentioned, particularly not in that wherein with any colour they might be looked after, namely, the עם הארץ, *v.* 27. *The people of the Land*, that is, the common people, from whom the Prieſts were alwayes diſtinguiſhed. Any Prieſt therefore is intended; and משיח, anointed, is no more but *dedicated*, ſeparated unto the Office of the Prieſthood, or it reſpects that *Original anointing* which they had all in their forefathers the Sons of *Aaron*, when they were firſt ſet apart to God; *Exod.* 24.

§. 39. The caſe of the Prieſt wherein this Sacrifice was allowed him, is expreſſed in the ſame place, with words ſomewhat ambiguous: if ויחטא לאשמת העם; *if he ſin according to the ſin of the people*, ſo we; *Caſtalio* renders the paſſage, *ſi Sacerdos inunctus deliquerit in noxiam populi*; if the *Anointed Prieſt ſo ſin, as to bring guilt upon, or damage unto the people.* As *Achan* did, and *David* alſo. *Vulg. Lat. delinquere faciens populum*; *cauſing the people to ſin*; which is another ſenſe of the words. And this ſenſe the *Jews* generally embrace. For they apply this ſinning of the Annointed Prieſt, unto his *teaching the people amiſs*; cauſing them to err thereby, ſo *Aben Ezra*, and others on the place, who are followed by many of ours. But if this be ſo, the Prieſt was not allowed the benefit of this Sacrifice of the Sin-offering, for any ſin of his own, but only when he cauſed the people to ſin alſo, which would render his condition worſe than theirs, and is contrary unto that of our Apoſtle; that the Prieſt was *to offer for his own ſins*, and then for the ſins of the people. I would there, in לאשמת take ל for כ and render it with our Tranſlators, *according to*; when he ſinned as another man of the people; their Place and Office, not freeing them from the common ſins of other men. And ſo our Apoſtle ſeems to expound this place; *Heb.* 5. 2, 3. The Prieſts of the Law were compaſſed with infirmities, and by reaſon thereof, had need to offer *Sin-offerings* for their own ſin, as well as for the ſins of the people; ſeeing he alſo ſinned לאשמת העם, *according to the ſin of the people*. But it is otherwiſe now ſaith he, with the people of God, *Chap.* 7. *v.* 26, 27. Our High Prieſt being *holy, harmleſs, undefiled, and ſeparate from ſinners*, that is, not ſinning according to the ſins of the people, as the Prieſts did of old.

§. 40. Secondly, The *whole Congregation* jointly had an intereſt in this Sacrifice, when any ſuch ſin was committed as might reflect guilt upon it, *v.* 13. For the obſervation of the Law being committed in an eſpecial manner unto the *whole Congregation*, there were many Tranſgreſſions in the guilt whereof the whole Body of it might be involved. Thirdly, The *Ruler or Rulers* had this priviledge alſo, *v.* 22. with reſpect as appears by this peculiar inſtitution unto his miſcarriages in his *Office*, God graciouſly providing a relief againſt the ſins of men in their ſeveral conditions, that they might not through a conſciouſneſs of their infirmities be deterred from engaging in any neceſſary employment among the people, when called thereunto. Fourthly, Any one of the *common people* had the ſame liberty, and were obliged unto the ſame duty, *v.* 27. And this *Diſtribution* of the people, as to their intereſt in this *Sin-offering*, comprizing them all, even all that belonged unto the *Congregation of Iſrael*, of all ſorts and ranks, had its accom-

accompliſhment in the *Sacrifice of Chriſt*, from which none is excluded that come to God by him, for *he will in no wiſe caſt them out.*

For the *Time and Seaſon* of this Sacrifice, it may be briefly obſerved, that there were §. 41. ſolemn and ſet Occaſions, ſome *Monethly*, ſome Annual, wherein it was to be offered for the whole *Congregation* by eſpecial Command and Inſtitution. As 1. On every *New Moon*; 2. On the *fifteenth day of the firſt Moneth*, and ſeven dayes together dureing the Feaſt of unleavened bread: 3. At the Feaſt of *Firſt Fruits*: 4. At the Feaſt of *Trumpets*: 5. On the Day of *Expiation*: 6. On the *fifteenth day* of the ſeventh Moneth, and for eight dayes together during the *Feaſt of Tabernacles*. And the frequent Repetition of this Sacrifice was to intimate that nothing was accepted with God, but on the account of what was prefigured thereby, namely, that Perfect Sacrifice which *took away the ſin of the world*. There were alſo eſpecial Occaſions of it, with reference unto the perſons before enumerated, which have been collected by others.

The Principal Ceremony in the *Manner* of its Oblation, was the diſpoſal of *the* §. 42. *Blood*. For the *Blood* of this Sacrifice had a *triple* diſpoſall. The main of the Blood was poured out at the bottom of the *Altar* of Burnt-offerings, in the Court before the door of the Tabernacle, *v.* 7. A part of it was taken and carried by the High Prieſt into the Sanctuary, and put upon the horns of the *Altar of Incenſe*, that was therein, *v.* 7. The third part, (which was firſt diſpoſed of) was to be carried into the Moſt Holy Place, as it was done accordingly on the *day of Expiation*, *Levit.* 16. But becauſe it was not lawful for him to enter in thither but once in the year, namely, on that Day, at all other times he dipped his *Finger* in the blood, and ſprinkled it *ſeven times* towards the *Veyle*, that parted the Moſt Holy Place from the Sanctuary, *v.* 6. So that every place of the *Tabernacle*, and all the concernments of it, were ſanctified with this *Blood*; even as Jeſus Chriſt who was repreſented in all this, was dedicated unto God in his own Blood, the *Blood of the Covenant*, Heb. 10. 29. That *ſeven* is the *number of Perfection*, greatly uſed and variouſly applyed in the Scriptures many have obſerved. And the perfect cleanſing of ſin by the *Blood of Jeſus*, was evidently repreſented by this *ſevenfold ſprinkling*; Heb. 9. 13, 14. and therefore in Alluſion hereunto, it is called the *Blood of ſprinkling*, *Heb.* 12. 24. Even that which was prefigured by all the *Blood of the Sacrifices*, that was ſprinkled towards the Moſt Holy Place, and the *Mercy ſeat* therein.

The next ſort of Fire-offerings, was the אשם, *Aſham*, whoſe Laws and Ordi- §. 43. nances are directed, *Levit.* 5. and the particular occaſion of it, *Chap.* 7. We call it, the *Treſpaſs-offering*. And it differed very little from that next before deſcribed. For it is not only ſaid concerning them; כחטאת כאשם תורה אחת להם; as is the *Chataath*, or Sin-offering, ſo is the *Aſham*, or Treſpaſs-offering, there is *one Law for them*, Chap. 7. *v.* 7. but alſo that he who had ſinned or *treſpaſſed*, ſhould bring his אשם, *his Treſpaſs-offering unto the Lord, for his ſin which he had ſinned, a female from the flock, or a kid of the Goats*, לחטאת, *for a Sin-offering*. Some think that there was a difference between them, and that it lay in this, that the *Chataath* reſpected ſins of Omiſſion, and the *Aſham*, ſins of Commiſſion. But that this will not hold, is openly evident in the Text. Some think that whereas in both theſe Offerings there was reſpect unto ignorance, that that in the *Chataath*, was *Juris*, of the right or Law, that in the *Aſham* was *Facti*, of the particular fact. But this opinion alſo may be eaſily diſproved from the Context. This to me ſeems to be the Principal, if not the only difference between them; that the *Aſham* provided a Sacrifice in ſome particular inſtances, which ſeem not to be comprized under the general Rules of the *Sin-offering*. And hence in a peculiar manner it is ſaid of *Jeſus Chriſt*, that he ſhould give אשם נפשו, *his Soul*, an *Aſham*, or *piacular Sacrifice*, as for all, ſo for ſuch delinquencies and ſins, as ſeem to bring a deſtroying guilt on the ſoul, *Iſa.* 53. 10. And this kind of offering alſo was קדש קדשים, *Moſt Holy*, *Levit.* 6. 20.

The laſt ſort of *Fire-Offerings* were the מלואים, which are reckoned as a diſtinct §. 44. *ſpecies of Sacrifices*, *Levit.* 7. 36. that is, *plenitudinum, impletionum, conſecrationum*, Sacrifices of Conſecration, or that were inſtituted to be obſerved at the Conſecration of Prieſts. Its name it ſeems to have taken from the *filling their hands*, or their bringing their *Offering in their hands*, when they approached unto the Lord in their ſetting apart unto Office. And thence was the expreſſion of him that came to be conſecrated a Prieſt; הבה למלא ידו בפר, 2 *Chron.* 13. *v.* 9. *He that came to fill his hand with a bullock*. The riſe of this Expreſſion we have marked before, on *Exod.* 28. 41. The Lord giving directions unto *Moſes* for the Conſecration of *Aaron* and his Sons, he

telle

tells him, מלאת את ידם, *thou ſhalt fill their hand*, that is, put the fleſh of the Sacrifice, with the Bread and its Appurtenances into their hands, which being the initiating *Ceremony* of their inveſtiture with Office, gave name afterwards unto the whole. And hence the Sacrifices appointed then to be offered, although they differed not in kind from thoſe foregoing; yet are accounted to be a diſtinct Offering, and are called מלואים, or Fillings. And this may ſuffice as a brief account of the *fire Offerings* of the Law of *Moſes*, whoſe Uſe and End we are fully inſtructed in, in *this Epiſtle to the Hebrews*.

§. 45. There was yet a ſecond ſort of *Corbans*, or offerings unto God, under the Law, which were of things, or parts of things not burned on the Altar, but one way or other devoted or conſecrated to God and his ſervice. Theſe were the תרומות, *Terumoth*, which we have rendred ſometimes offerings in general, and ſometimes *Heave-offerings*, under which kind the תנופות, or *Wave-offerings* alſo were comprized. Concerning theſe, becaute the handling of them is not without its difficulties, being diffuſed in their uſe throughout the whole Worſhip of God, and that ſome things not vulgarly known might have been declared concerning them, I thought to have treated at large; but whereas they are not directly referred unto by our Apoſtle in this *Epiſtle*, and theſe diſcourſes being encreaſed much beyond my firſt deſign, I ſhall here wholly omit all farther diſquiſition about them.

FINIS.

AN EXPOSITION OF THE TWO FIRST CHAPTERS OF THE EPISTLE OF PAUL the APOSTLE UNTO THE HEBREWS.

WHEREIN

The Original Text is Opened and Cleared.

Antient and Modern Tranſlations are compared and examined.

The Deſign of the Apoſtle, with his Reaſonings, Arguments and Teſtimonies are unfolded.

The Faith, Cuſtoms, Sacrifices, and other Uſages of the Judaical Church are opened and declared;

The true ſenſe of the Text is Vindicated from the wreſtings of it by *Socinians* and others.

And laſtly, Practical Obſervations are Deduced and Improved.

John 5. 39.

Search the Scriptures.

By *J. Owen*, D.D.

LONDON,

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THE PREFACE.

THE *general concernments of this* Epiſtle *have all of them been diſcuſſed and cleared in the preceding* Exercitations *and Diſcourſes. The things and matters confirmed in them, we therefore here ſuppoſe, and take for granted. And they are ſuch ſome of them, as without a Demonſtration whereof, a genuine and perſpicuous Declaration of the* Deſign *of the* Author, *and* ſenſe *of the* Epiſtle *cannot be well founded or carried on. Unto them therefore we muſt remit the* Reader *who deſires to peruſe the enſuing Expoſition with profit and advantage. But yet becauſe the* manner of the handling *of things in thoſe Diſcourſes, may not be ſo ſuited unto the minds of all who would willingly enquire into the* Expoſition *its ſelf, I ſhall here make an entrance into it, by laying down ſome ſuch General Principles and Circumſtances of the Epiſtle, as may give a competent proſpect into the deſign and Argument of the Apoſtle, in the whole thereof.*

I. *The firſt of theſe concerns the* Perſons *whoſe inſtruction and edification in the Faith is here aymed at: Theſe in general were the* Hebrews, *the Poſterity of* Abraham, *and the only Church of God before the promulgation of the Goſpel; who in* thoſe dayes *were diſtributed into three ſorts, or parties.*

1. *Some of them* believing *in Chriſt through the Goſpel, were perfectly inſtructed in the* Liberty *given them from the* Moſaical Law, *with the foundation of that Liberty in its accompliſhment in the Perſon, Office and Work of the* Meſſiah, *Acts* 2. 41, 42.

2. *Some with their* Profeſſion of Faith *in Chriſt as the* Meſſiah *promiſed, retained an opinion of the* neceſſary obſervation *of* Moſaical Rites; *and theſe alſo were of two ſorts.*

(1.) *Such as from a* pure Reverence *of their* Original Inſtitutions, *either being not fully inſtructed in their* Liberty, *or by reaſon of prejudices not readily admitting the* conſequences *of that Truth wherein they were inſtructed, abode in their obſervation, without* ſeeking for Righteouſneſs *or Salvation by them.* Acts 21. v. 20.

(2.) *Such as* urged their obſervation *as indiſpenſably neceſſary to our* Juſtification *before God,* Acts 15. 1. Gal. 3. 4. *The* firſt *ſort of theſe the Apoſtles bare with in all* meekneſs; *yea, and uſing the* Liberty *given them of the Lord, to avoid offending of them, joyned with them in their* practice

as occaſion did require, Acts 16. 3. Chap. 21. 23, 24, 26. Chap. 27. 9. 1 Cor. 9. 20. *whence for a long ſeaſon, in many places, the* Worſhip of the Goſpel, *and* Synagogue Worſhip *of the Law were obſerved together*, James 2. 2. *though in proceſs of time, many* diſputes *and differences were occaſioned thereby, between the* Gentile *and* Jewiſh *Worſhippers*, Rom. 14. *The other* ſort *they oppoſed, as* perverters *of the Goſpel which they pretended to profeſs*, Acts 15. 5. Gal. 2. 13, 14, 15, 16. Chap. 4. 9, 10, 11. Chap. 5. 2. *And of theſe ſome afterwards* apoſtatized *to* Judaiſm; *others abiding in a corrupt mixture of both profeſſions ſeparated themſelves from the Church, and were called* Nazarenes *and* Ebionites.

3. *Others*, far the greateſt number *of the whole people, perſiſted in their* Old Church-State, *not receiving the ſalvation that was tendered unto them in the preaching of the Goſpel; and theſe alſo were of* two *ſorts*: (1.) *Such as who although they had not embraced the* faith, *yet were* free *and willing to attend unto the Doctrine of it*, ſearching the Scriptures *for a diſcovery of its* Truth, *and in the mean time* inſtantly ſerving God, *according to the Light of the Old Teſtament, which they had received: and in theſe was the eſſence of the* Judaical Church *preſerved to its final diſſolution*, Acts 17. 11. Chap. 28. 22, 23, 24. (2.) *Such as being* hardned *in their Infidelity*, blaſphemed, *ſcoffed at, and perſecuted the Goſpel, with all that profeſſed it*, Acts 13. 45, 50. Chap. 15. 19. Chap. 17. 5. 1 Theſſ. 2. 15, 16. Rom. 11. 7, 8, 9, 10. *whom not long after the* vengeance *of God overtook in their total deſtruction.*

Now our Apoſtle vehemently thirſting *after the ſalvation of the* Hebrews *in general*, Rom. 9. 1. Chap. 10. 1. *having all theſe* ſeveral ſorts, *or parties to deal withal, he ſo frames his* Epiſtle *unto them, that it might be ſuited to all their* Good, *in their Converſion, Inſtruction, Edification, and Eſtabliſhment, as their* ſeveral *conditions did require: the* latter *ſort only excepted; who being under* judicial blindneſs *were caſt out of the care of God, and his*, Acts 13. 46, 51. *Hence in part is that admirable* contexture *of this Epiſtle, which* Peter *aſcribes unto his* eminent wiſdom, 2 Pet. 3. 18. *As it is indeed evident from the* ſtory, *that he did excell, in* applying *himſelf to the various* Principles, *Capacities and prejudices of them with whom he had to do. The Lord Chriſt having ſet him forth as a great* example *of that diligence, zeal and prudence, which he requires in the* diſpenſers *of the Goſpel. Divine reaſonings, inſtructions, exhortations, promiſes, threats, arguments are ſo* interwoven *in this Epiſtle from the beginning to the end, that all to whoſe* hands *or* hearing *it ſhould come, might every where meet with* that *which was of eſpecial and immediate concernment to themſelves, unto which of the* ſorts *before mentioned ſoever they did belong. And this* Principle *we muſt have reſpect unto, in that* intermixture *of* Arguments *to prove the Truth of the Goſpel, with* Exhortations *to conſtancy in the profeſſion of it, which we ſhall meet withall. The ſeveral conditions of thoſe to whom the Apoſtle wrote, required that way of proceedure; Hence no one Chapter in the Epiſtle is purely* dogmatical, *the firſt only excepted, nor purely* Parænetical. *For though the deſign that lyes in view, and is never out of ſight, be* Exhortation, *yet far the greateſt part of the Epiſtle is taken up in thoſe* doctrinalls, *wherein the foundations of the exhortations do lye, both interwoven together, ſomewhat variouſly from the method of the ſame Apoſtle in all his other Epiſtles, as hath been obſerved, that to the* Galatians, *which is of the like nature with this, only excepted.*

II. *A ſecond thing to be previouſly obſerved is, that although thoſe to whom the Apoſtle wrote, were of the ſeveral ſorts before mentioned, yet they* centered *in this, that they were* Hebrews *by Birth and* Religion, *who all agreed in*

ſome

ſome common Principles *relating to the ſubject he treated with them about.* Theſe *he makes uſe of unto them all; For though the* unbelieving Jews *did deny, or did not yet acknowledge that* Jeſus *was the Chriſt, yet they alſo* conſented *unto, or could not gainſay, what in the* Old Teſtament *was revealed concerning the Perſon, Office, Dignity, and Work of the* Meſſiah *when he ſhould come; that being the faith whereby they were ſaved before his appearance,* Acts 26, 6, 7. *Upon theſe genoral* Principles, *wherein they alſo agreed, and which were the* general perſwaſion *of the whole* Judaical Church, *the Apoſtle layes the foundation of all his Arguments. And hence he oft times takes that for* granted, *which without this conſideration, ſhould we look on any of thoſe to whom he writes under the* general notion *of unbelievers, would ſeem to be the thing principally in queſtion. And therefore have we at large already manifeſted what was the* avowed Profeſſion *of the ſounder part of the* Judaical Church *in thoſe dayes concerning the Meſſiah, which the Apoſtle here and elſewhere in dealing with the Jews built upon;* Acts 26. 22, 23, 27. Chap. 28. 23. Chap. 13. 16, 17, &c. *which the Reader muſt have conſtant reſpect unto.*

III. *In urging* Teſtimonies *out of the* Old Teſtament, *he doth not alwayes make uſe of thoſe that ſeem to be moſt* perſpicuous *and* appoſite *to his purpoſe, but often times takes others more* abſtruſe, obſcure, *and of leſs evident conſequence at firſt view. And that upon a double account. Firſt, That he might inſtruct the* Believers *amongſt them in the more* abſtruſe Prophecies *of the Old Teſtament, and thereby incite them to the further ſearch after Chriſt under the* Moſaical *Veil, and Prophetical* Allegories, *whereby he is therein expreſſed, aiming to* lead them on towards perfection, *Chap. 5. 12. 6. 1. Secondly, Becauſe moſt of the* Teſtimonies *he makes uſe of, were generally granted by the* Jews *of all ſorts to belong to the* Meſſiah, *his Kingdom and Offices; and his deſign was to deal with them chiefly, upon their own* conceſſions *and principles. As we have ſome few other* helps *remaining to acquaint us with what was the received ſenſe of the* Judaical Church, *concerning ſundry paſſages in the* Old Teſtament *relating unto the promiſed* Chriſt, *ſo the* Paraphraſes *of Scripture that were either at that time in uſe amongſt them, as was the* Greek Tranſlation *amongſt the* Helleniſts, *or about that time compoſed, as the* Targums, *at leaſt,* ſome parts *of them, will give us much light into it. What of that* antient ſenſe *appeareth yet in the corrupted Copies of thoſe Tranſlations which remain, being conſidered, will much evince the reaſon and ſuitableneſs of the Apoſtles Quotations. And this is needful to be obſerved, to refute that impiety of ſome (as* Cajetan*) who not being able to underſtand the* force *of ſome* Teſtimonies *cited by the Apoſtle as to his purpoſe in hand, have queſtioned the Authority of the whole Epiſtle; as alſo the miſtake of* Hierom, *who in his Epiſtle to* Pammachius, *raſhly affirmed that* Paul *did quote Scriptures that were not indeed to his purpoſe, but out of* deſign to ſtop the mouths of his Adverſaries, *as he himſelf had dealt with* Jovinian; *which was very far from him whoſe only deſign was* ἀληθειαν ἐν ἀγάπῃ, *to promote the Truth in Love.*

IV. *He takes it for granted in the whole Epiſtle, that the* Judaical Church-State *did yet continue, and that the Worſhip of it was not yet* diſallowed *of God; ſuitably to what was before declared concerning his own and the other Apoſtles practice. Had that* Church-State *been utterly* aboliſhed, *all obſervation of* Moſaical *rites, which were the Worſhip of that Church as ſuch, had been utterly unlawfull, as now it is. Neither did the determination recorded* Acts 15. *aboliſh them as ſome ſuppoſe, but only free the* Gentiles *from their obſervance. Their* free uſe *was yet permitted unto the Jews.* Acts 21. 20, 22, 25, 26. Chap. 27. 9. *and practiſed by* Paul *in particular, in his* Nazaretical *Vow,* Acts 21. 26. *Which was attended with a Sacrifice,* Numb. 6. 13.

Nor was Moſaical *Worſhip utterly to ceaſe, ſo as to have no* acceptance *with God until the* final ruine *of that Church, foretold by our Saviour himſelf,* Mat. 24. *by Peter,* 2 Ep. 3. *by* James *alſo,* Chap. 5. 6, 7, 8, 9. *and by our Apoſtle in this Epiſtle,* Chap. 10. 37. Chap. 12. 25, 26, 27. *was accompliſhed.*

Hence it is that our Apoſtle calls the times of the Goſpel, the world to come, Chap. 2. 5. Chap. 6. 5. *the name whereby the* Jews *denoted the* State of the Church *under the* Meſſiah, *proper unto it only whileſt the legal adminiſtrations of Worſhip did continue. Thus as* de facto *he had ſhewed reſpect unto the Perſon of the* High Prieſt *as one yet in lawful Office,* Acts 23. 5. *So* doctrinally *he takes it for granted, that, that* Office *was ſtill continued,* Chap. 8. 4, 5. *with the whole worſhip of* Moſes *inſtitution,* Chap. 13. 11, 12. *And this diſpenſation of* Gods patience *being the laſt tryal of that Church, was continued in a* proportion of time *anſwerable to their* abode *in the Wilderneſs upon its firſt Erection; which our Apoſtle minds them of,* Chap. 3. c. 4.

The Law of Moſes *then was not actually abrogated by* Chriſt, *who obſerved the* rules *of it in the dayes of his fleſh; nor by the* Apoſtles, *who ſeldom uſed their liberty from it, leaving the uſe of it to the* Jews *ſtill; but having done its* work, *whereunto it was deſigned, and its obligation* Expiring, *ending, and being removed, or taken away in the death and reſurrection of* Chriſt, *and promulgation of the Goſpel that enſued thereupon, which* doctrinally *declared its* ἀνωφελίαν, *or uſeleſneſs; God in his Providence put an* end *unto it, as to its obſervation, in the utter and* irrecoverable *overthrow of the Temple, the place deſigned for the* ſolemn exerciſe *of its Worſhip; ſo did it* decay, wax old, *and* vaniſh away, *Chap.* 8. 13.

And this alſo God ordered in his infinite *wiſdom, that their* Temple, *City, and Nation, and ſo conſequently their whole Church-State ſhould be utterly* waſted *by the* Pagan Romans, *before the power of the* Empire *came into the hands of men* profeſſing *the name of Chriſt; who could neither well have ſuffered their* Temple *to ſtand as by them abuſed, nor yet have* deſtroyed *it, without hardning them in their impenitency and unbelief.*

V. *That which is propoſed unto* confirmation *in the whole Epiſtle, and from whence all the Inferences and Exhortations inſiſted on do* ariſe, *and are* drawn, *is the* Excellency of the Goſpel, *and the Worſhip of God therein revealed and appointed, upon the account of its manifold relation to the* Perſon *and* Offices *of Chriſt the Mediator, the Son of God. Now becauſe thoſe to whom it is* directed, *did, as hath been declared, ſome of them adhere to* Moſaical Ceremonies *and Worſhip in* conjunction *with the Goſpel, others with a* preferency *of them above it, and ſome to a* relinquiſhment *of it, eſpecially when they once found its profeſſion obnoxious to* Perſecution, *the Apoſtle inſtitutes and at large proſecutes a compariſon between* Moſes's Law, *and the* Goſpel, *as to their uſefulneſs and excellency, in reference unto* mens acceptation *with God, of the one and the other; as alſo of the* Spirituality, *Order, and Beauty of the* Worſhip *ſeverally required in them. And herein though he derogates in no reſpect from the* Law *that which was* juſtly due *unto it, yet on the accounts before mentioned, he preferreth the* Goſpel *before it; and not only ſo, but alſo manifeſts, that as* Moſaical Inſtitutions *were never of any other uſe, but to prefigure the* real *Mediatory work of* Chriſt, *with the* benefits *thereof, ſo he being* exhibited *and his work accompliſhed, their obſervation was become* needleſs, *and themſelves, if embraced to a neglect or relinquiſhment of the Goſpel, pernicious.*

This compariſon (*wherein alſo the proof of the poſitive* worth *and Excellency of the Goſpel is included*) *omitting for weighty reaſons (intimated by* James, Acts 21. 21. *by himſelf,* Acts 9. 25. Chap. 22. 19, 20, 21.) *all*

Prefatory

Prefatory ſalutations he enters upon in the firſt verſes *of the Epiſtle; and being thereby occaſioned to make mention of the* Meſſiah, *from whoſe* Perſon *and Office, the difference he was to inſiſt upon did wholly ariſe; he ſpendeth the reſidue of the Chapter in proving the* divine excellency *of his* Perſon, *and the Eminency of his Office, as the only* King, Prieſt, *and Prophet of his Church; on all which the dignity of the Goſpel, in the Profeſſion whereof he exhorts them to perſevere, doth depend.*

He then that would come to a right underſtanding of this Epiſtle muſt alwayes bear in mind, 1. To whom it was written, *which were the* Jews *of the ſeveral ſorts before mentioned:* 2. To what End *it was written; even to prevail with them to embrace the Goſpel, and to perſiſt in the Profeſſion of it, without any mixture of* Moſaical *Obſervations:* 3. On what Principles *the Apoſtle deals with them in this Argument, which are no other for the moſt part then what were granted by the Jews of all ſorts:* 4. *What* Teſtimonies out of the Old Teſtament *he inſiſts on to prove his purpoſe, namely, ſuch as were commonly received in the* Judaical Church *to belong unto the* Meſſiah *and his Office:* 5. What he labours to inſtruct them in, *as to the general uſe of all ſorts amongſt them, which is the nature and uſe of Moſaical Rites:* 6. The main Argument *he inſiſts on for the ends before mentioned, which is the Excellency of the Goſpel, the Worſhip inſtituted therein, and the Righteouſneſs manifeſted thereby, upon the account of its Author and ſubject, the Principal Efficient Cauſe of its Worſhip, and only Procurer of the Righteouſneſs exhibited in it, even Jeſus Chriſt, the Meſſiah, Mediator, the eternal Son of God. Unleſs theſe things are well borne in mind, and the caſe of the Jews particularly heeded, our Expoſition will it may be ſeem oft times to go out of the way, though it conſtantly purſue the deſign and ſcope of the Apoſtle.*

VI. *Though this Epiſtle was written unto the* Hebrews, *and immediately for their uſe, yet it is left on* record *in the* Canon *of the Scripture by the Holy Ghoſt, for the ſame* general End *with the other parts of the Scripture, and the uſe of all believers* therein *to the end of the world.*

This Uſe *in our Expoſition is alſo to be regarded, and that principally in the* paræneticaI *or hortatory part of it. That then which is* dogmatical, *and the foundation of all the Exhortations inſiſted on may be two wayes conſidered:*

1. Properly, *as to the ſpecial and peculiar tendency of the* Principles *and Doctrines handled, and ſo they ſpecially intend the* Jews, *and muſt be* opened *with reſpect to them, their Principles,* Traditions, *Opinions, Objections; all which muſt therefore be conſidered, that the* peculiar *force and efficacy of the Apoſtles reaſonings with reſpect unto them, may be made manifeſt. And from the* Doctrinal *part of this Epiſtle ſo opened, the* Exhortations *that ariſe do chiefly reſpect the* Jews, *and are peculiarly ſuited unto* them, *their State and condition.*

2. *Again, the* Doctrines *treated on by the Apoſtle may be conſidered* abſolutely *and abſtractedly from the ſpecial Caſe of the* Jews, *which he had in his eye, meerly as to their own nature; and ſo they are many of them of the* chief fundamental Principles *of the Goſpel. In this reſpect they are grounds for the* application *of the* Exhortations *in the Epiſtle unto all* Profeſſors *of the Goſpel to the end of the world. And this muſt guide us in our* Expoſition. *Having to deal with the* Jews; *the* Doctrinal *parts of the Epiſtle muſt be opened with ſpecial reſpect unto them, or we utterly loſe the Apoſtles* aim *and deſign; and dealing with* Chriſtians, *the* Hortatory *part ſhall be principally inſiſted on, as reſpecting all Profeſſors; yet not ſo, but that in handling the* Doctrinal *part, we ſhall weigh the* Principles

of

of it, as Articles of our Evangelical Faith in general, and conſider alſo the peculiar *reſpect that the Exhortations have unto the Jews.*

Now whereas, as was ſaid, many Principles of the Jews are partly ſuppoſed and taken for granted, partly urged and inſiſted on to his own purpoſe by the Apoſtle, we muſt in our paſſage make ſome ſtay in their diſcovery and declaration; and ſhall inſert them under their proper heads where they occurr, even as many of them as are not already handled in our Prolegomena.

AN

AN EXPOSITION OF THE TWO FIRST CHAPTERS OF THE Epiſtle of PAUL the APOSTLE UNTO THE HEBREWS.

CHAP. I.

THE General *ſcope and deſign* of the Apoſtle in this whole *Epiſtle*, hath been before declared, and needs not here be repeated. In this *firſt* Chapter he fixeth and improveth the principal conſideration that he intends to inſiſt on throughout the Epiſtle, to prevail with the *Hebrews* unto conſtancy and perſeverance in the Doctrine of the Goſpel. And this is taken from the *immediate Author of it*, the promiſed *Meſſiah*, the Son of God. Him therefore in this Chapter he at large deſcribes; and that two wayes; 1. *Abſolutely* declaring what he is in his *Perſon* and *Offices*, as alſo what he hath done for the Church. And 2. *Comparatively*, with reſpect unto other *Miniſterial* Revealers of the mind and will of God, eſpecially inſiſting on his Excellency and pre-eminence above the *Angels*, as we ſhall ſee in the Explication of the ſeveral Parts and Verſes of it.

Verſe 1, 2.

Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν.

MAny of theſe words being variouſly rendred, their true *Grammatical* ſenſe and importance is to be conſidered before we open the meaning of the whole, and aim of the Apoſtle in them, in which way we ſhall alſo proceed throughout the whole Epiſtle.

Πολυμερῶς·

of it, as Articles of our Evangelical Faith in general, and consider also the peculiar *respect that the Exhortations have unto the Jews.*

Now whereas, as was said, many Principles of the Jews are partly supposed and taken for granted, partly urged and insisted on to his own purpose by the Apostle, we must in our passage make some stay in their discovery and declaration; and shall insert them under their proper heads where they occurr, even as many of them as are not already handled in our Prolegomena.

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Πολυμερῶς·

Πολυμερῶς. בכל סכון. *Syr. in all parts*, or *by many parts. Multifariam*, Vulg. *Eras. A Montan. diversly. Multis vicibus, Beza*; which *ours* render, *at sundry times*. μέρομαι is *sortior divido*, to *part*, to *take part*, to *divide*; whence *is* μέρος, *the part of any* thing, and πολυμερὴς that *which consisteth of many parts*: and πολυμερῶς *by many parts*; which is also used as ἐν τῷ μέρει, for *alternis vicibus, sundry changes*; The word properly is, *by many parts*; fully, by *several parts* at *several times*, as our Translation intimates; yet so that a diversity of *parts* and *degrees*, rather than of *times* and *seasons* is intended.

καὶ πολυτρόπως. וכבל דמין, *Syr. in all forms, multiq; modis*, Vul. *Eras*: *a Montan. Beza*; *many ways*; or as ours, *diverse manners*.

πάλαι. מן קדים, *Syr. ab initio, from the beginning*; *Olim*; the Latin Translations; *of old*; *formerly*; *in times past*; πάλαι, is *olim, quondam, pridem, jamdudum*; any time *past* that is opposed τῷ νῦν, or νῦν, to that which is *present*, properly, time *some good while past*, as that was whereof the Apostle treats, having ended in *Malachy* four hundred years before.

Τοῖς πατράσιν, עם אבהון, *Syr. with our Fathers*; *to the Fathers*.

ἐν τοῖς προφήταις, בנביא, *Syr. in the Prophets*; so all the Latin Translations, *in Prophetis*.

ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων, ובהלין יומתא אחריא, Syr. *and in those last dayes; ultimis diebus hisce*; *ultimis diebus istis*; in *these last dayes*; *novissimè diebus istis*, Vul. *last of all in these dayes*; Some Greek Copies have ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων, in *extremo dierum istorum, in the end of these dayes*, the reason of which variety we shall see afterwards.

ἐν υἱῷ, as before in the Prophets; not *by his Son*, but, *in the Son*; The *Emphasis* of the expression is necessarily to be retained, as the opening of the words will discover.

Τοὺς αἰῶνας, *mundos*, *secula*; העלמים, *Syr.* the *ages, times, worlds*; In the remaining words there is no difficulty, as to the *Grammatical* signification; we shall then read them,

Vers. 1, 2.

By sundry parts, and in diverse manners God having formerly (or of old) spoken unto the Fathers in the Prophets, hath in these last dayes spoken unto us in the Son, whom he hath appointed heir of all, by whom also he made the worlds.

THe Apostle intending a comparison between the *Mosaical Law* and the *Gospel*, referreth it unto two Heads: First, Their *Revelation and Institution*; whence the Obligation to the Observance of the one and the other did arise: and Secondly, Their *whole Nature, Use and Efficacy*. The First he enters upon in these words, and premising that wherein they did agree, distinctly layes down the severals wherein the difference between them doth consist; both which were necessary to compleat the comparison intended.

That wherein they agree, is the *Principal Efficient Cause* of their Revelation, or the *Prime Author* from whom they were. This is *God*; He was the Author of the Law and Gospel; He spake of *old* in the Prophets, he spake in the *last dayes* in the Son. Neither of them were from Men: not one from one Principle, and the other from an other; both have the same Divine Original. See 2 *Tim.* 3. 16. 2 *Pet.* 1. 16, 17, 18, 19, 20, 21. Herein they both agree.

Their difference in this respect, namely of their *Revelation*, he refers to four Heads, all distinctly expressed, saving that some branches of the *Antithesis* on the part of the *Gospel*, are only *included* in the opposite expressions that relate unto the *Law*.

Their difference First, Respects the *manner* of their Revelation; and that in two particulars: 1. The Revelation of the Will of God under the Law was given out by *divers parts*; that under the Gospel *at once*, or in one dispensation of Grace and Truth: 2. That in *diverse manners*, this *one way* only, by the Spirit dwelling in the Lord Christ in his fulness, and by him communicated unto his Apostles.

Secondly, The *Times and Seasons of their Revelation*, that of the Law was made of *Old, formerly*, in *Times past*: This of the Gospel in *these last dayes*.

Thirdly,

Thirdly, The *Perſons to whom the Revelation of them was made*: That was *to the Fathers*, this to *us*.

Fourthly, And principally, the *Perſons by whom theſe Revelations were made*; That was by the *Prophets*; this by the Son. God ſpake then in the Prophets, now he hath ſpoken in the Son.

The whole ſtreſs of the Apoſtles Argument lying on this laſt inſtance, omitting the proſecution of all the other particulars, he enters upon the further deſcription of this immediate Revealer of the Goſpel in whom God ſpake, *the Son*; and layes down in general,

1. The *Authority* committed unto him, *God made him Heir of all.*

2. The *Ground and Equity* of committing that great Power and truſt unto him, in thoſe words; *by whom alſo he made the worlds*; whereby he opens his way to the farther declaration of his Divine and incomparable Excellencies, wherein he is exalted far above all, or any that were employed in the Revelation or Adminiſtration of the Law of *Moſes*, and the holy Worſhip inſtituted thereby.

All theſe particulars muſt be opened ſeverally, that we may ſee the intendment of the Apoſtle, and the force of his Argument in the whole; and ſome of them muſt neceſſarily be ſomewhat largely inſiſted on, becauſe of their influence into the enſuing Diſcourſe.

I. That wherein the Law and Goſpel *do both agree* is, that *God* was the Author of them both. About this there was no difference, as to the moſt of them with whom the Apoſtle treated: This he takes for granted. For the Profeſſing *Jews* did not adhere to *Moſaical* Inſtitutions, becauſe God was their Author, not ſo of the Goſpel; but becauſe they were given from God by *Moſes*, in ſuch a manner, as never to be changed or abrogated. This the Apoſtle layes down as an acknowledged Principle with the moſt, that both *Law* and *Goſpel* received their Original from God himſelf; proving alſo as we ſhall ſee in the progreſs of our Diſcourſe to the conviction of others, that ſuch a Revelation as that of the Goſpel, was foretold and expected, and that *this* was it in particular, which was preached unto them. ὁ θεός.

Now *God* being here ſpoken of in diſtinction from the *Son* expreſly, and from the *Holy Ghoſt* by evident implication, it being *He* by whom he ſpake in the Prophets, that name is not taken οὐσιωδῶς *ſubſtantially*, to denote primarily the *Eſſence* or being of the *Deity*, and each perſon as partaking in the ſame nature; but ὑποστατικῶς; denoting primarily one *certain Perſon*, and the divine nature only as ſubſiſting in that *Perſon*: This is the Perſon of the *Father*: as elſewhere the Perſon of the *Son* is ſo ſignified by that name, *Acts* 20. 28. *John* 1. 1, 2. *Rom.* 9. 5. 1 *Tim.* 3. 16. 1 *John* 3. 16. *Chap.* 5. 20. As alſo the Perſon of the *Holy Spirit*, *Acts* 5. 3, 4. 1 *Cor.* 12. 7, 11. *Col.* 2. 2. So that God *even the Father*, by the way of eminency, was the peculiar Author of both Law and Goſpel, of which afterwards. And this obſervation is made neceſſary from hence, even becauſe he immediately aſſigns *Divine Properties* and Excellencies unto *another Perſon*, evidently diſtinguiſhed from him whom he intends to denote by the name *God* in this place, which he could not do, did that name primarily expreſs, as here uſed by him, the *divine nature abſolutely*, but only as it is ſubſiſting in the Perſon of the Father.

From this head of their Agreement, the Apoſtle proceeds to the inſtances of the difference that was between the Law and the Goſpel, as to their Revelation from God; of which a little inverting the order of the words, we ſhall Firſt conſider that which concerns the Times of their giving out, ſundry of the other inſtances being regulated thereby.

For the Firſt, or the Revelation of the Will of God under the Old Teſtament it was, *of old*; God ſpake πάλαι, *formerly*, or of *old*; Some ſpace of time is denoted in this word, which had then received both its beginning and end: both which we may enquire after. Take the word *abſolutely*, and it comprizes the whole ſpace of time from the giving out of the *firſt Promiſe*, unto that End which was put unto all Revelations of publick uſe under the Old Teſtament. Take it as relating to the *Jews*, and the riſe of the time expreſſed in it, is the *giving of the Law by Moſes* in the Wilderneſs. And this is that which the Apoſtle hath reſpect unto. He had no conteſt with the *Jews* about the *firſt Promiſe*, and the ſervice of God in the world built thereon; nor about their Priviledge, as they were the Sons of *Abraham*; but only about their then preſent *Church Priviledge* and claim by *Moſes* Law. The proper date then and bound of this πάλαι, *of old*, is from the giving out of *Moſes* Law, and therein πάλαι.

the constitution of the *Judaical Church* and Worship, unto the close of publick Prophecie in the dayes of *Malachi*. From thence to the dayes of *John Baptist*, God granted no *extraordinary* Revelation of his Will, as to the standing use of the whole Church. So that this dispensation of Gods *speaking in the Prophets*, continued for the space of twenty one *Jubilees*, or near eleven hundred years. That it had been now ceased for a *long time*, the Apostle intimates in this word; and that agreeably to the confessed Principles of the *Jews*, whereby also he confirmed his own of the coming of the *Messiah*, by the reviving of the gift of Prophecy, as was foretold, *Joel* 2. 28, 29.

And we may by the way a little consider their thoughts in this matter; For as we have observed and *proved* before, the Apostle engageth with them upon their own acknowledged Principles. "The *Jewes* then generally grant unto this day, that Pro-"phecy for the publick use of the Church, was not bestowed under the second Tem-"ple after the dayes of *Malachie*; nor is to be expected untill the coming of *Elias*. "The delusions that have been put upon them by *impostors*, they now labour all they "can to conceal; and are of late by experience made incredulous towards such pre-"tenders as in former Ages they have been brought to much misery by. Now as "their manner is to fasten all their *conjectures*, be they true or false, on some *place*, "*word*, or *letter* of the Scripture, so have they done this assertion also. Observing or "supposing the want of sundry things in the *second House*, they pretend that want to "be intimated, *Hag.* 1. 7, 8. where God promising to glorifie himself in that Tem-"ple, the word אכבד, *I will glorifie*, is written *defectively*, without ה, as the *Keri* "notes. That letter being the numeral note of *five*, signifies, as they say, the want "of *five* things in that House. The first of these was ארון וכרובים, *the Ark and* "*Cherubims*; The second שמן המשחה, *the anointing Oyle*; The third עצי המערכה, "*the wood of disposition*, or perpetual fire. The fourth אורים ותומים, *Urim, and* "*Thummim*: The fifth רוח הקדש, *the Holy Ghost*, or Spirit of Prophecy. They are not "indeed all agreed in this enumeration; The *Talmud* in יומא *Joma cap.* 5. reckons "them somewhat otherwise: 1. *The Ark with the Propitiation and Cherubims*: 2. *The* "*Fire from Heaven*, which answers the third, or *wood of disposition* in the former order. "3. *The Divine Majesty*, in the room of the *Anointing Oyle*: 4. *The Holy Ghost*; "5. *Urim and Thummim*. Another order there is according to *Rabbi Bechai Comment.* "*in Pentateuch. Sectione* ויגש; who places the *Anointing Oyle* distinctly, and confounds "the שכינה, or *Divine Majesty* with רוח הקדיש, *the Holy Ghost*, contradicting the *Gema-*"*ra*. The Commonly approved order is that of the Author of *Aruch*; in the "Root, כבד.

"ארון כפורת וכרוב אחד, *the Ark, Propitiatory, and Cherubims, one.*

"שכינה שני, *the Divine Majesty, the second thing.*

"רוח חקדוש שהוא נבואה שלושי, *the Holy Ghost, which is Prophecy the third.*

"אורים ותומים רביעי, *Urim and Thummim the fourth thing.*

"אש מן השמים חמישי, *fire from Heaven, the fifth thing.*

"But as this Argument is *ridiculous*, both in general in wire-drawing Conclusi-"ons from *letters deficient* or *redundant* in writing, and in particular in reference to "this word, which in other places is written as in this, as *Numb.* 24. 12. 1 *Sam.* 2. 20. "*Isa.* 66. 5. so the observation its self of the want of all these *five things* in the se-"cond House is very questionable, and seems to be invented to give countenance to "the confessed ceasing of *Prophecy*, by which their Church had been planted, nourished "and maintained, and now by its want was signified to be near expiration. For "although I will grant that they might offer Sacrifices with *other Fire*, than that "which was traduced from the *flame* descending from Heaven, though *Nadab* and "*Abihu* were destroyed for so doing, because the Law of that *Fire* attended the "giving of it, whence upon its providential ceasing, it was as lawful to use other fire "in Sacrifice, as it was before its giving out; yet as to the *Ark*, the *Urim and Thum-*"*mim*, the matter is more questionable; and as to the *anointing Oyle* out of question, "because it being lawful for the High Priest to make it at any time, ir was no doubt "restored in the time of *Ezra's* Reformation. I know *Abarbinel* on *Exod. Chap.* 30. "*sec.* חשא, affirms that there was no High Priest anointed with oyle under the second "House, for which he gives this reason; לפי שכבר היה ננוז שמן המשחה, because "*the anointing Oyle was now hid*; שגנזו יאשיהו עם שאר הדברים הקדושים, *for* "Josiah *had hid it with the rest of the holy things*: a talmudical figment; to which he "adds, ולא היה להם רשות לעשותו, *and they had no power to make it*; I will not much

"much contend about matter of fact, or what they did; but that they might have "done otherwiſe is evident from the firſt inſtitution of it; for the prohibition men- "tioned, *Exod.* 30. 31, 32. reſpects only private perſons. And *Joſephus* tells us, that "God ceaſed to give anſwer by *Urim* and *Thummim* two hundred years before he "wrote, *Lib.* 3. *cap.* 12. which proves they had it.

"It is indeed certain, that at their firſt return from *Babylon*, they had not the *Urim* "*and Thummim*, Ezra 2. 63. *There was no Prieſt with Urim and Thummim*; yet it doth "not appear that afterwards, that *Jewel*, what ever it were, was not made upon the "Prophecies of *Haggai* and *Zechary*, whereby the Reſtauration of the Temple and the "Worſhip belonging thereunto, was carryed on to perfection: Eſpecially conſidering "the viſion of *Zechary* about *cloathing the High Prieſt with the Robes of his Office*, *Chap.* 3. "after which time it ſeems they were made and in uſe: as *Joſephus* ſhews us *Lib.* 11. "*Chap.* 8. treating of the Reverence done by *Alexander* the Great to the name of "God engraven in the Plate of Gold on the High-Prieſts forehead. And *Maimonides* "*Tractat. Saned. Chap.* 10. *Sect.* 10. ſayes expreſly, that all the *eight robes of the High* "*Prieſt were made under the ſecond Temple*, and particularly the *Urim and Thummim*; "howbeit as he ſayes they enquired not of God by them, becauſe the *Holy Ghoſt* was "not on the Prieſts. Of the *Ark* we ſhall have occaſion to treat afterwards, and of "its fictitious hiding by *Hieremiah*: or *Joſia*, as the Jews fancy. This we may obſerve "for the preſent, that as it is certain, that it was carried away by the *Babylonians* "amongſt other *Veſſels of Gold* belonging to the Temple, either amongſt them that were "taken away in the dayes of *Jehojakim*, 2 Chron. 36. 7. or thoſe taken away with "*Jehojachin* his Son, *v.* 11. or when all that was left before *great and ſmall* was carried "away in the dayes of *Zedekiah*, *v.* 18. So it may be ſuppoſed to be reſtored by *Cyrus*, "of whom it is ſaid, *that he returned all the Veſſels of the Houſe of the Lord*, *that* Nebu- "chadnezzar *brought from* Jeruſalem, *Ezra.* 1. 6. And it is uncertain to what end was "the ſolemn yearly entrance of the High Prieſt into the *Moſt Holy Place* obſerved to "the very deſtruction of the ſecond Houſe, if neither Ark nor Mercy Seat were there. "Neither is this impeached by what *Tacitus* affirms, *Hiſtor. lib.* 5. that when *Pompey* "entred the Temple, he found *nullas Deum effigies, vacuam ſedem, & inania arcana*; for "as he wrote of the *Jews* with ſhameful negligence, ſo he only intimates that they "had no ſuch *images* as were uſed among other Nations, nor the *head of an Aſs*, which "himſelf not many *Lyes* before, had affirmed to be conſecrated in their Sanctuary: "For ought then appears to the contrary, the *Ark* might be in the *ſecond Houſe*, and be "carried thence to *Rome* with the *Book of the Law*, which *Joſephus* expreſly mentions. "And therefore the ſame *Abarbinel*, in his *Comment.* on *Joel* tells us, that *Iſrael* by Cap- "tivity out of his own Land loſt שלשה מתנות שהיו להם בנבואה ומפתים וידיעת אלקות "*three excellent gifts*, *Prophecy*, *Miracles*, *and Divine Knowledge*, (*Pſal.* 74. 9.) all "which he grants, were to be reſtored by the *Meſſiah*; without mention of the other "things before recited. And they confeſs this openly in *Sota diſtinc. Egla hampha.* משמתו הנביאים האחרונים חגי זכריה ומלאכי נסתלקה רוח הקודש מישראל; *after* "*the death of the latter Prophets* Haggai, Zechariah *and* Malachy, *the holy Spirit was taken* "*away from* Iſrael.

"It is then confeſſed that God ceaſed to ſpeak to the Church *in Prophets* as to their "Oral teaching and writing, after the dayes of *Malachy*; which reaſon of the want "of Viſion, though continuing four hundred years and upwards, is called by *Haggai*, "*Chap.* 2. 8. עוד מעט, *unum puſillum*, a *little while*, in reference to the continuance "of it from the dayes of *Moſes*; whereby the *Jews* may ſee that they are long ſince "paſt all grounds of expectation of its reſtauration, all Prophecy having left "them double the time that their Church enjoyed it, which cannot be called עוד מעט "a *little while* in compariſon thereof. To return,

This was the πάλαι, theſe the *times* wherein God ſpake in the Prophets; which determines one inſtance more of the compariſon; namely, the *Fathers* to whom he ſpake in them; which were all the Faithful of the *Judaical Church* from the dayes of giving the Law, until the ceaſing of Prophecy in the dayes of *Malachy*. τοῖς πατράσι.

In anſwer to this firſt Inſtance, on the part of the Goſpel the Revelation of it is affirmed to be made in theſe *laſt dayes*, *hath ſpoken in theſe laſt dayes*, the true ſtating of which *time* alſo will diſcover who the *Perſons were* to whom it was made, *hath ſpoken to us*. ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων.

Moſt Expoſitors ſuppoſe that this expreſſion, *the laſt dayes*, is a *Periphraſis* of the *times of the Goſpel*. But it doth not appear, that they are any where ſo called; nor were

they ever known by that name among the *Jews*, upon whose principles the Apostle proceeds. Some *seasons* indeed under the Gospel, in reference to *some Churches*, are called the *last dayes*, but the *whole time* of the Gospel absolutely is no where so termed. It is the *last dayes of the Judaical Church and State*, which were then drawing to their period and abolition, that are *here*, and *elsewhere* called the *lasts dayes*, or the latter dayes, or the last hour, 2 *Pet.* 3. 3. 1 *John* 2. 18. *Jude* 18. For,

1 Tim. 4. 1.
2 Tim. 3. 1.

1. As we before observed, the Apostle takes it for granted, that the *Judaical Church-State* did yet continue; and proves that it was drawing to its period, *Chap.* 8. *ult.* having its present station in the patience and forbearance of God only, without any necessity as unto its Worship, or preservation in the world. And hereunto doth the reading of the words in some Copies, before intimated, give testimony; ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων, *in the end or extremity of these dayes*; which as the event hath proved, can no way relate to the *times* of the Gospel.

2. The *personal Ministry* of the Son whilest he was upon the earth in the dayes of his flesh is here *eminently*, though not *solely* intended. For as God of *old* spake *in the Prophets*, so *in these last dayes* he spake *in the Son*; that is, in him, *personally* present with the Church, as the Prophets also were in their several generations, *Chap.* 2. *v.* 3. Now as to his *personal Ministry*, he was sent *to the lost sheep of the house of* Israel, *Mat.* 15. 24. (To whom also alone in his own dayes he sent his Apostles, *Mat.* 10. 5, 6.) and is therefore said to have been a *Minister of the Circumcision for the Truth of God*, Rom. 15. 5. being in the *last place* sent to the *same Vineyard*, unto which the Prophets were sent before, *Mat.* 21. 37. The words there used, *last of all he sent unto them his Son*, are exegetical of these, *he spoke in the Son in the last dayes*.

3. This Phrase of Speech is signally used in the Old Testament to denote the *last dayes of the Judaical Church*; So by *Jacob*, Gen. 49. 1. *I will tell you what shall befall you*, באחרית הימים, *in the last dayes*; which words the *LXX.* rendred, ἐπ' ἐσχάτου τῶν ἡμερῶν, the words here used by the Apostle. The dayes pointed unto by *Jacob* being those wherein the *Messiah* should come, before *Judah* was utterly deprived of *Scepter and Scribe*. Again by *Balaam* the same words are used to signifie the same time, *Numb.* 24. 14. where they are rendered ἐπ' ἐσχάτου τῶν ἡμερῶν, *in the end of the dayes*, as many *Copies* read in this place. And in all the Prophets this is the peculiar notation of that season, אחרית הימים, *Mich.* 4. 1. *Isa.* 2. 1. *in the latter or last dayes*; and הוא הידיעה, the *He hajediah* prefixed, noteth that course of dayes that were then running; as *Deut.* 31. 29. Evil will overtake you, באחרית הימים, *in the end of those dayes*; and the promise of the Conversion of some of the *Jews* by *David their King* is annexed to the same season, *Hos.* 3. 5. From these places is the expression here used taken, denoting the *last times of the Judaical Church*, the times immediately preceeding its rejection and final ruine. Hence *Manasse lib.* 3. *de Resurrect. cap.* 3. tells us out of *Moses Gernudensis*, בל מקום שנאמר בו באחרית הימים הוא לימות המשיח, *in every place that mentions the latter dayes, the dayes of the Messiah are to be understood*, which saying of his is confirmed by *Menasse* himself, though attended with a gloss abominable and false, that is purely *Judaical*. The dayes of the Messiah, and the dayes of the end of the Judaical Church are the same. And these words are expresly also used by *R. D. Kimchi. Comment. in Isa.* 2. *v.* 2. who honestly refers all the words of that Prophesie unto the *Messiah*.

It is not for nothing, that the Apostle minds the *Hebrews*, that the season then present was the *last dayes*, whereof so many things were foretold in the Old Testament; Many of their concernments lay in the knowledge of it; which because they give great light unto the whole cause, as stated then between him, and them, must be opened and considered. The summ is, that the end of their Church and State, being foretold to be a *perpetual desolation*, Dan. 9. 27. the *last dayes* being now come upon them, they might understand what they were shortly to expect and look for. The *end* of the *Jews* being a People, a Church, and Kingdom was to bring forth the *Messiah*, whose coming and work must of necessity put an end to their old station and condition. Now because herein is enwrapped the most infallible demonstration that the *Messiah* is long since come, the Apostle mentioning the *last dayes* to intimate that upon necessity he must be come in them; I shall further open his design in this matter, but with briefness having been large on this head in our *Prolegomena*, and for their sakes who by any difficulties may be deterred from the consideration of them.

"God having from the foundation of the world promised to bring forth the *seed of* "*the woman* to work out the Redemption of his Elect in the *Conquest of Satan*, did in the

" the ſeparation of *Abraham* from the reſt of the world begin to make proviſion of " a peculiar *ſtock*, from whence it ſhould ſpring. That this was the cauſe and end of " his *Call* and *Separation* is evident from hence, that immediately thereupon God " aſſures him that *in his ſeed all the Kindreds of the earth ſhould be bleſſed*, *Gen.* 12. 1, 2, 3. " *Chap.* 22. 18. which is all one as if he had expreſly ſaid unto him, for this cauſe " have I choſen and called thee, that in thee, I might lay a foundation of bringing forth " the *promiſed ſeed*, by whom the curſe is to be taken away, and the bleſſing of ever- " laſting life procured, as *Gal.* 3. 13, 14. For this cauſe was his Poſterity continued in " a *ſtate of ſeparation* from the reſt of the world, that he might *ſeek an holy ſeed* unto " himſelf, *Numb.* 23. 9. *Mal.* 2. 15. For this cauſe did he raiſe them into a *Civil*, *Re-* " *gal*, and *Church-State*, that he might in them *type* out, and prefigure the Offices and " Benefits of the promiſed *Meſſiah*, who was to gather to himſelf the Nations that " were to be bleſſed in the *ſeed of* Abraham, *Gen.* 49. 10. *Pſal.* 45. *Hoſ.* 3. 5. *Ezek.* " 34. 23. And all their *Sacrifices* did but ſhadow out that great *expiation* of ſin, which " he was to make in his own Perſon; as hath been already proved.

" Things being thus diſpoſed, God promiſed unto them that their *Civil Political* " *State*, their condition as a *peculiar Nation* and People, ſhould be continued until the " coming of the *Meſſiah*, *Gen.* 49. 10. *Ezek.* 21. 27. And this was made good unto them " notwithſtanding the great oppoſitions of thoſe *mighty Empires*, in the midſt of " whoſe devouring jaws they were placed, with ſome ſuch ſhort *intercciſions* of the " actual adminiſtration of Rule amongſt them, as being foretold impeached not the " Promiſe. They loſt not their *Civil State*, untill he came, unto whom was *the ga-* " *thering of the Nations*. After that, though many of the individuals obtained mercy, " yet their being *a Nation or People*, was of no peculiar uſe as to any ſpecial end of " God. Therefore was it immediately deſtroyed, and irrecoverably exterminated. " From that day, God in a wonderful manner blaſted and curſed all their endea- " vours, either for the *preſervation* of what they then had, or for its *recovery* and re- " ſtauration when loſt. No means could ever retrive them into a *People or Nation* on " the old account. What may be hereafter on a New, God knows. The *End of the* " *dayes* was come; and it was to no purpoſe, for men to endeavour to keep up that, " which God having accompliſhed the utmoſt of his deſign by and upon, would lay " aſide. And this ſeaſon was fully evidenced to all the world, by the *gathering of the* " *people to the Shilo*, or the coming in of the Nations to partake in the *bleſſing of* " *faithful Abraham*, Mic. 4. 1, 2.

" Of their *Church-State* there were two Principal parts: The *Temple* its ſelf; and " the *Worſhip* performed in it: The firſt of theſe (as was the *Tabernacle*) was ſet " up to typifie him in whom the fulneſs of the *Godhead ſhould dwell bodily*; and the " latter the ſame Perſon, as he was himſelf to be the great *High Prieſt* and Sacrifice. " Both theſe alſo were to be continued until the coming of the *Meſſiah*, but by no en- " deavours afterwards. Hence was that Promiſe of the glory of the *ſecond Houſe*, built " after the Captivity, and reſtored by *Herod*, becauſe of *his* coming unto it who was " ſignified by it, *Hag.* 2. 9. *Malach.* 3. 1. He was to come whileſt *that Temple* was ſtand- " ing, after which it was to be of no more uſe. And therefore *Ezekiel* deſcribes a " *third ſpiritual Temple* to ſucceed in the room thereof. The condition of their *Sacri-* " *fices* was the ſame; Therefore *Daniel* fore-telling the coming of the *Meſſiah* four " hundred and ninety years after the Captivity, adds that upon his death the *daily* " *Sacrifice muſt ceaſe for ever*, and a total deſolation enſue, on all the things that were " uſed for the end accompliſhed, *Dan.* 9. 24, 25, 26, 27. The *Nation*, *State*, *Temple*, *Sacri-* " *fices*, being ſet apart, ſet up, and deſigned for no other end but to bring him forth, " he was to come whileſt they were ſtanding and in uſe, after which they were none " of them to be allowed a being upon their old foundation. This is that which the " *Apoſtle* pointed at in mentioning *the laſt dayes*, that they might conſider in what con- " dition, the Church and People of the Jews then were.

" To diſcover the evidence of this demonſtration, as confirmed in our *Prolegomena*, " I ſhall here alſo briefly add ſome conſiderations of the *miſerable entanglements of the* " *Jews* in ſeeking to avoid the Argument here intimated unto them by the Apoſtle. It " is a *common Tradition* among them, *that all things were made for the Meſſiah*; whereby " they do not intend as ſome have imagined, the *whole old Creation*, but all things of " their Church State and Worſhip. So the *Targum*, *Pſal.* 40. 8. in the perſon of the " *Meſſiah*; *I ſhall enter into life eternal when I ſtudy in the volume of the Law*, " ראוחכתיבא אעסוקנא, *that was written for my ſake*. By the *Law* they underſtand

their

" their *all*. All depended on their *Meſſiah*, all was written for him. They ſee by ex-
" perience that there was a coincidence of all theſe things in the *laſt dayes* when *Jeſus*
' came. No ſooner had he done his work, but *Scepter* and *Scribe* departed from *Judah*.
" They ceaſed to be a *Church* and *Nation*. The *Temple* which the *Lord whom they*
' formerly *ſought* came to, was deſtroyed; their *Sacrifices* wherein they truſted, cauſed
" to ceaſe, and the Nations of the Earth were gathered into the *faith of Abraham*.
" From that time they have no more been a people; nor have had any diſtinction of
" *Tribes*, or *Families*, *Temple*, *Prieſthood*, or *Sacrifice*; nor any hope of a retrivement into
" their priſtine condition. Let us then ſee what courſe they do, or have taken to
" countenance themſelves in their infidelity. Two wayes to relieve themſelves they
" have fixed on.

" 1. Granting that the *Meſſiah* was to come to their *Government and Worſhip*, they la-
" boured to keep them up, and to reſtore them being caſt down, that ſo they might
" prolong their expectation of that *to come*, which indeed was already *paſt*. This in
" the righteous and holy Providence of God proved the means of their ruine. For
" their endeavour to maintain their *Liberty*, *Rule*, and *Government* after the coming of
" the *Meſſiah*, was the cauſe of the utter overthrow of all Rule, Authority and publick
" Worſhip amongſt them by *Veſpaſian and Titus* his Son. Their endeavour, to *reſtore*
" themſelves into a *State* and *People* under their *falſe Meſſiah Barcosbi*, was the means of
" their utter deſolation from all hopes of being a people and Nation any more by
" *Adrian*; as alſo of their extermination for ever out of that Countrey, wherein
" they were *ſeparated* from all Nations for that End which God appointed
" unto them. After this, once more, ſtill to avoid the thoughts that the
" *Meſſiah* was come, and had put an end unto their former condition, they endea-
" voured and were encouraged by *Julian* the *Emperour* to rebuild their *Temple*, and re-
" ſtore their *Sacrifices*. And this attempt alſo God turned to their further confuſion.
" For whereas in former dayes in the *building of the Temple* he encouraged and ſup-
" ported them againſt all difficulties and oppoſitions; being now upheld and ſtreng-
" thened by the favour and wealth of the *Roman Empire* in the ſame work, he ſets
" himſelf againſt them, and ſcatters them with no leſs indignation, than he did the
" builders of *Babel of old*. When he would have a *Temple* amongſt them, he puniſhed
" them with famine for *building their own houſes, and ſuffering his to lye waſte*, *Hag.* 2.
" *v.* 8, 9, 10, 11. Now they may build *houſes for themſelves* where they pleaſe; but if
" they take in hand to build a *Temple*, God is againſt them. This State of theirs be-
" ing now continued *ſixteen hundred years*, were not *blindneſs come upon them to the*
" *utmoſt*, they could not but ſee, that it is not the Will of God, that they ſhould be
" a *People*, *State*, or *Church* on the former account any more. What then is become
" of their *Meſſiah*, who was to come unto them whileſt they were ſo; ſeeing they
" were ſo by their own confeſſion only for his ſake? This puts their latter Maſters to
" their laſt miſerable ſhifts. For,

" 2. Contrary to the open nature of all things relating unto them from the appro-
" priating of the Promiſe to the Family of *Abraham*, contrary to the whole deſign of
" the Scripture, and the expreſs teſtimonies of it before mentioned, with many other
" to the ſame purpoſe, they deny that their *Meſſiah* was to *come* to them, or at leaſt to
" *abide* with them for the work whereunto he was deſtinated, whileſt their *State*,
" *Temple* and *Sacrifices* continued. In the management of this ſhift of unbelief, they are
" wofully divided amongſt themſelves.

" 1. For the Continuance of their *State*, untill the coming of the *Meſſiah*, Gen.
" 49. 11. Some ſay, that by *Shilo* the *Meſſiah* is not intended; who are confuted by
" their own *Targums*, all rendring the word *Meſſiah*, and the conſtant Tradition of the
" *Elder Doctors*; Some that by the *Scepter* and *Scribe*, that the *Rod of Affliction and Inſtru-*
" *ction* only are intended; which is a *gloſs* evidently contrary to the deſign of the
" *Prophecy*, the uſe of the words in all places where their ſenſe is not reſtrained by
" evident circumſtances, the *Targums*, all Old Writers; aſſerting that which was not
" peculiar to *Judah*, nor true in its ſelf, that *Tribe* having for ſo long a ſeaſon enjoy-
" ed as flouriſhing a condition as any people in the world, as good as the *Jews* look
" for under the *Meſſiah*. This *State* then is utterly gone, and their *Meſſiah* as it ſeems
" not come.

" 2. What ſay they unto their *Temple*, that *ſecond Houſe* whereunto he was to come,
" and ſo render the *glory of it greater than that of the former*, *Hag.* 2. *Mal.* 3. Of old
" they unanimouſly agreed, that he was born whileſt the *Temple ſtood*, or that day

that

" that it was deſtroyed, as *Aben Ezra* confeſſeth on *Iſa.* 53. Many ſtories out of them " might be told to this purpoſe; *where* he was born, *how*, and of whom, to whom it " was revealed by the בת קול, who *ſaw* him, where he was *diſpoſed* of, where he " *is*; but being all the fancies of idle curious heads, and unbelieving hearts, " which St. *Paul* calls βεβήλους καὶ γραώδεις μύθους, 1 *Tim.* 4. 7. *prophane and old wives* " *fables*, we ſhall not trouble the *Reader* with them. *Abarbinel* who in corrupting the " Prophecies concerning the *Meſſiah* hath a reach beyond his fellows, affirms that *Haggai* " ſpeaks not of the *Second*, but of a *Third Temple* to be built under the *Meſſiah*; but this is " nothing but a bold contradiction of the Prophet, who *three* or *four* times ſignally de- " clares that he ſpake of *that Houſe* which was then building, which their eyes ſaw, and " which ſo many contemned as not to be compared with the *former*, *Ch.* 1. 4. *this Houſe*, " *Ch.* 2. 7. *This Houſe*, v. 8. *This Houſe*, ſo *v.* 18. Others ſay, that the glory of *that Houſe* did " not conſiſt in the coming of the *Meſſiah* unto it, but in its *duration and continuance*; " for it ſtood *ten years* longer than the former; But this alſo is contrary, 1. To the " Catholick perſwaſion of their fore-fathers, *Targums*, *Talmuds*, and all antient Do- " ctors: 2. To experience; for what could the miſerable languiſhing of *ten years* by " that Houſe, whileſt it was by their own confeſſion a *Den of Thieves*, contribute unto " it to enable it to vye for glory with that wonder of the world the *Temple of Solo-* " *mon*, in compariſon whereof their fore-fathers thought it no more than ſome of " them of old thought themſelves compared to the Sons of *Anak*. 3. To the Truth; " affirming, that *the glory of that Houſe* was to conſiſt in the coming of the Lord, whom " they ſought, the deſire of all Nations unto it: All which things are vindicated in " our *Prolegomena*.

" 3. Their *Temple* being utterly deſtroyed as well as their *State*, and their Meſſiah not " yet come, what think they of their *Sacrifices*? *Daniel* tells them that he *was to* " *come*, and to be *cut off*, before the ceaſing of the *daily Sacrifices*; But they muſt con- " feſs that all Sacrifices are long ſince utterly ceaſed; for ſurely their offering of a *Cock* " *to the Devil* on the day of *Expiation*, is no continuance of them. Some ſay that the " *Meſſiah* intended by *Daniel* was King *Agrippa* whom *Veſpaſian* ſlew at *Rome*. But " this obſtinacy is intolerable; that a *Semi-Pagan* as *Agrippa* was, ſhould be their *Meſ-* " *ſiah* ſo honourably foretold of, is a figment, which whatever they pretend, them- " ſelves believe not. Nor was *Agrippa* ſlain or *cut off*, but lived in peace to the day " of his death. The moſt of them know not what to ſay, but only object that the " computation of *Daniel* is dark and obſcure, which Chriſtians themſelves are not " agreed about. Concerning which I muſt refer the Reader to our *Prolegomena*, as alſo " for the full and large handling of the things here by the way only touched upon.

This makes it evident who were the *Perſons* who were ſpoken unto in theſe laſt ἡμῖν. dayes, *TO US*. That is the members of the *Judaical Church*, who lived in the dayes of the *Perſonal Miniſtry of Chriſt*, and afterwards under the preaching of the Goſpel unto that day; *Chap.* 2. 3. The Jews of thoſe dayes were very apt to think that if they had *lived in the times of the former Prophets*, and had heard them delivering their meſſage from God, they would have received it with a cheerful obedience; their only unhappineſs they thought was, that they were born *out of due time* as to prophetical Revelations; This is intimated of them, *Mat.* 23. 30. The Apoſtle meeting with this perſwaſion in them, minds them that in the Revelation of the Goſpel, God had ſpoken to *themſelves*; the things they ſo much deſired, not queſtioning but that thereon they ſhould believe and obey. If this word then they attend not unto, they muſt needs be ſelf-condemned. Again that *care* and *love* which God manifeſted towards them, in ſpeaking immediately unto *them* required the ſame obedience; eſpecially conſidering the manner of it, ſo far excelling that which before he had uſed towards the *Fathers*; of which afterwards.

And theſe are two inſtances of the *Compariſon* inſtituted, relating unto *Times* and *Perſons*.

The next difference reſpects the *manner* of theſe ſeveral Revelations of the will of God, and that in two particulars. For (1.) The *former* was made πολυμερῶς, *by divers parts*, one after the other; The branch of the *Antitheſis* that ſhould anſwer hereunto is not expreſſed, but implyed to be ἅπαξ, or ἰσοδυναξ, *at once*.

Πολυμερῶς, *by many parts*, and ſo conſequently at *ſundry times*. The *gradual* diſco- πολυμερῶς. very of the mind and will of God, by the addition of *one thing after another* at ſeveral ſeaſons, as the Church could bear the light of them, and as it was ſubſerving unto his main deſign of reſerving all *preheminence to the Meſſiah*; is that which is intended

in

in this Expreſſion. How all this is argumentative to the Apoſtles purpoſe will inſtantly appear. Take the expreſſion *abſolutely* to denote the whole progreſs of divine Revelation from the beginning of the world, and it comprizeth *four principal* parts or degrees, with thoſe that were ſubſervient unto them.

The *Firſt* of theſe was made to *Adam* in the *Promiſe of the ſeed*, which was the principle of faith and Obedience to the Fathers before the Flood; and unto this were ſubſervient all the conſequent particular Revelations made to *Seth*, *Enoſh*, *Enoch*, *Lamech*, and others before the Flood.

The *Second* to *Noah* after the Flood in the Renewall of the *Covenant*, and eſtabliſhing of the Church in his family, *Gen.* 8. 21. *Chap.* 9. 9, 10. whereunto were ſubſervient the Revelations made to *Melchiſedech*, *Gen.* 14. 18. and others before the calling of *Abraham*.

The *Third* to *Abraham* in the reſtriction of the Promiſe to his ſeed, and *fuller* illuſtration of the nature of it, *Gen.* 12. 1, 2, 3, 4. *Chap.* 15. 11, 12. & 17. 1, 2. Confirmed in the Revelations made to *Iſaac*, *Gen.* 26. 24. *Jacob*, *Gen.* 49. *Joſeph*, *Heb.* 11. 22. and others of their Poſterity.

The *fourth* to *Moſes* in the giving of the Law, and erection of the *Judaical Church* in the Wilderneſs, unto which there were three principal heads of ſubſervient Revelations:

1. To *David*, which was peculiarly deſigned to perfect the Revelation of the will of God concerning the *Old Teſtament-Worſhip* in thoſe things that their Wilderneſs condition was not capable of, 1 *Chron.* 23. 25, 26, 27, 28. *Chap.* 28. 11, 12, 13, 14, 15, 16, 17, 18, 19. To him we may joyn *Solomon*, with the reſt of the Prophets of their dayes.

2. To the *Prophets* after the diviſion of the Kingdom unto the Captivity, and dureing the Captivity; to whom pleading with the people about their *defection* by Sin and falſe Worſhip, was peculiar.

3. To *Ezra*, with the Prophets that aſſiſted in the *Reformation* of the Church after its return from *Babylon*, who in an eſpecial manner, excited the people to an expectation of the coming of the *Meſſiah*.

Theſe were the principal *parts* and *degrees* of the Revelation of the will of God from the foundation of the world until the coming of Chriſt in his fore-runner *John* the Baptiſt. And all this I have fully handled and unfolded in my Diſcourſe of the riſe, *nature and progreſs of Scripture Divinity or Theology*.

But as I ſhewed before, if we attend unto the ſpecial *intention* of the Apoſtle, we muſt *take in* the date of theſe Revelations, and begin with that to *Moſes*, adding to it thoſe other *ſubſervient* ones mentioned peculiar to the *Judaical Church*, which taught and confirmed the Worſhip that was eſtabliſhed amongſt them.

This then is that, which in this *word* the *Apoſtle* minds the *Hebrews* of; namely, that the will of God concerning his Worſhip and our obedience was not formerly revealed *all at once* to his Church, by *Moſes* or any other; but by ſeveral *parts* and *degrees*, by new additions of Light, as in his infinite Wiſdom and Care he ſaw meet. The cloſe and laſt hand was not to be put unto this work before the coming of the *Meſſiah*. He, they all acknowledged, was to reveal the *whole Counſel of God*, *John* 4. 25. after that his way had been prepared by the coming of *Elias*, *Mal.* 4 until when they were to *attend to the Law of Moſes*, with thoſe Expoſitions of it which they had received, *v.* 4, 5. That was the time appointed, לחתם חזון ונביא, *to ſeal*, compleat, and finiſh, *Viſion and Prophet*; as alſo לחתם חטאות, *to ſeal up ſin*, or as we render it, *to make an end of ſin*, or the Controverſie about it, which had held long agitation by *Sacrifices*, that could never put an end to that quarrel, *Heb.* 10. 1, 2, 14.

Now in *this very firſt word* of his Epiſtle, doth the Apoſtle clearly convince the *Hebrews* of their miſtake in their obſtinate adherence unto *Moſaical Inſtitutions*. It is as if he had bidden them conſider *the way* whereby God revealed his will to the Church hitherto. Hath it not been by *parts and degrees*? Hath he at any time *ſhut up the Progreſs* of Revelation? Hath he not alwayes kept the Church in *expectation* of new Revelations of his mind and will? did he ever declare that he would *add no more* unto what he had commanded, or make no *alteration* in what he had inſtituted? What he had revealed was to be obſerved, *Deut.* 27. 29. and when he had revealed it: but untill he declare that he will *add no more*, it is folly to account what is already done, abſolutely compleat and immutable. Therefore *Moſes* when he had finiſhed all his work in the Lords houſe, tells the Church, that God would raiſe up *another Prophet like him*; that is, who ſhould reveal *new Laws and Inſtitutions*

Inſtitutions as he had done, whom they were to *hear and obey* on the penalty of utter extermination, *Deut.* 18. 18.

"And this diſcovers the obſtinacy of the *Modern Jews*, who from the dayes of *Mai-*
"*monides*, who dyed about the year of our Lord 1104. have made it one of the *fun-*
"*damental Articles* of their Religion, which they have inſerted in their *Prayer Books*,
"that the *Law of* Moſes *is never to be changed*, and that God will never give them any
"other Law, or Rule of Worſhip: and as they further ground that Article in *Ezrim*
"*Vearba*, printed in the end of *Bombergs Bibles*, they affirm, that *nothing can be added*
"*unto it, nothing taken away from it, no alteration in its obligation be admitted*; which
"is directly contrary both to the Truth, and to the Confeſſion of all their Predeceſſors,
"who looked for the *Meſſiah*, as we ſhall afterwards declare.

In Oppoſition to this *Gradual Revelation* of the mind of God under the Old Teſtament, the Apoſtle intimates that now by *Jeſus* the *Meſſiah*, the Lord hath at *once* begun and finiſhed the whole Revelation of his Will according to their own hopes and expectation. So *Jude* 3. The Faith *was once delivered unto the Saints*: not in one *day*, not in one *Sermon*, or by one *Perſon*, but at one *ſeaſon*, or under one diſpenſation, comprizing all the time from the entrance of the Lord Chriſt upon his Miniſtry, and the cloſing of the *Canon* of Scripture, which period was now at hand. This Seaſon being once paſt and finiſhed, *no new Revelation* is to be expected to the end of the world. Nothing ſhall be added unto, nor altered in the Worſhip of God any more. God will not do it, men that attempt it, do it on the *price* of their ſouls.

2. God ſpake in the Prophets, πολυτρόπως, *after divers ſorts or manners*. Now this reſpects either the *various wayes* of Gods revealing himſelf to the Prophets, by *Dreams*, *Viſions*, *Inſpirations*, *Voices*, *Angels*, every way with an equal evidence of their being from God; or the *wayes of his dealing* with the Fathers by the Prophets, by *promiſes*, *threats*, *gradual diſcoveries* of his Will, *ſpecial Meſſages* and *Prophecies*, *publick Sermons* and the like. The latter, or the *various wayes* of the Prophets delivering their Meſſages to the People from God is principally intended, though the former be not excluded, it being that, from whence this latter variety did principally ariſe and flow. πολυτρόπως.

In *oppoſition* hereunto the Apoſtle intimates, that the Revelation of God and his will by Chriſt was accompliſhed μονοτρόπως, in *one only way and manner*, by his preaching the Goſpel who was anointed with the Spirit without meaſure.

The laſt difference, or inſtance in the Compariſon, inſiſted on by the Apoſtle is, that of old God ſpake *in the Prophets*, but now *in the Son*, ἐν τοῖς προφήταις; ἐν for διὰ ſay moſt *Expoſitors*, *in* for *by*, διὰ τῶν προφητῶν; as *Luke* 1. 70. διὰ στόματος τῶν ἁγίων προφητῶν, *by the mouth of the holy Prophets*; But ἐν here, anſwers the Hebrew ב *Numb.* 12. God ſpake במשה *in Moſes*. The *certainty* of the Revelation and preſence of God with his word is intimated in the Expreſſion. So the word of the Lord was ביד, *in the hand* of this or that Prophet. They were but inſtruments to give out, what from God they had received. ἐν τοῖς προ- διὰ φήταις.

Now theſe Prophets *in whom* God ſpake of Old, were all thoſe who were *divinely inſpired* and ſent to reveal his Will and Mind, as to the duty of the Church, or any ſpecial concernment of his Providence in the Rule and Government thereof, whether they declared the inſpirations they had, or Revelations they received, *by word of mouth*, or by *writing*. "The Modern Jews make a diſtinction between the *Gift of Prophecy* and
"the *Inſpiration of the Holy Ghoſt*, following *Maimonides* in his *More Nebuchim part.* 2.
"*cap.* 32. His opinion, which he calls the opinion or *ſentence of the Law*, about *Prophecy*
"in general is the ſame with that of the *Gentile Philoſophers* as he profeſſeth. In one
"thing only he differs from them; namely, that *Prophecy doth not ſo neceſſarily*
"*follow after due preparation, as that a man cannot but propheſie who is rightly prepared.*
"But the *Gift of Prophecy*, he aſſerts wholly to depend on the temperature of the
"brain, natural and moral exerciſes for the preparing and raiſing of the imaginati-
"on, upon which divine viſions will ſucceed. A brain-ſick imagination, confound-
"ing *divine* Revelation with *Phanatical* diſtempers. But in the eleven *degrees of Pro-*
"*pheey* which he aſſigns, and attempts to prove by inſtances out of Scripture, he place-
"eth that of *inſpiration by the Holy Ghoſt* in the laſt and loweſt place. And therefore
"by the late Maſters is the Book of *Daniel* caſt into this *latter ſort*, though eminent-
"ly *prophetical*, becauſe they are ſo galled with his predictions and calculations; other
"Reaſon of that diſpoſition none readily occurs. And this is the ground of their
"diſpoſition of the Books of the Scripture, into תורה, *the Law, or five Books of Moſes*,
"given in the higheſt way and degree of Prophecy; נביאים, of two ſorts, ראשונים

"and נביאים *Prophets, first* (or Books Historical) *and the latter*; and כתובים, or "רוח הקדוש, *Books written by inspiration of the Holy Ghost.* Of the ground of which "distinction see *Kimchi* in his Preface to the *Psalms.* Their mistake lyes in this, That "Prophecy consists principally in, and is distinguished into several degrees, by the "*manner of Revelation*; as by *Dreams, Visions, Appearances* of Angels, or men, and the "like. But as נביא, a *Prophet*, and נבואה, *Prophecy*, are of a larger signification "then that pretended, as *Numb.* 11. 29. 1 *Sam.* 10. 5. 1 *Chron.* 25. 1, 2, 3. will ap-"pear; So that which made any Revelation to be *Prophecy* in that sense, as to be an "*infallible rule* for the guidance of the Church, was not the means of communicate-"ing it to the Prophets, but that *inspiration of the Holy Ghost* which implanted upon "their minds, and gave forth by their Tongues, or Pens, that which God would utter "in them, and by them, 2 *Pet.* 1. 20, 21.

ו׳ יד מל ע׳פ׳. In answer unto this *speaking of God in the Prophets*, it is asserted, that in the Revelation of the *Gospell*, God spake *in his Son.* This is the main *hinge* on which all the Arguments of the Apostle in the whole *Epistle* do *turn*; this bears the *stress* of all the inferences afterwards by him insisted on. And therefore having mentioned it, he proceeds immediately unto that description of *him*, which gives evidence to all that he draws from this consideration. Now because no one Argument of the *Apostle* can be understood, unless this be rightly stated, we must on necessity insist somewhat *largely* upon it; and unto what we principally intend, some previous observations must be premised.

1. I take it at present for granted, that the *Son of God* appeared unto the *Prophets* under the *Old Testament.* Whether ever he spake unto them immediately, or only by the *Ministry of Angels*, is not so certain. It is also granted, that there was in *Vision* sometimes signs or representations of the Person of the *Father*, as *Dan.* 7. But that the *Son of God* did mostly appear to the *Fathers* under the Old Testament, is acknowledged by the Antients, and is evident in Scripture: See *Zech.* 2. 8, 9, 10, 11. And he it was who is called *the Angel*, *Exod.* 23. 20, 21. The reason that is pleaded by some, that the *Son of God* was not the *Angel* there mentioned, namely, because the Apostle sayes that *to none of the Angels was it said at any time, thou art my Son, this day I have begotten thee*, which could not be affirmed, if the *Son of God* were that Angel, is not of any force. For notwithstanding this assertion, yet both the Antient *Jews* and *Christians* generally grant, that it is the *Messiah* that is called the *Angel of the Covenant*, *Mal.* 3. 1. though the *Modern Jews* foolishly apply that name to *Elias*, whom they fancy to be present at Circumcision, which they take to be the Covenant; a priviledge as they say, granted him upon his complaint, that the *Children of* Israel *had forsaken the Covenant*, 1 *Kings* 29. 14. that is, as they suppose, *neglected Circumcision.* The Apostle therefore speaks of those who were *Angels by nature*, and no more, and not of him who being *Jehovah* the Son, was sent of the Father, and is therefore called *his Angel* or Messenger, being so only by *Office.* And this appearance of the Son of God, though not well understanding what they say, is acknowledged by sundry of the *Postalmudical Rabbins.* To this purpose very considerable are the words of *Moses Gerundensis*, on Exod. 23. *Iste Angelus si rem ipsam dicamus, est Angelus Redemptor, de quo scriptum est, quoniam nomen meum in ipso est. Ille inquam Angelus qui ad Jacob dicebat, Ego Deus Bethel. Ille de quo dictum est, & vocabat Mosen Deus de rubo. Vocatur autem Angelus quia mundum gubernat. Scriptum est enim eduxit nos ex Ægypto. Praeterea scriptum est, & Angelus faciei salvos fecit eos. Nimirum ille Angelus qui est* Dei *facies*; *de quo dictum est, facies mea praibit & efficiam ut quiescas*; *denique ille Angelus est de quo Vates, subito veniet ad Templum suum Dominus quem vos quaeritis, Angelus foederis quem cupitis. The Angel if we speak exactly, is the Angel the Redeemer, of whom it is written, my name is in him; that Angel which said unto* Jacob, *I am the God of* Bethel: *He of whom it is said, God called unto* Moses *out of the Bush. And he is called the Angel, because he governeth the world. For it is written,* Jehovah *brought us out of* Egypt; *and elsewhere he sent his Angel, and brought us out of* Egypt. *And again, it is written, and the Angel of his presence* [face] *saved them; namely, the Angel which is the Presence* [face] *of God; of whom it is said, my presence* [face] *shall go before thee, and I will cause thee to rest: Lastly, that Angel of whom the Prophet speaks, the Lord whom you seek shall suddenly come to his Temple, the Angel of the Covenant whom you desire.* To the same purpose speaks the same Author on *Exod.* 33. 14. *My presence shall go before thee*; *Animadverte attente quid ista sibi velint. Moses enim & Israelitæ semper optaverunt Angelum primum*; *cæterum, quis ille esset verè intelligere non potuerunt. Neque enim ab aliis percipiebant, neque prophetica notione satis assequebantur.*

Atqui

Atqui facies Dei ipſum ſignificat Deum——And again, *Facies mea præcedet, hoc eſt, Angelus fœderis quem vos cupitis. Obſerve diligently what is the meaning of theſe words; for* Moſes *and the* Iſraelites *alwayes deſired the principal Angel, but who he was they could not perfectly underſtand: for they could neither learn it of others, nor attain it by Prophecy, but the preſence of God, is God himſelf. My preſence* [*face*] *ſhall go before thee; that is, the Angel of the Covenant whom ye deſire.* Thus he; to which purpoſe others alſo of them do ſpeak; though how to reconcile *theſe things* to their unbelief in denying the *Perſonality* of the Son of God they know not. This was the Angel whoſe פנים, *Moſes* prayed for on *Joſeph*, Deut. 33. 13. and whom *Jacob* made to be the ſame with the *God that fed him all his dayes*, Gen. 48. 15, 16. whereof we have treated largely before. The *Son of God* having from the foundation of the world undertaken the Care and Salvation of the *Church*, he it was who immediately dealt with it in things which concerned its inſtruction and edification. Neither doth this hinder but that *God the Father* may yet be aſſerted, or that he *is* in this place, to be the fountain of all *Divine Revelation.*

2. There is a difference between the Son of God revealing the will of God in his *Divine Perſon* to the Prophets of which we have ſpoken, and the Son of God as *incarnate*, revealing the will of God immediately to the Church. This is the difference here inſiſted on by the Apoſtle. Under the Old Teſtament the *Son of God* in his *Divine Perſon*, inſtructed the *Prophets* in the will of God, and gave them that Spirit on whoſe *Divine Inſpiration* their infallibility did depend, 1 *Pet.* 1. 11. but now in the Revelation of the *Goſpel* taking his own humanity, or our Nature *hypoſtatically* united unto him, in the room of all the *internuncii* or *prophetical* Meſſengers he had made uſe of, he taught it *immediately* himſelf.

There lyes a ſeeming exception unto this diſtinction in the *giving of the Law*; for as we affirm, that it was the *Son* by whom the Law was given, ſo in his ſo doing he ſpake *immediately* to the whole Church, *Exod.* 20. 22. The Lord ſaid, *I have talked with you from Heaven.* The *Jews* ſay, that the people underſtood not one word of what was ſpoken, but only *heard a voice, and ſaw the terrible appearances of the Majeſty of God*; as *v.* 18. for immediately upon that *ſight*, they removed and ſtood afar off; And the matter is left *doubtful* in the repetition of the ſtory, *Deut.* 5. 4. It is ſaid indeed *the Lord talked with you face to face in the Mount*; but yet neither do theſe words *fully* prove that they underſtood *what* was ſpoken, and as it was ſpoken, but only that they clearly diſcovered the preſence of God delivering the Law: for ſo are thoſe words expounded in *v.* 5. *I ſtood* ſaith *Moſes, between the Lord and you at that time, to ſhew you the word of the Lord, for you were afraid by reaſon of the fire, and went not up unto the Mount*; that is, you *underſtood* not the words of the Law, but as I declared them unto you; and it being ſo, though the *Perſon* of the Son cauſed the words to be heard, yet he ſpake not immediately to the whole Church, but by *Moſes*. But Secondly, We ſhall afterwards ſhew, that all the voices then heard by *Moſes* or the *people*, were formed in the air by the *Miniſtry of Angels*, ſo that they heard not the immediate voyce of God. Now in the *laſt dayes* did the Lord take that work into his own hands, wherein from the foundation of the world he had employed *Angels* and *Men.*

3. Though the Apoſtles argument ariſe not immediately from the differing wayes of Gods revealing himſelf *to the Prophets*, and *to Chriſt*, but in the difference that lyes in his immediate ſpeaking *unto us in Chriſt* the Son, and his ſpeaking unto the *Fathers in the Prophets*, yet that former difference alſo is intimated by him, in his affirming, that he ſpake to them *variouſly or diverſly*, as hath been declared, and therefore we muſt conſider that alſo; And herein we are to obviate the great *Judaical* prejudice againſt the Goſpel; to which end obſerve,

1. That though the Apoſtle mentions the *Prophets* in general, yet it is *Moſes* whom he principally intends. This is evident in the *Application* of this Argument which he makes in particular, *Chap.* 3. 3. where he expreſly prefers the Lord *Jeſus* before *Moſes* by name, in this matter of Miniſtring to the Church in the name of God. For whereas, as was before intimated, the Apoſtle mannages this thing with *excellent Wiſdom* in this *Epiſtle*, conſidering the inveterate prejudices of the *Hebrews* in their adhering unto *Moſes*, he could not mention him in particular, until he had proved him whom he preferred above him, to be *ſo excellent* and glorious, ſo far exalted above *Men and Angels*, that it was no diſreputation to *Moſes* to be eſteemed inferiour to him.

2. That the great Reaſon why the *Jews* adhered ſo pertinaciouſly unto *Moſaical*

Inſtitutions was their perſwaſion of the *unparallel'd excellency* of the Revelation made to *Moſes*. This they retreated unto, and boaſted of when they were preſſed with the *Doctrine* and Miracles of Chriſt, *John* 9. 28, 29. And this was the main foundation in all their conteſts with the Apoſtles, *Acts* 15. 1. *Chap.* 21. 21, 28. And this at length they have made a principal root or *fundamental Article* of their Faith, being the fourth of the *thirteen Articles* of their Creed; namely, that *Moſes* was the moſt excellent and moſt ſublime among the Prophets, ſo far above that excellency, that degree of wiſdom and honour which men may attain unto, that he was *equal to Angels*. This *Maimonides* the firſt diſpoſer of their Faith into *fundamental Articles* expounds, at large, More Nebuch. p. 2. cap. 39. *Declaravimus*, ſaith he, *quod Prophetia Moſis doctoris noſtri ab omnium aliorum Prophetiis differat; dicemus nunc quod propter ſolam illam apprehenſionem ad legem vocati ſumus; quia nempe vocationi illi qua Moſes nos vocavit ſimilis neque anteceſſit ab Adamo primo ad ipſum uſq; neq; etiam poſt ipſum apud ullum Prophetam ſequuta eſt; ſic fundamentum Legis noſtræ eſt quod in æternum finem non ſit habitura vel abolenda, ac propterea, etiam ex ſententia noſtra, alia lex nec unquam fuit, nec erit præter unicam hanc Legem Moſis Doctoris noſtri. We have declared, that the Prophecy of* Moſes *our Maſter, differed from the Prophecies of all others; Now we ſhall ſhew that upon the account of this perſwaſion alone,* (namely, of the excellency of the Revelation made unto *Moſes*) *we are called to the Law. For from the firſt* Adam *to him, there was never any ſuch call* (from God) *as that wherewith* Moſes *called us, nor did ever any ſuch enſue after him. Hence is it a fundamental Principle of our Law; that it ſhall never have an end, or be aboliſhed; and therefore alſo it is our Judgement that there was never any other* (divine) *Law, nor ever ſhall be, but only this of our Maſter* Moſes. This is their preſent perſwaſion; it was ſo of old. The *Law* and all Legal Obſervances are to be continued for ever: other way of worſhipping God there can be none: and this upon the account of the *incomparable Excellency* of the Revelation made to *Moſes*.

To confirm themſelves in this prejudicate apprehenſion, they aſſign a *fourfold prehe-minency* to the *Prophecy of Moſes* above that of other Prophets; and theſe are inſiſted on by the ſame *Maimonides* in his explication of *Cap.* 10. *Tractat. Sanedr.* and by ſundry others of them.

1. The firſt they fix on is this; *that God never ſpake to any Prophet immediately, but only to Moſes*; to him he ſpake without *Angelical* Mediation. For ſo he affirms that he ſpake to him, פה אל פה, *mouth to mouth*, *Numb.* 12. 13.

2. *All other Prophets*, they ſay, *received their viſions either in their ſleep, or preſently after their ſleep, but* Moſes *in the day time ſtanding between the Cherubims*, *Exod.* 29. 52. And,

3. *That when other Prophets received their Viſions or Revelations, although it was by the mediation of Angels, yet their nature was weakened by it, and the ſtate of their bodies, by reaſon of the conſternation that befell them*, Dan. 10. 8. but *Moſes* had no ſuch *perturbation* befalling him when the Lord ſpake unto him, but it was with him, as when a *man ſpeaks unto his friend.*

4. *That other Prophets had not inſpirations and Anſwers from God at their own pleaſures, but ſometimes were forced to wait long, and pray for an anſwer before they could receive it.* But *Moſes* was wont when he pleaſed to ſay, *ſtay and I will hear what God will command you*, *Numb.* 9. 9. So they.

And to reconcile this unto what is elſewhere ſaid, that he could not ſee the face of God and live, they add, that he ſaw God not immediately but באספקלריא, in *ſpeculo* or *ſpeculari*, (a word formed from the *Latin*,) in a glaſs: an expreſſion which the Apoſtle alludes unto, 1 *Cor.* 13. 12. only they add, מתוך תשע אספקלריות היו הנביאים רואים, *other Prophets ſaw through nine perſpectives*; ומשה ראה מתוך ספקלריא אחת, *but* Moſes *ſaw through one only*: Vaiikra Rabba. ſec. 1. whereunto they add, that his *Speculum* was *clear* and lucid; theirs *ſpotted.*

It muſt be granted, that *Moſes* being the *Law-giver* and firſt Revealer of all that Worſhip in the obſervation whereof the *Judaical* Church State and Priviledge of that people did conſiſt, had the *prehe-minency* above the ſucceeding Prophets, whoſe *Miniſtry* chiefly tended to inſtruct the people in the nature, and keep them to the obſervation of his Inſtitutions. But that all theſe things by them inſiſted on, were *peculiar* to him, it doth not appear; nor if it did ſo, are the *moſt* of them, of any great weight or importance.

The firſt is granted; and a ſignal Priviledge it was; God ſpake unto him פנים

פנים אל פנים, *face to face*, *Exod.* 33. 11. and פה אל פה, *mouth to mouth*, *Numb.* 12. 13. and this is mentioned as that which was *peculiar* to him above the Prophets which ſhould ſucceed him in the Miniſtry of that Church. But that *Moſes* ſaw the *eſſence of God*, which the *Jews* contend from thoſe words, is expreſly *denyed* in the Text it ſelf. For even then when it was ſaid, that God ſpake to him *face to face*, it is alſo affirmed that he did not, nor could ſee the *face of God*, *Exod.* 33. 20. See *John* 1. 17, 18. Both thoſe expreſſions intend only that God revealed himſelf unto him in a *more clear and familiar way* than he had done unto other Prophets, or would do, whileſt that adminiſtration continued. For although the *things* which he revealed to, and by other Prophets, were more clear, evident and open to the underſtanding of believers, than they were in the Revelation made to *Moſes*, (they being intended as Expoſitions of it,) yet in the *way* of the Revelation its ſelf, God dealt more clearly and *familiarly* with *Moſes*, than with any other Prophet of that Church whatever.

The *Second difference* aſſigned is *vain*. Of the *times and ſeaſons* wherein the Prophets received their Viſions there can be no determinate rule aſſigned. Many of them were at ordinary ſeaſons, whileſt they were waking, and ſome about the employment of their Callings, as *Amos*, *Chap.* 7. *v.* 15.

The *Third* alſo about that *conſternation* of Spirit which befell other Prophets is groundleſs. Sometimes it was ſo with them, as the inſtance of *Daniel* proves, *Chap.* 7. 28. *Chap.* 10. *v.* 8. and ſo it befell *Moſes* himſelf, *Heb.* 12. 21. which if we attain to that place we ſhall prove the Jews themſelves to acknowledge. Ordinarily it was otherwiſe, as with *him*, ſo with *them*, as is manifeſt in the whole ſtory of the Prophets.

There is the ſame miſtake in the *laſt* difference aſſigned. *Moſes* did not ſo receive the *Spirit of Prophecy*, as that he could at his own pleaſure reveal thoſe things which were not diſcoverable but by that Spirit; or ſpeak out the mind of God *infallibly* in any thing for the uſe of the Church without actual inſpiration as to that particular, which is evident from the *miſtake* that he was under as to the *manner* of his Government which he rectified by the adviſe of *Jethro*, *Exod.* 18. 19. And likewiſe in other Inſtances did he *wait* for particular Anſwers from God, *Numb.* 15. 34. To have a comprehenſion at once of the *whole Will* of God concerning the obedience and ſalvation of the Church, was a Priviledge reſerved for *him who in all things was to have the preheminence*. And it ſeems that *Maimonides* himſelf in his exaltation of *Moſes* excepted the *Meſſiah*. For whereas in the *Hebrew* and *Latin* Copies of *More Nebuch. part.* 2. *cap.* 45. there are theſe words, וזו גבה בן מדרגת יצעי ישראל, which *Buxtorf.* renders, *eſt gradus hic etiam præſtantiſſimorum conſiliariorum Iſraelis*, this is the degree (in Prophecy) of the Counſellors of *Iſrael*; the *Arabick* or *Original* hath; And *this alſo is the degree of the Meſſiah of* Iſrael, *who goeth before, or excelleth all others*, that is, in point of Prophecy.

Not to follow them in their imaginations, the *juſt* priviledges of *Moſes* above all other Prophets lay in theſe three things.

1. *That he was the Law-giver*, or *Mediator* by whom God gave that Law, and revealed that Worſhip, in the obſervation whereof, the very *being* of the Judaical Church did conſiſt.

2. That God in the Revelation made unto him, *dealt in a more familiar and clear manner*, as to the way of his outward dealing, than with any other Prophets.

3. In that the Revelation made unto him, *concerned the ordering of the whole houſe of God*, when the other Prophets were employed only about *particulars* built on his foundation.

In theſe things conſiſted the *juſt and free preheminence* of *Moſes*, which whether it were ſuch as would warrant the *Jews* in their *obſtinate* adherence to his Inſtitutions upon their own Principles ſhall be enquired into. But before we manifeſt that indeed it was not, the *Revelation* of the mind of God in and by the Son, which is compared with, and *preferred* before and above this of *Moſes*, muſt be unfolded; and this we ſhall do in the enſuing Obſervations.

1. The Lord Jeſus Chriſt by vertue of the *Union* of his Perſon, was from the womb *filled* with a perfection of Gracious Light and Knowledge of God and his Will. An *actual exerciſe* of that Principle of holy Wiſdom wherewith he was endued, in his infancy, as afterwards, he had not, *Luke* 2. 52. Nor had he in his *humane nature* an abſolutely *infinite* comprehenſion of all individual things paſt, preſent and to come,

which

which he expreſly denyes, as *to the day of Judgement*, *Mat.* 24. 36. *Mark* 13. 32. but he was furniſhed with *all that Wiſdom and Knowledge* which the humane nature was capable of, both as to *principle* and *exerciſe*, in the condition wherein it was, without deſtroying its *finite* being, and *variety* of conditions from the Womb. The *Papiſts* have made a vain Controverſie about the knowledge of the *humane ſoul* of Chriſt. Thoſe whom they charge with *error* in this matter affirm no more than what is *expreſly* aſſerted in the places of Scripture above mentioned; and by their *anſwers* unto thoſe places, it is evident how little they care what ſcorn they expoſe the *Scripture* and all Religion unto, ſo they may ſecure their own miſtakes. But this *Wiſdom* whatever it were, is not that whereby God ſo revealed his mind unto him, as *thereby* to be ſaid to *ſpeak to us in him*. He had it by his *Union*, and therefore immediately from the *Perſon of the Son*, ſanctifying that nature by the Holy Ghoſt which he took into *ſubſiſtence* with himſelf. But the Revelation, by which God ſpake *in him* unto us, was in a peculiar manner *from the Father*, *Revel.* 1. 1. and as we have ſhewed, it is the *Perſon of the Father* that is here peculiarly ſpoken of. And hence the enquiry of ſome on this place, how the *Second Perſon* revealed himſelf to the *humane nature*, is not to the purpoſe of it. For it is the *Perſon of the Father* that is ſpoken of: So that,

2. The *Commiſſion*, *Miſſion* and furniſhing of the Son as *incarnate* and *Mediator* with *abilities* for the declaration of the mind and will of God unto the Church, were *peculiarly* from the Father. For the whole work of his Mediation he received *command* of the Father, *John* 10. 18. and what he *ſhould ſpeak*, *John* 12. 4. according to which *commandment* he wrought and taught, *John* 14. 31. Whence that is the common *Periphraſis* whereby he expreſſed the Perſon of the Father, *he that ſent him*, as alſo he *that ſealed* and *anointed* him. And his Doctrine on that account he teſtified, was not *his*, *his own*, that is primarily or *originarily* as Mediator, but his *that ſent him*, John 7. 16. It was from the *Father* that he *heard* the word, and *learned* the Doctrine that he declared unto the Church. And this is aſſerted where ever there is mention made of the Fathers *ſending*, *ſealing*, *anointing*, *commanding*, *teaching him*; *of his doing the will*, *ſpeaking the words*, *ſeeking the Glory*, *obeying the commands* of him that ſent him; See *John* 8. 26, 28, 40. *Chap.* 14. 10. c. 15. 15. *Revel.* 1. 1. And in the Old Teſtament, *Zech.* 2. 8. *Iſa.* 48. 15, 16, 17. *Chap.* 50. 4. That *bleſſed Tongue of the Learned* whereby God ſpake in and by him, the refreſhing word of the Goſpel, unto poor weary ſinners, was the gift of the Father.

3. As to the *manner* of his receiving of the Revelation of the Will of God, a double *miſtake* muſt be removed, and then the nature of it muſt be declared.

1. The *Socinians* to avoid the force of thoſe Teſtimonies which are urged to confirm the Deity of Chriſt, from the aſſertions in the Goſpel that he who ſpake to the Diſciples *on earth*, was then alſo in *Heaven*, *John* 3. 13. *Chap.* 6. 35, 51. *Chap.* 7. 32, 33, 41, 42, 57, 58. *Chap.* 8. 29. have broached a *Mahumetan* fancy, that the Lord Chriſt before his *entrance* on his publick Miniſtry, was *locally* taken up into *Heaven*, and there inſtructed in the myſterie of the Goſpel, and the mind of God which he was to reveal; *Catech. Racov. cap.* 3. *de Offic. Ch. Prophet. Queſt.* 4, 5. *Smalcius de Divinitat. Chriſti*, *cap.* 4. *Socin. Reſponſ. ad Paræn. Vol. pag.* 38, 39.

But (1.) There was *no cauſe* of any ſuch *Rapture* of the humane Nature of Chriſt, as we ſhall evidence in manifeſting the *way* whereby he was taught of the Father, eſpecially after his Baptiſm. (2.) This *imaginary Rapture* is grounded ſolely on their πρῶτον ψεῦδος, that the Lord Chriſt in his *whole Perſon* was no more than a meer man. (3.) There is no *mention* of any ſuch thing in the Scripture, where the Fathers *revealing his mind and will to the Son* is treated of, which had it been, ought not to have been omitted. (4.) The fancy of it is expreſly *contrary* to Scripture, for (1.) The Holy Ghoſt affirms, that Chriſt entered *once into the Holy Place*, and that *after* he had obtained eternal Redemption, *Heb.* 9. 12. which ſhould have been his *ſecond entrance* had he been taken thither before, in his humane nature; ſo that *coming of his* into the world which we look for at the laſt day, is called his *ſecond coming*, his *coming again*, becauſe of his *firſt entrance* into it at his incarnation, *Heb.* 9. 28. (2.) He was to *ſuffer* before his entry into Heaven and his glory therein, *Luke* 24. 26. And (3.) As to the *time of his Aſcenſion* which theſe men aſſign, namely, the *forty dayes after his baptiſm*, it is ſaid expreſly that he *was all that time in the wilderneſs amongſt the wild Beaſts*, *Mark* 1. 13. So that this *figment* may have no place in our enquiry into the *way* of the Fathers ſpeaking in the Son.

2. Some

2. Some lay the whole weight of the Revelation of the will of God unto Chriſt, upon the *endowments of the Humane Nature* by vertue of its *Perſonal Union* with the Eternal Word; but this is wholly inconſiſtent with the *many Teſtimonies* before rehearſed, of the *Fathers revealing* himſelf unto him after that *Union*. Wherefore to declare the Nature of this Revelation, we muſt obſerve further.

4. That Jeſus Chriſt in his *divine Nature*, as he was the Eternal Word and Wiſdom of the Father, not by a *voluntary* communication, but *eternal* generation had an *omniſciency* of the *whole nature* and will of God, as the Father himſelf hath, becauſe the ſame with that of the Father; their will and wiſdom being the ſame. This is the bleſſed συνπεριχώρησις, or *in-being* of each Perſon, the one in the other, by vertue of their *oneneſs* in the ſame nature: Thus, as God, he had an *abſolute omniſcience*. Moreover the myſterie of the Goſpel, the eſpecial *Counſel and Covenant* of it concerning the *Redemption* of the Elect in his blood, and the *Worſhip* of God by his Redeemed ones, being tranſacted between Father and Son from all eternity, was known unto him *as the Son*; by vertue of his own perſonal tranſactions with the Father in the *eternal Counſel* and Covenant of it. See what we have elſewhere delivered concerning that Covenant.

5. The Lord Chriſt diſcharged his *Office* and work of *Revealing the Will of the Father*, in and by his *humane nature*; that nature wherein he *dwelt among us*, *Joh.* 1.14. For although the Perſon of Chriſt, *God and man* was our Mediator, *Acts* 20. 28. *Joh.* 1. 14, 18. yet his *humane nature* was *that wherein* he diſcharged the duties of his *Office*, and the *principium quod* of all his mediatory actings, 1 *Tim.* 2. 5.

6. This *Humane Nature* of Chriſt, as he was in *it made of a woman made under the Law*, *Gal.*4.4. was from the inſtant of its *Union* with the Perſon of the Son of God, an *holy thing*, *Luke* 1. 35. *Holy, harmleſs, undefiled, ſeparated from ſinners*, and radically filled with all that perfection of habitual Grace and Wiſdom, which was or could be neceſſary to the diſcharge of that whole duty which as a man he owed unto God, *Luke* 2. 40, 49, 52. *Joh.* 8. 46. 1 *Pet.* 2. 22. But,

7. Beſides this *furniture with habitual Grace* for the performance of all holy obedience unto God, as *a man made under the Law*, there was a peculiar endowment with the *Spirit* without and beyond the bounds of all comprehenſible *meaſures* that he was to receive as the great *Prophet* of the Church, in whom the Father would ſpeak and give out the *laſt Revelation* of himſelf. This *communication of the Spirit* unto him, was the foundation of his ſufficiency for the diſcharge of his *Prophetical* Office, *Iſa.* 11. 2, 3. *Chap.* 48. 16. *Chap.* 61. 1, 2, 3. *Dan.* 9. 24. As to the *reality* and being of this *Gift* of the Spirit, he received it from the womb; whence in his infancy he was ſaid to be πληρούμενον σοφίας, *Luke* 2. 40. *filled with wiſdom*, wherewith he confuted the *Doctors* to amazement, *v.* 47. And with his *years* were theſe Gifts encreaſed in him, προέκοπτε σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι, *he went forwards in wiſdom and ſtature and favour*, *v.* 52. But the *full communication* of this Spirit with ſpecial reference unto the diſcharge of his *publick* Office, with the *viſible pledge* of it in the Holy Ghoſt deſcending on him in the *ſhape of a Dove*, he was made partaker of in his *baptiſm*, *Matth.* 3. 16. when alſo he received his firſt *publick Teſtimony* from Heaven, *v.* 17. which when again repeated, received the additional command of *hearing him*, *Matth.* 17. 5. deſigning the *Prophet that was to be heard* on pain of utter exterminati-on, *Deut.* 18. 18, 19. And therefore he was thereupon ſaid to be πνεύματος ἁγίου πλήρης, *Luke* 4. 1. *full of the Holy Ghoſt*, and ſealed to this work by the ſign foretold of God, *Joh.* 1. 33.

This was the foundation of the Fathers *ſpeaking in the Son* as incarnate. He ſpake in him by *his Spirit*, ſo he did in the *Prophets* of old, 2 *Pet.* 1. 21. And herein in general the Prophecy of Chriſt, and theirs did agree. It remaineth then to ſhew wherein his *Prehemínence* above them did conſiſt, ſo that the *word ſpoken* by him is principally and eminently to be *attended* unto, which is the Argument of that which the Apoſtle hath in hand in this place.

8. The *Prehemínencies* of the Prophecy of *Chriſt*, above that of *Moſes*, and all other Prophets were of two ſorts: 1. Such as aroſe from his *Perſon* who was the Prophet. 2. Such as accompanied the *nature and manner* of the Revelation made unto him.

1. They ariſe from the *infinite Excellency of his Perſon* above theirs. This is that which the Apoſtle from the cloſe of this verſe inſiſts upon to the very end of the Chapter, making his diſcourſe upon it the *baſis* of enſuing his exhortations. I ſhall therefore remit the conſideration of it, unto its proper place.

2. There

2. There were sundry *Excellencies* that attended the very *Revelation it self*, made unto him, or his Prophecie as such: For,

1. Not *receiving the Spirit by measure*, *Joh.* 3. 34. as *they* all did, he had given unto him *altogether*, a *comprehension of the whole will and mind of God*, as to what ever he would have revealed of himself, with the mystery of our salvation, and all that obedience and worship which in this world he would require of his Church. *It pleased the Father, that in him all fulness should dwell*, *Col.* 1. 19. that is, of *Grace and Truth*, *Joh.* 1. 17. not granting him a *transient irradiation* by them, but a permanency and constant abode of them with him in their fulness; all *treasures of wisdom and knowledge being hid in him*, *Col.* 2. 3. as their *home* and proper abiding place; which made him of *quick understanding in the fear of the Lord*, *Isa.* 11. 3. All the *Mysteries* of the counsel between the Father and the Eternal Word for the salvation of the Elect, with all the *ways* whereby it was to be accomplished through his own blood, were *known* unto him; as also were all the bounds, the whole extent of that *Worship* which his Church was to render unto God, with the assistance of the Spirit that was to be afforded unto them for that end and purpose. Hence the *only reason* why he did not at *once* reveal unto his *Disciples* the whole counsel of God, was not because *all the treasures of it* were not committed unto him, but because they could *bear no other* but that *gradual communication* of it, which he used towards them, *Joh.* 16. 12. But he himself *dwelt* in the midst of these treasures, seeing to the bottom of them. All other Prophets, even *Moses* himself, receiving their revelation by *transient irradiations* of their minds, had no *treasure of truth* dwelling in them, but apprehended only *that particular* wherein they were enlightned, and that not *clearly* neither in its fulness and perfection, but in a *measure of light*, accommodated unto the Age wherein they lived, 1 *Pet.* 1. 11, 12. Hence the Spirit is said to *rest on him*, *Isa.* 11. 2, 3. and to *abide* on him, *Matth.* 3. 16. who did only in a *transient act* affect the minds of other Prophets; and by an *actual motion*, which had not an *habitual* spring in themselves, cause them to *speak* or *write* the will of God, as an instrument of *Musick* gives forth a sound according to the *skill* of him that strikes it, and that only when it is so stricken or used. Hence,

2. The Prophets receiving their Revelations, as it were, by *number* and *tale* from the holy Ghost, when they had spoken or written what in particular at any season they had received from him, could not *adde one word* or syllable of the same infallibility and authority with what they had so received. But the Lord Christ, having *all the treasures* of Wisdom, Knowledge, and Truth *hid* and laid up in him, did at all times, in all places, with *equal infallibility and authority* give forth the mind and will of God, even as he would; what he so spake having its *whole Authority* from *his speaking* of it, and not from its *consonancy* unto any thing otherwise revealed.

3. The *Prophets* of old were so *barely instrumental* in *receiving* and *revealing* the will of God, being only *servants in the house*, *Heb.* 3. 4. for the *good of others*, 1 *Pet.* 1. 11. that they saw not to the *bottom* of the things by themselves revealed; and did therefore both diligently *read* and *study* the books of them that wrote before their time, *Dan.* 9. 2. and *meditated* upon the things which the Spirit *uttered by themselves*, to obtain an understanding in them, 1 *Pet.* 1. 10, 11, 12. But the Lord Jesus, the *Lord over his own house*, had an absolutely *perfect comprehension* of all the mysteries revealed to him and by him, by that *divine Wisdom* which always dwelt in him.

4. The *Difference* was no less between them in respect of the *Revelations themselves* made to them, and by them. For although the *substance* of the will and mind of God concerning salvation by the *Messiah* was made known unto them all, yet it was done so *obscurely* to *Moses* and the *Prophets* that ensued, that they came all short in the *light* of that Mystery to *John the Baptist*, who did not rise up in a clear and distinct apprehension of it, unto the *least of the true Disciples* of Christ, *Matth.* 11. 11. whence the *giving of the Law* by *Moses* to instruct the Church in that Mystery, by its *types and shadows*, is opposed to that *Grace and Truth* which were brought by Jesus Christ, *Joh.* 1. 17, 18. See *Ephes.* 3. 8, 9, 10, 11. *Col.* 1. 26, 27. *Tit.* 2. 11. 2 *Tim.* 1. 10.

In these, and sundry other things of the like importance, had the *Fathers speaking in the Son*, the *preheminence* above his speaking in *Moses* and the *Prophets*; for which cause the Apostle placeth this consideration in the *head* of his Reasonings and Arguments, for attendance unto, and observation of the things revealed by him. For even all these things have *influence* into his present Argument, though the main stress of it be laid on the *excellency of his Person*, of which at large afterwards.

6. We must yet further observe, that the *Jews*, with whom the Apostle had to do, had

had all of them an expectation of a new *ſignal and final Revelation* of the will of God, to be made by the *Meſſias* in the laſt days, that is of *their Church ſtate*, and not as they now fondly imagine, of the world. Some of them indeed imagined that *great Prophet* promiſed *Deut.* 18. to have been one diſtinct from the *Meſſias*, *Joh.* 1. 21. but the general expectation of the Church for the *full Revelation* of the will of God, was upon the *Meſſias*, *Joh.* 4. 25. Of the ſame mind were their more *antient Doctors*, that retained any thing of the tradition of their Fathers; aſſerting, that the *Law* of *Moſes* was alterable by the *Meſſias*, and that in ſome things it ſhould be ſo. *Maimonides* is the leader in the opinion of the *eternity* of the Law: whoſe Arguments are anſwered by the Author of *Sepher Ikkarim*, *lib.* 3. *cap.* 13. and ſome of them by *Nachmanides*. Hence it is laid down as a Principle in *Neve ſhalom*, סלך משיח ירום מאברהם ונשא ממשה וגבה מסלאבי השרת *Meſſias the King ſhall be exalted above Abraham, be high above Moſes, yea, and the miniſtring Angels.* And it is for the *excellency* of the *Revelation* made by him, that he is ſo exalted above *Moſes*. Whence *Maimonides* himſelf acknowledgeth, *Tractat. de Regibus*, that at the coming of the *Meſſiah*, יהיו הדברים הפחדים והעמוקים גלוים לכל *hidden and deep things* (*i. e.* of the counſel of God) *ſhall be revealed or laid open unto all.* And this perſwaſion they built on the Promiſe of a *new Covenant* to be made with them, not *like the Covenant made with their fathers*, *Jerem.* 31. 32, 33. Whence the *Author* before mentioned concludes, that it was the judgment of the *antient Doctors*, that they ſhould receive a *new Covenant* from the mouth of God himſelf; and all their *Worſhip* being annexed and ſubſervient unto the Covenant that was made with them in *Horeb*, upon the removal of that Covenant, there was of neceſſity a *new kind of Worſhip*, ſubſervient thereunto, to enſue.

From all theſe *obſervations* we may evidently perceive wherein the *force* of the Apoſtles *Argument* doth lie, which he inſiſts upon in this very entrance of his Diſcourſe: rather inſinuating it from *their own Principles*, than openly preſſing them with its reaſon, which he doth afterwards. They acknowledged that the *Meſſiah* was to come, that he was to be in a ſpecial manner the *Son of God*, (as we ſhall ſhew;) that in him God would *ultimately reveal* his mind and will unto them, and that *this Revelation* on many accounts would be far *more excellent*, than that of old made to and by *Moſes*; which that it was all accompliſhed in the *miniſtery of Jeſus Chriſt*, and that unto *themſelves* in the *latter days of their Church*, according to what was long before fore-told, he aſſerts and proves; whence it was eaſie for them to gather, what a *neceſſity* of adhereing to his *Doctrine* and *Inſtitutions*, notwithſtanding any contrary pleas or arguings, was incumbent on them.

But moreover the Apoſtle in theſe words hath opened the *ſpring*, from whence all his enſuing Arguments do flow; in fixing on *him* who brought life and immortality to light by the Goſpel. And from thence takes occaſion to enter upon the *Dogmatical* part of the Epiſtle, in the deſcription of the *Perſon* of Chriſt, the Son of God, and his *Excellency*, in whom God ſpake unto them, that they might conſider with whom they had to do; wherein he proceeds to the end of this Chapter.

But before we proceed, we ſhall ſtay here a little to conſider *ſome things* that may be a *refreſhment* to Believers in their paſſage, in the conſideration of thoſe *ſpiritual Truths*, which for the uſe of the Church in general are exhibited unto us, in the words we have conſidered.

And the firſt is this.

I. *The Revelation of the of Will God, as to all things concerning his Worſhip, our Faith and Obedience, is peculiarly and in a way of eminency from the Father.*

This is that which the Apoſtle partly *aſſerts*, partly takes for *granted*, as the head and ſpring of his whole enſuing diſcourſe. And this ſhall now be a little further *cleared* and confirmed: to which end we may obſerve,

1. That the whole *Myſtery* of his Will antecedently to the Revelation of it, is ſaid to be *hid in God*, that is, the Father, *Epheſ.* 3. 9. it lay wrapt up from the *eyes of men and Angels*, in his Eternal Wiſdom and Counſel, *Col.* 1. 26, 27. The *Son* indeed, who is, and from eternity was in the *boſome of the Father*, *Joh.* 1. 18. as one *brought up with him*, his eternal delight and wiſdom, *Prov.* 8. 29, 30. was partaker with him in this *Counſel*, *v.* 31. as alſo his *eternal Spirit*, who ſearches and knows *all the deep things of God*, 1 *Cor.* 2. 10, 11. but yet the riſe and *ſpring* of this Myſtery, was in the Father.

For the *order* of *acting* in the bleſſed *Trinity*, follows the *order* of *ſubſiſtence*. As the *Father* therefore is the Fountain of the Trinity as to *ſubſiſtence*, ſo alſo to *operation*. He hath *life in himſelf*, and he *gives* to the *Son* to have life in himſelf, *Joh.* 5. 26. And he doth it by communicating unto him his *ſubſiſtence* by eternal Generation. And thence ſaith the Son, *As my Father worketh, ſo I work*, v. 17. And what he *ſeeth the Father do*, that doth the Son likewiſe, *v.* 19. not by *imitation*, or repetition of the like works; but in the *ſame* works, in *order* of nature the will and wiſdom of the Father, doth proceed; ſo alſo is it in reſpect of the *holy Ghoſt*, whoſe order of *ſubſiſtence* denotes that of his of *operation*.

2. That the *Revelation* of the Myſtery of the will of God, ſo *hidden* in the counſel of his will from Eternity, was always made and given out in the purſuit, and for the accompliſhment of the *purpoſe of the Father*; or that eternal purpoſe of the will of God, which is by the way of *eminency* aſcribed unto the Father. *Epheſ.* 1. 8, 9. *He hath abounded towards us in all wiſdom and prudence, having made known unto us the myſtery of his will, according to his good pleaſure which he hath purpoſed in himſelf.* It is the *Father* of whom he ſpeaks, *v.* 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt.* Now he abounds to us-wards in *wiſdom* and prudence, or *abundantly* manifeſts his *infinite wiſdom* in his dealing with us, by the *Revelation* of the myſtery of his will; and this he doth in purſuit of his *good pleaſure*, which he purpoſed in himſelf; or that *purpoſe* of his will which had its foundation ſolely in his good pleaſure. This is the purpoſe of *Election*, as is declared, *v.* 3, 4 5. And this *purpoſe* is peculiarly aſſigned unto him, *Joh.* 17. 6. 2 *Theſſ.* 2. 13. For the accompliſhment of this *purpoſe*, or the bringing of thoſe *predeſtinated* thereby, to the end purpoſed for them by the means ordained, for the *praiſe of Gods glorious grace*, is the whole Revelation of the will of God, firſt, and laſt, made. *He ſpake in his Son*, and he ſpake in him that he might manifeſt his *Name* (himſelf and will) to the men whom he gave him: for, ſaith the Son, *thine they were*, ſet apart for thee in thy eternal purpoſe, and *thou gaveſt them unto me*, *Joh.* 17. 6. And therefore *Paul* tells us, that in preaching of the Goſpel, he endured *all things for the elects ſake*, 2 *Tim.* 2. 10. knowing that it was for *their ſalvation*, that the myſtery of it was revealed from the boſome of the Father, as God alſo had before taught him, *Acts* 18. 11. See *Rom.* 11. 7. *chap* 8. 28, &c.

3. This Purpoſe of God being *communicated* with, and unto the Lord Chriſt, or the Son, and ſo becoming the *Counſel of peace between them both*, *Zech.* 6. 13. He *rejoycing* to do the work that was incumbent on him for the accompliſhment of it, *Prov.* 8. 30, 31, 32. *Pſal.* 40. 7, 8. it became peculiarly the *care* and work of the Father, to ſee that the *inheritance* promiſed him upon his undertaking, (*Iſa.* 53. 10, 11, 12.) ſhould be given unto him. This is done by the *Revelation* of the will of God unto men, concerning their *obedience* and ſalvation, whereby they are made the *lot*, the *ſeed*, the portion and inheritance of Chriſt. To this end doth the Lord, that is, the *Father*, who ſaid unto the Lord the *Son*, *Sit thou on my right hand*, (*Pſal.* 110. 2.) ſend the *Rod of his power out of Sion*, *v.* 2. and that by it to declare his *rule* even over his enemies, and to make his *people*, thoſe given unto him, *willing and obedient*, *v.* 3. The inheritance given by the *Father* unto Chriſt, being wholly in the poſſeſſion of *another*, it became him to take it out of the *Uſurpers* hand, and deliver it up to him, whoſe right it was; and this he did, and doth by the *Revelation* of his mind in the preaching of the Word, *Col.* 1. 12, 13. And from theſe conſiderations it is, that

4. The whole Revelation and *Diſpenſation* of the will of God in and by the Word, is (as was ſaid) eminently appropriated unto the *Father*. *Eternal life* (the counſel, the purpoſe, ways, means, and procurer of it) *was with the Father, and was manifeſted to us by the word of truth*, 1 *Joh.* 1. 1, 2. And it is the *Father*, that is, his *will*, *mind*, *purpoſe*, *grace*, *love*, that the Son declares, *Joh.* 1. 18. in which work he ſpeaks nothing, but what he *heard* from, and was *taught* by the Father, *Joh.* 8. 28. And thence he ſays, the *doctrine is not mine*, (that is, principally and originally) *but his that ſent me*, *Joh.* 7. 16. And the Goſpel is called the *Goſpel of the glory of the bleſſed God*, 1 *Tim.* 1. 11. which is a *periphraſis* of the Perſon of the *Father*, who is the *Father of glory*, *Epheſ.* 1. 17. And we might alſo declare, that the great work of making this Goſpel *effectual* on the minds of men, doth peculiarly *belong* unto the *Father*, which he accompliſheth by his Spirit, 2 *Cor.* 3. 18. *c.* 4. 6. But that is not our preſent buſineſs. Thus the *Revelation* of events that ſhould befall the Church to the end of the world, that Chriſt *ſignified by his Angel* unto *John*, was firſt *given him of the Father*, *Revel.* 1. 1. And therefore though all declarations of God and his will, from the foundation of the world,

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were made by the *Son* the ſecond Perſon of the Trinity, and *his Spirit* ſpeaking in the Prophets, 1 *Pet.* 1. 11, 12, 13. yet as it was not by him *immediately*, no more was it as *abſolutely* ſo, but as the great *Angel and Meſſenger* of the Covenant, by the will and appointment of the Father. And therefore the very Diſpenſers of the Goſpel are ſaid, πρεσβεύειν ὑπὲρ Χριστοῦ, to *treat as Embaſſadours about the buſineſs of Chriſt* with men in the name of *God the Father*; ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν, ſaith the Apoſtle; as *if God* the Father *exhorted in and by us*, 2 *Cor.* 5. 20. For to him doth this whole work principally relate.

And from the appropriating of this work originally and principally to the Father, there are three things, that are particularly intimated unto us.

1. The *Authority* that is to be conſidered in it: the Father is the *Original* of all power and Authority; of him the *whole Family of Heaven and Earth is named*, *Epheſ.* 3. 15. He is the Father of the whole Family, from whom Chriſt himſelf receives *all* his Power and Authority as Mediator, *Mat.* 28. 18. which when his work is accompliſhed, he he ſhall give up again into his hand, 1 *Cor.* 15. 28. He *ſent* him into the world, *ſet* him over his houſe, gave him *command* unto his work. The very name and Title of *Father*, carries *Authority* along with it, *Mal.* 1. 6. And in the diſpoſal of the Church, in reſpect of this *paternal power* doth the Son affirm, that the *Father is greater than he*, *Joh.* 14. 28. And runs up the *contempt* of the *word* in the preaching of it by his *Meſſengers*, into a contempt of this *Authority* of the Father, he that *refuſeth you, refuſeth me, he that refuſeth me, refuſeth him that ſent me.*

The Revelation then and diſpenſation of the mind and will of God in the word, is to be conſidered as an *act of Supream Soveraign Authority*: requiring all ſubjection of Soul and Conſcience in the receiving of it. It is the *Father of the Family* that ſpeaks in this word; he that hath all power and Authority *eſſentially* in him, over the ſouls and eternal conditions of them to whom he ſpeaks. And what *holy reverence*, humility and univerſal ſubjection of ſoul to the word this in a particular manner requires, is eaſie to be apprehended.

2. There is alſo *Love*. In the *Oeconomy* of the bleſſed Trinity about the work of our Salvation, that which is *eminently* and in an eſpecial manner aſcribed unto the Father, is *Love*, as hath been at large elſewhere ſhewed, 1 *Joh.* 4. 9, 10, 16. *God*, that is, the Father ſaith he, *is Love*. And how he *exerts* that property of his nature in the work of our Salvation by Chriſt, he there ſhews at large: So *Joh.* 3. 16. *Rom.* 5. 7, 8. To be *Love*, full of Love, to be the eſpecial ſpring of all fruits of Love, is peculiar to him as the Father. And from *Love* it is that he makes the Revelation of his Will whereof we ſpeak, *Deut.* 7. 8. c. 33. 3. *Pſal.* 147. 19, 20. 2 *Cor.* 5. 18, 19. It was out of *infinite Love*, mercy and compaſſion, that God would at all *reveal* his Mind and Will unto ſinners. He might for ever have *locked* up the *treaſures* of his Wiſdom and Prudence, wherein he abounds towards us in his word, in his own eternal breaſt. He might have left all the *Sons of men* unto that woful darkneſs, whereunto by Sin they had caſt themſelves, and kept them under the *chains and power of it*, with the Angels that ſinned before them, unto the *judgement of the great day*. But it was from *infinite Love* that he made this condeſcenſion to reveal himſelf and his Will unto us. This mixture of *Authority* and *Love*, which is the ſpring of the Revelation of the Will of God unto us, requires all *readineſs*, willingneſs and chearfulneſs in the receipt of it, and ſubmiſſion unto it; Beſides theſe alſo,

3. There is *Care* eminently ſeen in it. The great *Care* of the Church is in, and on the Father. He is the *Husbandman* that takes Care of the *Vine* and *Vineyard*, *Joh.* 15. 1, 2. And thence our Saviour who had a *delegated Care* of his people, commends them to the Father, *Joh.* 17. as to whom the *Care* of them did principally and *originally* belong. *Care* is proper to a *Father* as ſuch; to God as a Father. *Care* is inſeparable from *paternal Love*. And this alſo is to be conſidered in the Revelation of the Will of God.

What *directions* from theſe Conſiderations may be taken for the uſe both of them that *diſpenſe* the word, and of thoſe whoſe duty it is to *attend* unto the diſpenſation of it, ſhall only be marked in our paſſage.

For the *Diſpenſers* of the Word; Let them,

1. Take heed of purſuing that work *negligently*, which hath its ſpring in the *Authority*, *Love* and *Care* of God. See 1 *Tim.* 4. 13, 14, 15, 16.

2. Know to whom to look for *ſupportment*, help, ability, and encouragement in their work, *Epheſ.* 6. 19, 20. And,

3. Not be *diſcouraged* whatever oppoſition they meet with in the diſcharge of their duty, conſidering whoſe work they have in hand, 2 *Cor.* 4. 15, 16.

4. Know *how* they ought to *diſpenſe* the Word, ſo as to anſwer the ſpring from whence it comes; namely, with *Authority*, *Love* to, and *Care* for the ſouls of men. And,

5. Conſider to whom they are to give an *account* of the work they are called to the diſcharge of, and entruſted with, *Heb.* 13. 7.

And for them *to whom* the Word is *preached*; Let them conſider,

1. With what *Reverence* and godly fear, they ought to attend unto the diſpenſation of it, ſeeing it is a *proper* effect and iſſue of the *Authority* of God, *Heb.* 12. 25. And,

2. How they will *eſcape* if they neglect ſo great Salvation declared unto them from the *Love and Care* of God, *Heb.* 2. 3. And,

3. With what *holineſs* and ſpiritual ſubjection of Soul unto God, they ought to be converſant in and with all the Ordinances of Worſhip that are appointed by him, *Heb.* 12. 28, 29.

Other Obſervations I ſhall more briefly paſs over. *God ſpake in them.*

II. *The Authority of God ſpeaking in and by the Pen-men of the Scriptures, is the ſole bottom and foundation of our aſſenting to them, and what is contained in them, with Faith Divine and Supernatural.*

He ſpake in them; he then continues to ſpeak *by* them, and therefore is their word received, 2 *Pet.* 3. 20, 21. But this is *elſewhere* handled at large.

III. *Gods gradual Revelation of himſelf, his Mind and Will unto the Church, was a fruit of infinite Wiſdom and Care towards his Elect.*

Theſe are parts of his wayes, ſayes *Job*, but *how little a portion is heard of him*, *Job* 26. 14. Though all his wayes and diſpenſations are ordered in *infinite Wiſdom*, yet we can but ſtand at the *ſhoar of the Ocean*, and admire its glory and greatneſs. Little it is that we can comprehend. Yet what may be our inſtruction, that may *further* our Faith and Obedience is not hidden from us. And theſe things lye evident unto us, in this *graduat* diſcovery of himſelf and his Will.

1. That he *over-filled* not their Veſſels, He gave them out light as they were *able* to bear; though we know not perfectly what their *condition* was, yet this we know, that as no *generation* needed *more light* than they had, for the diſcharge of the duty that God required of them, ſo *more light* would have *unfitted* them for ſomewhat or other, that was their duty in their reſpective generations.

2. He kept them in a *Continual dependance* upon himſelf, and waiting for their Rule and Direction from him; which as it tended to *his glory*, ſo it was exceedingly ſuited to *their ſafety*, in keeping them in an humble waiting frame.

3. He *ſo* gave out the *Light and Knowledge of himſelf*, as that the great work which he had to accompliſh, that lay in the *ſtores* of his *infinitely Wiſe Will*, as the end and iſſue of all Revelations, namely, the *bringing forth of Chriſt into the world*, in the way wherein he was to come, and for the Ends which he was to bring about, might not be obviated. He gave *light* enough to *believers* to enable them to receive him; and not *ſo much*, as to hinder *obdurate ſinners*, from crucifying him.

4. He did this work ſo, that the *Preheminence fully* to reveal him, and *ultimately*, might be reſerved for him, in whom all things were to be *gathered unto an head*. All *Priviledges* were to be kept for, and unto him; which was principally done by this *gradual* Revelation of the mind of God.

5. And there was *tender Care* conjoyned with this infinite Wiſdom. None of his *elect* in any age, were left without that *Light* and inſtruction which were needful for them in their ſeaſons and generations: And this *ſo* given out unto them, as that they might have freſh *conſolation* and ſupportment, as their occaſions did require. Whileſt the Church of *old* was under this *diſpenſation*, they were ſtill hearkning when they ſhould hear *new tydings* from Heaven for their teaching and refreſhment. And if any difficulty did at any time befall them, they were *ſure* not to want relief in this kind. And this was neceſſary before the *final hand* was ſet to the work. And this diſcovers the *woful ſtate* of the preſent *Jews*. They grant that the Revelation of the Will

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of God is not perfected, and yet notwithſtanding all their *miſeries*, darkneſs and diſtreſſes, they dare not pretend that they have *heard one word from heaven* theſe 2000 years; that is, from the days of *Malachi*: and yet they labour to keep the vail upon their eyes.

IV. We may ſee hence the *abſolute Perfection of the Revelation of the will of God by Chriſt and his Apoſtles, as to every end and purpoſe what ever, for which God ever did, or ever will in this world reveal himſelf, or his mind and will.*

For as this was the *laſt way* and means that God ever deſigned for the diſcovery of himſelf, as to the worſhip and obedience which he requires, ſo the *Perſon* by whom he accompliſhed this work makes it *indiſpenſably* neceſſary, that it be alſo *abſolutely perfect*; from which nothing can be taken, to which nothing muſt be added, under the penalty of the *extermination* threatned to him that will not attend to the *voice of that Prophet.*

Return we now again unto the words of our Apoſtle. Having declared the Son to be the *immediate Revealer* of the Goſpel; in purſuit of his deſign, he proceeds to declare his *Glory* and *Excellency*, both that which he had in himſelf *antecedent* to his ſuſception of the Office of Mediator, and what he *received* upon his *inveſtiture* therewith.

Two things in the cloſe of this verſe he aſſigns unto him; 1. That *he was appointed heir of all.* 2. That *by him the worlds were made.* Wherein conſiſts the firſt *Amplification* of his Propoſition, concerning the *Revealer* of the Goſpel, in two parts, both acknowledged by the *Jews*, both directly conducing to his purpoſe in hand.

Ὃν. ἔθηκε κληρονόμον πάντων. Ἔθηκε; *poſuit, fecit, conſtituit*; Syr. ܫܐܡ *poſuit*; he placed, ſet, made, appointed. Ἔθηκε.

I. Ὃν, *whom*; that is, the *Son*, in whom the Father ſpake unto us; and as *ſuch*, as the *Revealer* of the Goſpel, Θεάνθρωπος, *God and Man.* The Son as God hath a *natural dominion* over all. To this he can be no more *appointed*, than he can be to be God. On what account he hath his *Divine Nature*, on the ſame he hath all the *Attributes and Perfections* of it, with all things that neceſſarily on any ſuppoſition attend it; as *ſupreme Dominion* doth. Nor doth this denotation of him reſpect meerly the *Humane Nature*: for although the Lord Chriſt performed all the Acts of his *Mediatory Office*, *in*, and *by* the Humane Nature, yet he did them not *as Man*, but as *God and Man* in one Perſon, *Joh.* 1. 14. *Acts* 20. 20. And therefore unto him, as *ſuch*, do the *Privileges* belong that he is veſted with on the account of his being Mediator. Nothing indeed can be *added* unto him *as God*; but there may be to him *who is God*, in reſpect of his condeſcenſion to diſcharge an Office in an *other Nature* which he did aſſume. And this *ſalves* the *Paralogiſm* of *Felbinger* on this place; which is that wherewith the *Jews* and *Socinians* perpetually intangle themſelves. *Deus altiſſimus non poteſt ſalvâ majeſtate ſuâ ab aliquo hæres conſtitutus eſſe. Filius Dei à Deo eſt hæres omnium conſtitutus, ergo Filius Dei non eſt Deus altiſſimus.* God is called אל עליון the *High*, or *moſt High God*, with reference to his Sovereign and Supreme exaltation over all his creatures, as the next words in the place where that *Title* is given unto him do declare, קנה שמים וארץ *Poſſeſſor of heaven and earth*, Gen. 14. 19. He is not termed *Deus altiſſimus*, the *moſt high God*, as though there were another *Deus altus*, an *high God* that is not the *Altiſſimus*, which is the ſenſe of the *Socinians*. This one *Deus altiſſimus*, moſt *high God*, abſolutely in reſpect of his *Divine Nature*, cannot be appointed an *Heir* by any other. But he who is ſo this *High God*, as to be the *eternal Son* of the Father, and *made Man*, may in reſpect of the *Office*, which in the *nature of Man* he undertook to diſcharge, by his Father be made *Heir of all.* Ὃν.

II. Κληρονόμον, the *Heir*: κλῆρος is a *lot*, and a peculiar *portion* received by *lot*; thence, *an inheritance*, which is a mans *lot* and portion. Κλῆρος ἐπίδικος an *inheritance under controverſie*; κληρονόμος, an *heir to goods divided by lot*, or he that diſtributeth an inheritance to others by *lot*. Abſolutely an *Heir*. So the Poet of the *covetous Hermocrates*, ἐν διαθήκαις ἀντὸν τῶν ἰδίων ἔγραψε κληρονόμον, *He appointed himſelf his own heir in his laſt Will and Teſtament.* It hath alſo a more large ſignification, ὁ τῷ λόγῳ κληρονόμος, he is in *Plato*, whoſe turn it was *to ſpeak next.* Strictly, it is the ſame with *Hæres*, an *Heir.* And an *Heir* is he, *Qui ſubintrat jus, locum, & dominium rerum defuncti, ac ſi eadem perſona eſſet*; *Who entreth into the right, place, and title of him that is deceaſed, as if he were the ſame perſon.* Κληρονόμον.

person. But yet the name of an *Heir* is not restrained in the Law to him that so succeeds a *deceased person*, in which sense it can have no place here. *Hæredis nomen latiore significatione possessorem & fidei Commissarium & Legatarium comprehendit*; it comprehends a *Possessor*, a *Trustee* and a *Legatary*; so *Spigelius*. This sense of the word takes off the *Catachresis* which must be supposed in the application of it unto the Son, if it only denoted *such an Heir*, as *Abraham* thought *Eliezer* would be to him, *Gen.* 15. 3, 4. One that succeeds into the right and goods of the *deceased*. For the *Father* dieth not, nor doth ever forego his own *Title* or Dominion. Neither is the *Title* and right given to the Son as Mediator, the *same* with that of God absolutely considered. This is *eternal*, natural, coexistent with the being of all things; that *new*, *created* by grant and donation; by whose erection and establishment the *other* is not at all impeached. For whereas it is affirmed, that the *Father judgeth no man, but hath committed all judgment to the Son*, *Joh.* 5. 22, 27, 30. it respects not *Title* and Rule, but *actual* Administration.

In the latter sense of the word, as it denotes any *rightful Possessor* by Grant from another, it is *properly* ascribed unto the Son; and there are *three things* intended in this word.

1. *Title*, *Dominion*, *Lordship*: *Hæres est qui herus*; for thence is the word, and not from *ære*, as *Isidore* supposeth. The *Heir* is the Lord of that which he is *heir* unto. So the Apostle, *Gal.* 4. 1. κληρονόμος, is κύριος πάντων, the *Heir is Lord of all*. And in this sense is Christ called בכור the *first born*, *Psal.* 89. 27 *I will give him to be my first-born, higher than* (or, *and high above*) *the Kings of the earth*. *Princeps*, *Dominus*, *Caput familiæ*; the *Prince*, *Lord*, and *Head* of the family, that hath right to the inheritance, and distributes portions to others. Hence בכור is used for every thing that *excelleth*, and hath the preheminence in its own kind, *Job* 18. 10. *Isa.* 14. 30. *Ezek.* 47. 12. So *Col.* 1. 15.

2. *Possession*. Christ is made *actual Possessor* of that which he hath Title unto. As he is בכור, so he is יורש; such a *Possessor* as comes to his possession by the *surrender* or grant of another. God in respect of his Dominion is called קנה, the absolute *Possessor* of heaven and earth, *Gen.* 14. 22. Christ as a Mediator is יורש, a *Possessor* by grant. And there was a suitableness, that he that was the *Son*, should thus be *Heir*. Whence *Chrysostome* and *Theophylact* affirm, that the words denote, καὶ τὸ τῆς υἱότητος γνήσιον, καὶ τὸ τῆς κυριότητος ἀναπόσπαστον; *The propriety of his Sonship, and the immutability of his Lordship*. Not that he was thus *made Heir* of all, as he was μονογενὴς, the *only begotten Son of the Father*, *Joh.* 1. 14. But it was agreeable and consonant, that he who was eternally μονογενὴς, and had on that account an *absolute dominion* over all with his Father, becoming πρωτότοκος ἐν πολλοῖς ἀδελφοῖς (*Rom.* 8. 29.) the *first-born amongst many brethren*, should have a *delegated Heirship* of all, and be given to be the *head over all unto the Church*, *Ephes.* 1. 22.

3. That he hath both this Title and Possession by *Grant* from the Father, of which afterwards. Christ then, by vertue of a *Grant* from the Father, is made Lord by a *new Title*, and hath *Possession* given him according to his Title; he is κληρονόμος, the *Heir*.

Πάντων. III. πάντων, *of all*. This is the *object* of the *Heirship* of Christ, his Inheritance. The word may be taken in the *Masculine gender*, and denote *all persons*; all those of whom he had spoken before, all the *Revealers* of the Will of God under the Old Testament; the Son was the *Lord* over them all; which is true: but the word in the *Neuter gender* denotes *all things* absolutely; and so it is in this place to be understood. For,

1. It is so used *elsewhere* to the same purpose, 1 *Cor.* 15. 27. πάντα ὑπέταξε, he hath *subjected all things unto him*. So *Rom.* 9. 5. ὁ ὢν ἐπὶ πάντων Θεὸς, *Who is God over all*.

2. This sense *suits* the Apostles Argument, and addes a double force to his intention and design. For, 1. The *Author* of the Gospel being *Heir and Lord of all things whatever*, the sovereign disposal of all those *Rites* and Ordinances of *Worship*, about which the *Jews* contended, must needs be in his hand, to *change* and alter them as he saw good. 2. He being the *Heir and Lord of all things*, it was easie for them to conclude, that if they intended to be made partakers of *any good in heaven or earth*, in a way of love and mercy, it must be by an *interest* in him, which without a constant aboad in *Obedience* unto his Gospel, cannot be attained.

3. The next words evince this sense, *By whom also he made the worlds*. Probably they

they render a *reaſon* of the Equitableneſs of this great truſt made to the Son. He *made all*, and it was meet he ſhould be *Lord of all*. However, the force of the Connection of the words, δι' ὃν καὶ τοὺς αἰῶνας, *by whom alſo he made the worlds*, equalls the πάντων, the *All* forgoeing, to the αἰῶνας, or the *worlds* following.

4. The *Inheritance* given, anſwers the *promiſe* of it unto *Abraham*, which was that he ſhould be *Heir of the world*, *Rom.* 4. 13. namely, in his *ſeed*, *Gal.* 3. 16. as alſo the *requeſt* made by Chriſt on that promiſe, *Pſal.* 2. 8. both which extend it to the *whole world*, the Ends of the Earth.

5. The *Original* and Riſe of this Inheritance of Chriſt will give us its true extent, which muſt therefore more eſpecially be *conſidered*.

Upon the *Creation* of man God gave unto him a *Dominion* over all things in this *lower world*, *Gen.* 1. 28, 29. He made him his *Heir*, *Vice-gerent* and Subſtitute in the earth. And as for thoſe other Creatures to which his Power and Authority did not immediately extend, as the *Sun*, *Moon and Stars*, the whole inanimate Hoſt of the *Superiour World*, they were ordered by him that made them, to ſerve for his good and behoof, *Gen.* 1. 14. *Deut.* 4. 19. So that even they alſo in a ſort belonged unto his *inheritance*, being made to *ſerve* him in his ſubjection unto God.

Further, beſides this *lower part* of his Dominion, God had for his Glory created *Angels* in Heaven *above*, of whom we ſhall have occaſion hereafter to treat. Theſe made up another *branch* of Gods *Providential Kingdom*, the whole adminiſtred in the *upper* and *lower* world, being of each other *independent*, and meeting in nothing but their dependance upon, and ſubjection unto *God* himſelf. Hence they did not ſo *ſtand* in the condition of their Creation, but that one *kind* or race of them might fail and *periſh* without any impeachment of the other. So alſo it came to paſs. *Man* might have perſiſted in his honour and dignity notwithſtanding the *fall* and Apoſtacy of ſome of the *Angels*. When he fell from his *heirſhip and dominion*, the whole ſubordination of all things unto him, and by him unto God, was loſt. And all creatures returned to an *immediate abſolute dependance* on the Government of God; without any reſpect to the *Authority* and Soveraignty delegated unto man. But as the fall of *Angels* did not in its own nature prejudice *mankind*, no more did this fall of *man*, the Angels that perſiſted in their obedience, they being no part of his inheritance. However by the Sin, Apoſtacy, and puniſhment of that *portion of the Angels* which kept not their firſt ſtation, it was manifeſted how poſſible it was, that the *remainder* of them might ſin after the ſimilitude of their tranſgreſſion. Things being brought into this condition, *one branch* of the Kingdom of God under the adminiſtration of *man*, or allotted to his ſervice, being caſt out of that *order* wherein he had placed it, and the *other* in an open poſſibility of being ſo alſo, it ſeemed good to the Lord in his infinite Wiſdom to *erect one Kingdom* out of theſe *two diſordered members* of his firſt Dominion, and to appoint one *common Heir*, Head, Ruler and Lord to them both. And this was the *Son* as the Apoſtle tells us, *Epheſ.* 1. 10. *He gathered together in one all things in Chriſt, both which are in the Heavens, and which are in Earth, even in him.* He deſigned ἀνακεφαλαιώσασθαι, *to bring all into one head*, and rule in him. It is not a *ſimilitude* taken from *caſting up accounts*, wherein *leſſer ſumms* are in the cloſe brought into *one head*, as ſome have imagined; nor yet an Alluſion to *Orators*, who in the cloſe of their *long Orations*, *ſumm* up the matter they have at large treated of, that the Apoſtle makes uſe of; both which are *beneath* the Majeſty of, and no way ſuited to illuſtrate the *matter* he hath in hand. But as *Chryſoſtome* well intimates on the place, it is as if he had ſaid, μίαν κεφαλὴν ἅπασιν ἐπέθηκε, *he appointed one head to them all*, Angels and Men, with whatſoever in the firſt conſtitution of the Divine Government was *ſubordinate* unto them. So we have found the *object* and *extent* of the *Heirſhip* of Chriſt, expreſſed in this word πάντων, which I ſhall further explain in that brief *Scheme* of the whole Kingdom of Chriſt, which to the *Expoſition* of theſe words ſhall be ſubjoyned.

IV. Ἔθηκε; The *way* whereby Chriſt the Son came to his Inheritance is in this word expreſſed. God *appointed* or *placed* him therein: The Word may denote either thoſe *ſpecial Acts* whereby he came into the *full poſſeſſion* of his *Heirſhip*, or it may be extended to other *preparatory Acts* that long preceeded them; eſpecially if we ſhall take it to be of the ſame importance with ἔθετο in the *ſecond aoriſtus*. In the former ſenſe the *glorious inveſtiture* of the Lord Chriſt, in the full actual poſſeſſion of his Kingdom after his *Reſurrection*, with the manifeſtation of it in his *Aſcenſion*, and token of

* Ἔθηκε.

of its ſtability in his *ſitting at the Right hand* of God, is deſigned. By all theſe God, ἔθηκε, *made* him, *placed* him with ſolemn *inveſtiture*, *Heir* of all. The *grant* was made to him upon his Reſurrection, *Matth.* 28. 18. and therein fully *declared* unto others. *Rom.* 1. 3. *Acts* 13. 33. As there was of *Solomons* being King, when he was proclaimed by *Benaiah*, *Zadock* and *Nathan*, 1 *Kings* 1. 31, 32, 33, 34. The *Solemnization* of it was in his *Aſcenſion*, *Pſal.* 68. 17, 18. *Epheſ.* 4. 8, 9, 10. Typed by *Solomons* riding on *Davids Mule* unto his Throne, all the people crying, ויחי המלך, *v.* 29. *Let the King live.* All was *ſealed* and *ratified* when he took *poſſeſſion* of his Throne at the *Right hand of the Father*; by all which he was made and declared to be *Lord and Chriſt*, *Acts* 2. 36. *c.* 4. 11. *c.* 5. 30, 31. And ſuch weight doth the Scripture lay upon this *glorious Inveſtiture* of Chriſt in his Inheritance, that it ſpeaks of his *whole power* as then *firſt granted* unto him, *Rom.* 14. 9. *Phil.* 2. 7, 8, 9, 10. And the Reaſon of it is, becauſe he had then *actually performed* that work and duty upon the Conſideration whereof, that *Power* and *Authority* were eternally deſigned, and originally granted unto him. Gods actual *committing all power* over all things and perſons in Heaven and Earth to be exerted and managed for the ends of his *Mediation*, *declaring* this Act, Grant, and Delegation by his Reſurrection, Aſcenſion, and ſitting at his right hand, is that which this word denotes.

I will not *deny*, but it may have reſpect unto ſundry things *preceeding* theſe, and preparatory unto them; As,

1. The *Eternal purpoſe* of God ordaining him before the foundation of the world, unto his Work and Inheritance, 1 *Pet.* 1. 20.

2. The *Covenant* that was of old between the Father and Son for the accompliſhment of the great work of Redemption; this *Inheritance* being included in the *Contract*. *Prov.* 8. 30, 31. *Iſa.* 53. 10, 11.

3. The *Promiſes* made unto him in his Types, *Abraham*, *David*, and *Solomon*, *Gen.* 15. *Pſal.* 72.

4. The *Promiſes* left upon record in the Old Teſtament for his ſupportment and aſſurance of ſucceſs, *Pſal.* 2. *Iſa.* 49. *&c.*

5. The *ſolemn proclamation* of him to be the great Heir and Lord of all, at his firſt coming into the world, *Luke* 2. 11, 30, 31, 32.

But it is the *conſummation* of all theſe, whatever was intended or declared in theſe previous acts of the Will and Wiſdom of God, that is principally intended in this expreſſion.

Some ſuppoſe it of importance in this matter of the *Heirſhip* of Chriſt, to aſſert that he was the *rightful Heir* of the Crown and Scepter of *Iſrael*. This opinion is ſo promoted by *Baronius* as to contend that the *right* of the Kingdom was devolved on him, which was cauſed to ceaſe for a ſeaſon in *Antigonus*, who was ſlain by *M. Anthony*. But what was the right of the Kingdom that was in *Antigonus*, is hard to declare. The *Haſmonæans* of whom that ruled, he was the *laſt*, were of the Tribe of *Levi*. Their right to the *Scepter* was no more but what they had won by the ſword. So that by *his death* there could be no devolution of a *Right* to *reign* unto any; it being that which he never had. Nor is it probable that our Saviour was the *next of kin* to the reigning Houſe of *Judah*; nor was it any wiſe *needful* he ſhould be ſo; nor is there any *promiſe* to that purpoſe. His *lineal deſcent* was from *Nathan*, and not from *Solomon*: of that Houſe was *Zerubbabel* the *Aichmalotarches*; which therefore is ſpecially mentioned in the Reformation, *Zech.* 12. 12. Beſides the *Heirſhip* promiſed unto Chriſt was neither of a *Temporal Kingdom of Iſrael* which he never enjoyed, nor of any other thing in dependance thereon. Were it ſo, the *Jews* muſt firſt have the *Dominion* before he could inherit it. And ſuch indeed was the miſtake of the *Diſciples* (as it is of the *Jews* to this day) who enquired not whither *he would take the Kingdom to himſelf*, but whether he would *reſtore* it unto *Iſrael*.

We have opened the Words; it remaineth that we conſider the *ſenſe* and perſwaſion of the *Hebrews* in this matter; 2. Shew the influence of this *aſſertion* into the Argument that the Apoſtle hath in hand: and 3. Annex a brief *Scheme* of the whole Lordſhip and Kingdom of Chriſt.

The Teſtimonies given to this *Heirſhip* of the Meſſiah in the Old Teſtament, ſufficiently evidencing the faith of the Church guided by the *rule* thereof, will be mentioned afterwards. For the preſent I ſhall only intimate the *continuance* of this *perſwaſion* among the Jews, both then when the Apoſtle wrote unto them, and afterwards. To this purpoſe is that of *Jonathan* in the *Targum* on *Zech.* 4. 7. ויגלי־ות משיחא

ראסיר שמה מלקדמין וישלט בכל מלכותא. *He ſhall reveal the Meſſiah whoſe name is from everlaſting, who ſhall have the dominion over all Kingdoms.* See *Pſal.* 72. 11. And of him who was *brought before the Antient of dayes*, like the Son of Man, *Dan.* 7. to whom *all power* is given they ſay, הוא מלך המשיח, he is *Meſſiah the King*: So *R. Solomon* on the place: So *R. Bechai* on *Exod.* 23. 21. *My name is in him*, he is called, ſaith he, מטטרון, *becauſe in that name two ſignifications are included*, ארון, a Lord, and שליח, an *Embaſſador*: the reaſons of which *Etymologie* out of the *Greek* and *Latin Tongues* he ſubjoyns I confeſs fooliſhly enough: but yet he adds to our purpoſe. *It may have a third ſignification of a Keeper, for the Targum inſtead of the Hebrew* משמרת *hath* מטרת *from* נטר; *becauſe he, that is the Meſſiah, preſerves or keeps the world, he is called* שומר ישראל, *the Keeper of* Iſrael; *hence it appears, that he is the Lord of all things, they being put under him, and that the whole hoſt of things above and below are in his hand. He is alſo the meſſenger of all above, and beneath, becauſe God hath made him to rule over all; hath appointed him the Lord of his houſe, the Ruler of all he hath*: which expreſſions how *conſonant* they are to what is delivered by the Apoſtle in this place, and *Chap.* 3. is eaſily diſcerned.

The *Influence* of this Aſſertion, or *common Principle* of the *Judaical Church*, into the Argument that the Apoſtle hath in hand is evident and manifeſt; He who is the *Heir and Lord of all things*, Spiritual, Temporal, Eccleſiaſtical, muſt needs have power over all *Moſaical* Inſtitutions, be the Lord of them, which are no where exempted from his Rule.

The words being *opened*, and the deſign of the Apoſtle in them diſcovered, becauſe they contain an *eminent Head* of the Doctrine of the Goſpel concerning the *Lordſhip and Kingdom of Jeſus Chriſt* the *Meſſiah*, I ſhall ſtay here a little to give in a *Scheme* of his whole Dominion, ſeeing the conſideration of it, will not again ſo *directly* occur unto us. That which is the intendment of the words in the interpretation given of them is this,

> *God the Father in the purſuit of the Soveraign purpoſe of his Will, hath granted unto the Son as incarnate, and Mediator of the New Covenant, according to the eternal Council between them both, a Soveraign Power and Authority over all things in Heaven and Earth, with the Poſſeſſion of an abſolute proprietor, to diſpoſe of them at his pleaſure, for the furtherance and Advancement of his proper and peculiar work, as Head of his Church.*

I ſhall not inſiſt on the *ſeveral Branches* of this *Theſis*; but as I ſaid in general confirm this *Grant* of Power and Dominion unto the Lord Chriſt, and then give in our *Scheme* of his Kingdom in the ſeveral Branches of it, not *enlarging* our Diſcourſe upon them, but only *pointing* at the heads and ſprings of things as they lye in the Scripture.

Of the Kingdom or Lordſhip of Chriſt.

THE *Grant* of *Dominion* in general unto the *Meſſiah*, is intimated in the firſt *promiſe* of him, *Gen.* 3. 15. His *Victory* over Satan was to be attended with *Rule*, *Power* and *Dominion*, *Pſal.* 68. 18. *Iſa.* 53. 12. *Epheſ.* 4. 8, 9. *Col.* 2. 15. and confirmed in the Renewal of that *Promiſe* to *Abraham*, *Gen.* 22. 17, 18. For in him it was, that *Abraham* was to be *Heir of the world*, *Rom.* 4. 13. As alſo unto *Judah*, whoſe ſeed was to enjoy *the Scepter and Law-giver*, until he came who was to be *Lord over all*, *Gen.* 49. 10. As *Baalam* alſo ſaw the *Star of Jacob*, with a *Scepter* for *Rule*, *Numb.* 24. 17, 19. This Kingdom was fully revealed unto *David*, and is expreſſed by him, *Pſal.* 2. throughout. *Pſal.* 45. 3, 4, 5, 6, 7, 8. *Pſal.* 89. 19, 20, 21, 22, 23, 24, *&c.* *Pſal.* 72. 6, 7, 8, 9, *&c.* *Pſal.* 110. 1, 2, 3. As alſo in all the following *Prophets*; See *Iſa.* 11. 1, 2. *Chap.* 9. 6, 7. *Chap.* 53. 12. *Chap.* 63. 1, 2, 3. *Jerem.* 23. 5, 6. *Dan.* 7. 13, 14, *&c.*

As this was foretold in the *Old Teſtament*, ſo the accompliſhment of it is expreſly aſſerted in the *New*. Upon his Birth he is proclaimed to be *Chriſt the Lord*, *Luke* 2. 11. And the firſt enquiry after him is, where is he *that is born King*, *Matth.* 2. 2, 6. And this Teſtimony doth he give concerning himſelf; namely, that all *judgement was his*, and therefore all honour was due unto him, *Joh.* 5. 22, 23. And that *all things were*

delivered unto him, or given into his hand, *Matth.* 11. 25. yea, all *power in Heaven and Earth*, *Matth.* 28. 18. the thing pleaded for. Him who was crucified, did God make *both Lord and Christ*, *Acts* 2. 35, 36. exalting him at his *Right Hand to be a Prince and a Saviour*, *Acts* 5. 31. He is highly exalted, having a *name given him above every name*, *Phil.* 2. 9, 10, 11. being set at the *Right Hand of God in heavenly places* far above, *&c. Ephes.* 1. 20, 21, 22. where he *reigns for ever*, 1 *Cor.* 15. 25. being the *King of Kings and Lord of Lords*, *Revel.* 5. 12, 13, 14. for he is *Lord of quick and dead*, *Rom.* 14. 7, 8, 9.

And this in general is fully asserted in the Scripture, unto the *Consolation* of the Church, and *Terror* of his Adversaries. This I say is the *spring* of the Churches Glory, Comfort, and Assurance. It is our *Head*, *Husband*, and *Elder Brother*, who is gloriously vested with all this Power. Our *neareſt* Relation, our *beſt* Friend is thus exalted; not to a place of Honour and trust *under* others, a thing that contents the *airy fancy* of poor Earth-worms; nor yet to a *Kingdom on the Earth*, a matter that swells some, and even breaks them with pride; no nor yet to an *Empire* over this perishing world; but to an abiding, an *everlasting Rule* and Dominion over the whole Creation of God. And it is but a little while, before he will cast off and dispell all those Clouds and shades which at present interpose themselves, and eclipse *his Glory and Majesty* from them that love him. *He* who in the dayes of his flesh, was *reviled*, *reproached*, *persecuted*, *crucified* for our sakes, that same *Jesus* is thus *exalted* and made a *Prince* and a *Saviour*, having a *Name* given him above every name, *&c.* for though he was *dead*, yet he is *alive*, and lives for ever, and hath the Keys of Hell and Death: These things are every where proposed for the *Consolation* of the Church.

The Consideration of it also is suited to strike *Terror* into the hearts of *ungodly* men, that oppose him in the world. Whom is it that they do despise? Against *whom* do they magnifie themselves, and lift up their horns on high? whose *Ordinances*, Laws, Institutions do they contemn? whose *Gospel* do they refuse Obedience unto? whose *people* and servants do they revile and persecute? Is it not *He?* are they not *his*, who hath *all power* in Heaven and Earth committed unto him? in whose *hand* are the Lives, the Souls, all the concernments of his Enemies. *Cæsar* thought he had spoken with *Terror*, when threatning him with death who stood in his way, he told him, *Young man, he speaks it, to whom it is as easie to do it.* *He* speaks to his Adversaries, who stand in the way of his interest, to deal no more so proudly, who can in a moment speak them into Ruine, and that *Eternal*. See *Rev.* 6. 14, 15, 16, 17.

Thus is the *Son* made *Heir of all* in general; we shall further consider his *Dominion* in a distribution of the chief parts of it; and manifest his *power* severally in and over them all. He is Lord, or Heir, Πάντων, that is, of all *Persons*; and of all *Things*.

Persons, or Rational Subsistences here intended, are either *Angels*, or *Men*; for it is evident, that *He is exempted who hath subjected all things unto him*, 1 *Cor.* 15. 27.

Angels are of two sorts: 1. Such as *abide* doing the will of God, retaining that name by way of eminency: 2. Such as by Sin *have lost their first habitation*, State, and Condition, usually called *evil Angels*, *or Devils*: The Lord Jesus hath *Dominion* over all, and both sorts of them.

Men may be cast under one common distribution which is comprehensive of all distinctions whereby they are differenced: For they all are either *Elect* or *Reprobates*. And the Lord Jesus hath *Rule and Dominion* over them all.

Things, that are subject unto the Lord *Jesus* may be referred unto four heads: for they are either, 1. *Spiritual*; or 2. *Ecclesiastical*; or 3. *Political*; or 4. *Natural*.

Again, *Spiritual* are either (1.) *Temporal*, as 1. *Grace*, 2. *Gifts*; or (2.) *Eternal*, as *Glory*.

Ecclesiastical or Church things, are either, 1. *Judaical*, or Old Testament Things; or 2. *Christian*, or Things of the New Testament.

Political and Civil Things may be considered as they are mannaged 1. By his *Friends*: 2. His *Enemies*.

Of *Natural* Things, we shall speak in a production of some particular *instances* to prove the general Assertion.

Those

...Wherein the first place is granted to order of the Inheritance of Christ unto the *Angels*, and the *good Angels* in especial. Those belong to the Kingdom, Rule and Dominion of Christ. I shall be brief in this branch of this Head-ship, because it must be particularly handled in opening sundry other parts of this Chapter, in which the Apostle insisteth on it.

Of the *Nature* of *Angels*, their Glory, Excellency, Dignity, Work and Employment, we have here no occasion to treat. Something must afterwards be spoken unto these things. Christ's *preheminence* above them, *rule* over them, their subjection unto him, with the *original* right and equity of the grant of this Power and Authority unto him, are the things which now fall under our consideration.

1. His *Preheminence* above them is asserted by the Apostle in the fourth verse of this chapter; He is *made better, more excellent* than the Angels. See the words opened afterwards. This was to the *Jews*, who acknowledged that the *Messias* should be above *Moses*, *Abraham*, and the *ministring Angels*; so *Neve Shalom*, *lib.* 9. *cap.* 5. We have testimony unto it, *Ephes.* 1. 20, 21. *He set him at his own right hand, in* ἐπουρανίοις, *among heavenly things, far above all principality, and power, and might, and dominion, and every name that is named.* What ever *Title* of Honour or Office they enjoy, not only in *this world*, but also in that which is *to come*, who enjoy their Power and Dignity in that state of Glory which is promised unto them also, who here believe on him. *Phil.* 2. 9. *God also hath exalted him, and given him a name* (Power, Authority and Preheminence) *above every name; that at the name of Jesus* (unto him vested with that Authority and Dignity) *every knee should bow* (all creatures should yield Obedience and be in subjection) *of things in heaven*, the ἴδιον διαιτητικὸν, *proper habitation*, and place of residence of the *blessed Angels*, *Jude* 6. For,

2. As he is *exalted* above them, so by the Authority of God the Father they are made *subject* unto him, 1 *Pet.* 3. 22. he is gone into heaven, ὑποταγέντων αὐτῷ ἀγγέλων, *Angels being brought into order by subjection unto him*, *Ephes.* 1. 22. Πάντα ὑπέταξεν, *He hath put all things* (Angels of which he treats) *in subjection to him*, under his feet, as *Psal.* 8. 6. תחת רגליו 1 *Cor.* 15. 27. And this by the special Authority of God the Father, in a way of *Grant* of Priviledge and Honour unto him; And to evidence the Universality of this Subjection,

3. They *adore* and *worship* him; the highest Act of Obedience, and most absolute subjection. This they have in command, *Heb.* 1. 6. *Let all the Angels of God worship him*, *Psal.* 97. 7. השתחוו *worship him* with prostration, self-abasement, and all possible subjection to him: of which place afterwards. Their *practice* answers the *command* given them, *Rev.* 5. 11, 12, 13, 14. All the *Angels* round about his Throne *fall down* and ascribe *blessing, and honour, and glory, and power* unto him, as we are taught to do in our deepest acknowledgment of the Majesty and Authority of God, *Matth.* 6. 13. And as to *outward obedience*, they are ready in all things to receive his commands, being *ministring spirits*, sent forth to minister for them who shall inherit salvation, *Heb.* 1. 13. and that by him who is *Head over all things unto the Church*, *Ephes.* 1. 22. As for instance, he sent out *one of them* to his servant *John*, *Rev.* 1. 1. who from their employment under him towards them that believe, are said to be their *fellow-servants*, that is, unto Christ; namely, of all them who have the *Testimony* of Jesus, *Rev.* 19. 10. *chap.* 22. 9. And to this purpose,

4. They always attend his Throne. *Isa.* 6. 1, 2. *I saw the Lord upon his throne, and about it stood the Seraphims*; This *Isaiah* spake of him, when he *saw his glory*, *Joh.* 12. 39, 40. He was upon his Throne, when he spake with *the Church in the wilderness*, *Act.* 7. 38. that is, in Mount *Sinai*; where the Angels attending him as on *Chariots*, ready to receive his commands, *were twenty thousands, even thousands of Angels*, *Psal.* 68. 19. *Ephes.* 4. 8. or *thousand thousands, and ten thousand times ten thousand*, as another Prophet expresseth it, *Dan.* 7. 10. And so he is in the Church of the *New Testament*, *Rev.* 5. 11. and from his walking in the midst of his *golden Candlesticks*, *Rev.* 1. 13. are the *Angels* also present in *Church Assemblies*, as attending their Lord and Master, 1 *Cor.* 11. 10. And so attended shall he come to Judgment, 2 *Thess.* 1. 7. when he shall be *revealed from heaven with the Angels of his power*; which was fore-told concerning him from the beginning of the world, *Jude* 7, 8.

Thus his Lordship over Angels is *Universal* and absolute, and their subjection unto him answerable thereunto. The *manner* of the Grant of this excellency, power and dignity unto him, must be further cleared in the opening of these words of the Apostle, *v.* 4. *Being made better than the Angels*; the *original right* and equity of this Grant, with the ends of it, are now only to be intimated.

1. The Radical *fundamental* Equity of this Grant lies in his *Divine Nature*: and his creation of Angels, over whom as Mediator he is made Lord. Unto the general Assertion of his being made *Heir of all*, the Apostle in this place subjoyns that general Reason, manifesting the *rise* of the Equity of it in the Will of God, that it should be so: *By whom also he made the worlds*. Which reason is particularly applicable to every part of his inheritance, and is especially pleaded in reference unto Angels: *Col.* 1. 15, 16. *Who is the image of the invisible God, the first-born of every creature*; that is, the Heir and Lord of them all: and the reason is, *Because by him were all things created that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers, all things were created by him and for him*. His *creation* of those heavenly powers, is the foundation of his *Heirship* or Lordship over them. Ἔκτισθη, that is, saith a learned man *(Grotius)* on the place, not *created*, or *made*; but *ordered*, ordained; all things were *ordered* by Christ, as to their state and dignity: But what reason is there to depart from the proper, usual, yea, *only* sense of the word, in this place? Because, saith he, mention is made of *Christ*, which is the *name of a man*, and so the Creation of all things cannot be attributed unto him. But Christ is the name of the Son of God incarnate, *God and Man*: Christ, who is *over all*, *God blessed for ever*, *Rom.* 9. 5. See *Luke* 2. 11. And he is here spoken of as the *Image of the invisible God*, *v.* 15. the essential Image of the Father, endowed with all his eternal Attributes, and so the *Creator* of all. The *Socinians* adde, that the words are used in the abstract, *Principalities and Powers*, and therefore their *Dignities*, not their *Persons* are intended. But, 1. *All things created in heaven and earth, visible and invisible*, are the Substances and Essences of things themselves, and not their Qualities and Places only. 2. The Distribution into *Thrones and Dominions*, *Principalities and Powers*, respects only the last branch of things affirmed to be created by him, namely, things in heaven, invisible; so that if it should be granted, that he made or created them only as to their *Dignity*, Order and Power, yet they obtain not their purpose, since the Creation of all other things, as to their *being* and subsistence, is ascribed unto him. But, 3. The use of the *Abstract* for the *Concrete* is not unusual in Scripture. See *Ephes.* 6. 12. πνευματικὰ, for πνίυματα. Thus ἡγεμόνες καὶ Βασιλῆς, *Rulers and Kings*, *Matth.* 10. 18. are termed ἀρχαὶ καὶ ἐξουσίαι, *Principalities and Powers*, *Luke* 12. 11. And in this particular, those who are here *Principalities and Powers*, are *Angels great in power*, 2 *Pet.* 2. 10, 11. And *Ephes.* 1. 20, 21. he is exalted ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, that is, *above all vested with principality and power*, as the next words evince, *and every name that is named*. So *Jude* tells us of some, of whom he says, κυριότητας καταφρονοῦσι, δόξας δὲ τρέμουσι, κυριότητα ἀθετοῦσι, δόξας βλασφημοῦσι; *They despise dominion, and speak evil of dignities*; that is, those vested with them. And *Paul*, *Rom.* 8. 38, 39. *I am perswaded that neither Angels*, οὔτε ἀρχαὶ οὔτε δυνάμεις, *nor principalities nor powers*; οὔτε τις κτίσις ἑτέρα, *nor any other creature*. So that these Principalities and Powers are κτίσεις, *certain creatures*, created things and subsistences, that is, the Angels variously differenced amongst themselves, in respect of us, great in power and dignity.

This is the *first foundation* of the Equity of this *Grant*, of all power over the Angels unto the Lord Christ; in his Divine Nature he made them, and in that respect they were before, *his own*: as on the same account when he came into the world, he is said to come εἰς τὰ ἴδια, *Joh.* 1. 11. *to his own*, or the things that he had made.

2. It is founded in that *Establishment* in the condition of their Creation, which by his interposition to *recover* what was lost by sin, and to *preserve* the untainted part of the Creation from ruine, they did receive. In their own *Right*, the *Rule* of their Obedience, and the *Example* of those of their number and society who apostatized from God, they found themselves in a state not *absolutely* impregnable: Their *Confirmation*, which also was attended with that Exaltation, which they received by their *new Relation* unto God in and through him, they received by his means. God *gathering* up all things to a *consistency* and permanency in him, *Ephes.* 1. 10. And hence also it became *equal*, that the *Rule* and power over them should be committed unto him, by whom, although they were not like us, *recovered* from ruine, yet they were *preserved* from all danger of it. So that in their subjection unto him consists their *principal* Honour, and *all* their safety.

And as this act of God in appointing Christ *Lord of Angels* hath these equitable foundations, so it hath also sundry *glorious Ends*.

1. It was as an *addition* unto that *Glory* that was *set before him*, in his undertaking to redeem sinners. A *Kingdom* was of old promised unto him, and to render it exceed-

ingly

ingly glorious, the *Rule and Scepter* of it is extended not only to his *Redeemed ones*, but to the *holy Angels* alſo; and the ſovereignty over them is granted him as a part of his Reward, *Phil.* 2. 8, 9, 10, 11. *Epheſ.* 1. 20, 21.

2. God hereby *gathers up* his whole *family*, at firſt diſtinguiſhed by the Law of their Creation into *two eſpecial kinds*, and then differenced and ſet at variance by *Sin*, into *one Body* under one Head, reducing them, that originally were *twain*, into *one entire family*, *Epheſ.* 1. 10. *In the fulneſs of time he gathered together in one all things in Chriſt, both which are in heaven, and which are in earth, in him*; as was before declared. Before this the Angels had no *immediate created Head*; for themſelves are called אלהים, *Gods*, *Pſal.* 97. 7. 1 *Cor.* 8. 5. Who ever is the Head, muſt be אלוה אלהים, the *God of Gods*, or *Lord of Lords*, which Chriſt alone is; and in him, or under him as One Head, is the whole Family of God united.

3. The *Church* of Mankind militant on the earth, whoſe conduct unto Eternal Glory is committed unto Chriſt, ſtands in need of the *miniſtery of Angels*. And therefore hath God granted *Rule and Power* over them unto him, that nothing might be wanting to enable him to *ſave unto the uttermoſt* them that come unto God by him. So God hath given him to be *head over all things to the Church*, *Epheſ.* 1. 22. that he ſhould with an abſolute ſovereignty, uſe, and diſpoſe of all things to the benefit and advantage of the Church.

This is the firſt branch of the *Lordſhip and Dominion* of Chriſt, according to the diſtribution of the ſeverals of it before laid down. He is Lord of *Angels*, and they are all of them his ſervants, the *fellow-ſervants* of them that have the teſtimony of Jeſus. And as ſome men do wilfully caſt themſelves by their *Religious adoration of Angels*, under the curſe of *Canaan*, to be ſervants unto ſervants, *Gen.* 8. 25. ſo it is the great honour and priviledge of *true believers*, that in their worſhip of Chriſt, they are admitted into the *ſociety of an innumerable company of Angels*, *Heb.* 12. 22. *Rev.* 15. 11, 13. for they are not aſhamed to eſteem them their *fellow-ſervants*, whom their Lord and King is not aſhamed to call his *Brethren*. And herein conſiſts our communion with them, that we have one *common Head* and Lord; and any *intercourſe* with them, but only on this account, or any *worſhip* performed towards them, breaks the bond of that communion, and cauſeth us not to hold the Head, *Col.* 2. 19. The priviledge, the ſafety and advantage of the Church from this *ſubjection of Angels* to its Head and Saviour, are by many ſpoken unto.

II. There is another ſort of *Angels*, who *by ſin left their primitive ſtation*, and fell off from God; of *whom*, their Sin, Fall, Malice, Wrath, Buſineſs, Craft in evil, and Final judgment, the Scripture treateth at large. Theſe belong not indeed to the *poſſeſſion* of Chriſt, as he is the *Heir*, but they belong unto his *Dominion* as he is a *Lord*. Though he be not a *King and Head* unto them, yet he is a *Judge* and Ruler over them. All things being given into his hand, they alſo are *ſubjected* unto his power. Now, as under the former head, I ſhall conſider, 1. The *Right* or Equity: and 2. The *End* of this Authority of Chriſt over this *ſecond* ſort of the *firſt* Race of Intellectual Creatures, the *Angels* that have ſinned.

1. As before, this Right is founded in his *Divine Nature*, by vertue whereof, he is ἱκανος, *fit* for this Dominion. He made *theſe Angels* alſo, and therefore, *as God*, hath an abſolute Dominion over them. The *Creatures* cannot caſt off the Dominion of the *Creator* by rebellion; though they may loſe their *moral Relation* unto God as *obedient creatures*, yet their *natural*, as *creatures*, cannot be diſſolved. God will be God ſtill, be his creatures never ſo wicked; and if they *obey* not his Will, they ſhall *bear* his Juſtice. And this Dominion of Chriſt over *faln Angels*, as God, makes the grant of Rule over them to him, as *Mediator*, juſt and equal.

2. The immediate and *peculiar Foundation* of his Right unto *Rule* over *faln Angels*, rendring the ſpecial grant of it equal and righteous, is *Lawful Conqueſt*. This gives a *ſpecial Right*, *Gen.* 48. 22. Now that Chriſt ſhould conquer *faln Angels*, was promiſed from the foundation of the world, *Gen.* 3. 15. *The ſeed of the woman*, the Meſſias, was to break the *Serpents head*, deſpoil him of his power, and bring him into ſubjection; which he performed accordingly, *Col.* 2. 15. *He ſpoiled principalities and powers*, diveſted faln Angels of all that Title they had got to the world, by the ſin of man; *triumphing over them*, as Captives to be diſpoſed of at his pleaſure. He *ſtilled*, or made to *ceaſe* as to his power, this Enemy, ומתנקם, and *ſelf-avenger*, *Pſal.* 8. 2. leading *captivity captive*, *Pſal.* 6. 18. breaking in pieces the Head over the large earth, *Pſal.* 110. 6. binding the *ſtrong man armed*, and ſpoiling his goods. And the Scripture of the *New Teſtament* is full

full of instances as to his executing his Power and Authority over *Evil Angels*; They take up a good part of the *Historical* Books of it.

Man having sinned by the instigation of *Satan*, he was by the just Judgement of God *delivered* up unto his power, *Heb.* 2. 14. The Lord Christ undertaking to recover *lost man* from under his power by *destroying* his works, 1 *Joh.* 3. 8. and to bring them again into favour with God; *Satan* with all his might sets himself to oppose him in his Work; and failing in his enterprise, being *utterly conquered*, he became absolutely subjected unto him, trodden under his feet, and the *prey* he had taken delivered from him.

This is the next Foundation of the Authority of Christ over the *Evil Angels*. He had a great Contest and *War* with them, and that about the *Glory* of God, his own *Kingdom*, and the Eternal *Salvation* of the Elect; prevailing absolutely against them, he made a *Conquest* over them, and they are put in subjection unto him for ever. They are subjected unto him, as to their *present* actings, and *future* condition; He now *rules* them; and will hereafter finally *judge* them. Wherein he *suffers* them in his Holiness and Wisdom to act in Temptations, Seductions, Persecutions, he *bounds* and limits their Rage, malice, actings, orders and disposes the Events of them to his own holy and righteous ends, and keeps them under *chains for the Judgement of the last day*, when for the full manifestation of his Dominion over them, he will cause the meanest of his servants to set their feet on the necks of these *conquered Kings*, and to joyn with himself in sentencing them unto eternal ruine, 1 *Cor.* 6. 3. which they shall be cast into by him, *Rev.* 19.

2. The *Ends* of this Lordship of Christ are various; as 1. *His own Glory*, *Psal.* 110. 1. 2. *Churches* safety, *Mat.* 16. 18. *Revel.* 12. 7, 8, 9. And 3. *Exercise* for their Good: (1.) By *Temptation*, 1 *Pet.* 5. 8, 9, 10. And (2.) *Persecution*, *Rev.* 2. 10. *Chap.* 12. 10. both which he directs, regulates, and bounds unto their eternal Advantage. 4. The exercising of his *Wrath* and vengeance upon his stubborn enemies, whom these slaves and vassals to his righteous power, *seduce*, blind, harden, provoke, ruine and destroy, *Revel.* 12. 15. *Ch.* 16. 13, 14. *Psalm* 106. And how much of the *peace*, safety and consolation of Believers lyes wrapt up in this part of the *Dominion* of Christ, were easie to demonstrate; as also that Faiths improvement of it, in every condition, is the greatest part of our Wisdom in our pilgrimage.

III. All *Mankind*, (the second sort of *Intellectual Creatures* or Rational subsistencies) belong to the Lordship and *Dominion* of Christ. All *Mankind* was in the power of God as one φύραμα, *one mass* or Lump out of which all Individuals are made and framed, *Rom.* 9. 21. Some to *honour*, some to *dishonour*; the τὸ αὐτὸ φύραμα, not denoting the *same substance*, but *one common condition*; and the *making* of the Individuals is not by *Temporal Creation*, but *Eternal Designation*. So that all *mankind* made out of nothing, and out of the same condition destined to several *Ends* for the glory of God, are branched into two sorts. *Elect*, or vessels from the *common mass* unto Honour; and *Reprobates*, or vessels from the *common mass* unto dishonour. As such they were typed by *Jacob* and *Esau*, *Rom.* 9. 11, 12. and are expressed under that distribution, 1 *Thess.* 5. 9. Some ἀπ' ἀρχῆς, from *the beginning being chosen to salvation*, 2 *Thess.* 2. 13. πρὸ καταβολῆς κόσμου, *Ephes.* 1. 4. *before the foundation of the world*, *Rom.* 8. 29. *Chap.* 11. 5. *Matth.* 20. 16. 2 *Tim.* 2. 10. *Revel.* 21. 27. Others are appointed to the *day of evil*, *Prov.* 16. 4. παλαὶ προγεγραμμένοι, *of old fore-ordained to condemnation*, *Jude* 4. εἰς ὅλεθρον καὶ φθοράν, for to be destroyed, 2 *Pet.* 2. 12. See *Rom.* 9. 22. *Chap.* 11. 7. *Revel.* 20. 15.

Both these sorts, or all Mankind, is the *Lordship* of Christ extended to, and to each of them respectively: 1. He is *Lord over all flesh*, *Joh.* 17. 2. both living and dead, *Rom.* 14. 9. *Phil.* 2. 9, 10.

2. Particularly, he is Lord *over all the Elect*: And besides the *general foundation* of the Equity of his Authority and power in his Divine Nature and Creation of all things, the Grant of the Father unto him as Mediator to be *their Lord*, is founded in other especial Acts both of Father and Son. For,

1. They were *given unto him from Eternity* in design, and by compact, that they should be his peculiar portion, and he their Saviour, *Joh.* 17. 2. Of the πάσης σαρκὸς, *all flesh*, over which he hath Authority, there is a πᾶν ὃ δέδωκε, an *universality of them whom the Father gave him*, in a special manner. Of whom he sayes, *thine they were, and thou gavest them unto me*, *v.* 6. *Acts* 18. 10. They are a portion given him to *save*,

Joh.

Joh. 9. 39. of which he takes the Care, as *Jacob* did of the Sheep of *Laban*, when he ſerved him for a Wife, *Gen.* 31. 30, 40. See *Prov.* 8. 30. This was an Act of the Will of the Father in the *Eternal Covenant* of the Mediator; whereof elſewhere.

2. His *Grant* is ſtrengthened by *Redemption*, Purchaſe, and Acquiſition. This was the condition of the former *Grant*, *Iſa.* 53. 10, 11, 12. which was made good by him; ſo that his Lordſhip is frequently aſſerted on this very account, 1 *Cor.* 6. 10. 1 *Pet.* 1. 18, 19. 1 *Tim.* 3. 6. *Joh.* 10. 15. *Eph.* 5. 25, 26, 27. *Rev.* 5. 9. *Joh.* 11. 52. And this purchaſe of Chriſt, is *peculiar* to them ſo given him of the Father in the Covenant of the Mediator: as (1.) Proceeding from his *eſpecial and greateſt Love*, *Joh.* 15. 17. *Rom.* 5. 8. 1 *Joh.* 3. 16. *Chap.* 4. 9, 10. *Acts* 20. 28. *Rom.* 8. 32. And (2.) Being accompanied with a *purchaſe* for them which they ſhall certainly enjoy, and that of Grace and Glory, *Acts* 20. 28. *Eph.* 1. 14. *Acts* 2. 36. *Phil.* 1. 29. *Heb.* 9. 12, 15. And indeed the Controverſie about the *death* of Chriſt, is not primarily about its *Extent*, but its *Efficacy* and *Fruits* in reſpect of them for whom he dyed.

3. Theſe *thus given him* of the Father and redeemed by him, are of two ſorts. 1. Such as are *actually called* to faith in him, and Union with him. Theſe are further become *his*, upon many other eſpecial accounts. They are his, in *all Relations* of Subjection, his *Children*, *Servants*, *Brethren*, *Diſciples*, Subjects, his Houſe, his Spouſe. He ſtands towards them in *all Relations* of Authority; is their *Father*, Maſter, Elder Brother, Teacher, King, Lord, Ruler, Judge, Husband; Ruling *in them* by his Spirit and Grace, *over them* by his Laws in his Word, preſerving them by his *power*; *chaſtening* them in his Care and Love, *feeding* them out of his ſtores, *trying* them, and delivering them in his Wiſdom, *Bearing* with their miſcarriages in his Patience, and *taking* them for his portion, lot and inheritance; in his Providence, *raiſing* them at the laſt day, *taking* them to himſelf in Glory, every way avouching them to be *his*, and himſelf to be their Lord and Maſter.

2. Some of them, are alwayes *uncalled*, and *ſhall* be ſo, untill the *whole number* of them be compleated and filled. But before, they belong on the *former accounts*, unto his Lot, Care and Rule, *John* 10. 6. They are already his *ſheep* by *grant and purchaſe*, though not yet really ſo by *Grace and Holineſs*: They are not yet *his*, by preſent *Obediential Subjection*, but they are his by *Eternal Deſignation* and reall Acquiſition.

Now the power that the Lord Jeſus hath over this ſort of Mankind is *Univerſal*, unlimited, abſolute, and excluſive of all other power over them, as unto the things peculiarly belonging unto his Kingdom. He is their *King*, *Judge*, *Law-giver*, and in things of God, purely Spiritual and Evangelical; other they have none. It is true he takes them not *out of the world*, and therefore as unto τὰ βιώτικα, the *things of this life*, things of the world, they are ſubject to the *Laws* and Rulers of the world; but as unto the *things of God*, he is the *only Law-giver* who is able to kill and make alive. But the nature and ends of the Lordſhip of Chriſt over the Elect, are too large and comprehenſive to be here ſpoken unto, in this brief *delineation* of his Kingdom, which we undertook in this digreſſion.

2. His Lordſhip and *Dominion* extends to the other ſort of men alſo; namely, *Reprobates*, and men finally impenitent. They are not exempted from that *all fleſh*, which he hath power over, *Joh.* 17. 2. nor from thoſe *quick and dead* over whom he is Lord, *Rom.* 14. 9. nor from that *World* which he ſhall judge; *Acts* 17. 31. And there are two eſpecial grounds that are peculiar to them, of this Grant, and Power, and Authority over them.

1. His *interpoſition* upon the entrance of Sin againſt the immediate Execution of the Curſe due unto it; as befell the *Angels*: This fixed the World under a Diſpenſation of,

1. *Forbearance* and Patience, *Rom.* 2. 4, 5. *Acts* 17. 30. *Rom.* 9. 22. *Pſal.* 75. 3.
2. *Goodneſs* and Mercy, *Acts* 14. 16, 17.

That God who ſpared not the *Angels*, when they ſinned, but immediately caſt them into *chains of darkneſs*, ſhould place ſinners of the Race of *Adam*, under a diſpenſation of *Forbearance* and *Goodneſs*, that he ſhould ſpare them with much Long-ſuffering dureing their *Pilgrimage* on the earth, and fill their hearts with *food* and gladneſs, with all thoſe fruits of kindneſs, which the *womb* of his Providence is ſtill bringing forth for their benefit and advantage, is thus far on the *account* of the Lord Chriſt, that though theſe things as relating unto *Reprobates*, are no part of his *eſpecial purchaſe*, as Mediator of the Everlaſting Covenant of Grace, yet they are a *neceſſary conſequent* of his Interpoſition

terpoſition againſt the immediate Execution of the whole *Curſe* upon the firſt entrance of ſin, and of his undertaking for his Elect.

2. He makes a *Conqueſt* over them: It was promiſed, that he ſhould do ſo, *Gen.* 3. 15. and though the work it ſelf prove long and irkſome, though the *wayes* of accompliſhing it, be unto us *obſcure*, and oftentimes *inviſible*, yet he hath undertaken it, and will not give it over, untill they are every one brought to be his *Footſtool*, *Pſalm.* 110. 1. 1 *Cor.* 15. 25. And the Dominion granted him on theſe Grounds; is,

1. *Soveraign* and Abſolute: His enemies are his *Footſtool*, *Pſal.* 110. 2. *Mat.* 22. 44. *Mark* 12. 36. *Luke* 20. 24. *Acts* 2, 34. 1 *Cor.* 15. 25. *Heb.* 1. 13. They are in his hand, as the *Ægyptians* were in *Joſeph's*, when he had purchaſed both their perſons and their Eſtates to be at arbitrary diſpoſal; And he deals with them as *Joſeph* did with thoſe, ſo far as any of the Ends of his Rule and Lordſhip are concerned in them. And,

2. *Judiciary*, *Joh.* 5. 22, 23. As he hath power over their *Perſons*, ſo he hath regard unto their *ſins*, *Rom.* 14. 9. *Acts* 17. 32. *Matth.* 25. 31. And this power he *variouſly* exerciſeth over them, even in this World, before he *glorioufly* exerts it in their Eternal Ruine. For, 1. He *enlightens* them by thoſe heavenly ſparks of Truth and Reaſon, which he leaves unextinguiſhed in their own minds, *John* 1. 9. 2. *Strives* with them by his Spirit, *Gen.* 6. 3. ſecretly exciting their *conſciences* to rebuke, bridle, yoke, afflict, and cruciate them, *Rom.* 2. 14, 15. And 3. On *ſome* of them he acts by the Power and Authority of his Word: whereby he *quickens* their Conſciences, *galls* their Minds and Affections, *reſtrains* their Luſts, *bounds* their Converſations, *aggravates* their ſins, *hardens* their Hearts, and *judges* their ſouls, *Pſal.* 45. *Iſa.* 6. 4. He exerciſeth Rule and Dominion over them in *Providential Diſpenſations*, *Rev.* 6. 15, 16. *Iſa.* 63. 1, 2, 3, 4. *Rev.* 19. 13. By all which he makes way for the Glory of his final Judgement of them, *Acts* 1. 17, 32. *Matth.* 25. 31. *Revel.* 19. 20. *Chap.* 20. 10, 11, 12, 13, 14, 15. And all this will he do, unto the Ends 1. Of his own Glory: 2. His Churches good, exerciſe and ſafety.

And this is the ſecond inſtance of the firſt Head of the Dominion of Chriſt in this World; he is *Lord over Perſons, Angels and Men.*

II. The Second part of the *Heirſhip* and Dominion of Chriſt, conſiſteth in his Lordſhip over *all Things* beſides, which added to the former comprize the whole Creation of God. In the diſtribution of theſe premiſed, the firſt that occur are *Spiritual* things, which alſo are of two ſorts: 1. *Temporal*, or ſuch as in this life we are made partakers of; and 2. *Eternal*, the things that are reſerved for them that believe in the State of Glory. The former may be reduced unto two heads; for they are all of them either *Grace*, or *Gifts*, and Chriſt is Lord of them all.

I. All that which comes under the name of *Grace* in Scripture, which flowing from the *free* and ſpecial Love of God, tends directly to the *Spiritual* and Eternal Good of them on whom it is beſtowed, may be referred unto four heads. For as the fountain of all theſe (or the gracious free purpoſes of the Will of God from whence they all do flow) being *Antecedent* to the Miſſion of Chriſt the Mediator, and *Immanent* in God, it can be no otherwiſe *granted* unto him, but in reſpect of its Effects, which we ſhall ſhew that it is. Now theſe are;

1. *Pardon of ſin*, and the free Acceptation of the Perſons of ſinners, in a way of mercy. This is *Grace*, *Epheſ.* 2. 8. *Tit.* 3. 5, 7. And a ſaving Effect and fruit of the Covenant, *Jer.* 31. 31, 32, 33, 34. *Heb.* 8. 12.

2. The *Regenerating of the Perſon of a dead ſinner*, with the purifying and ſanctifying of his Nature, in a way of Spiritual power. This alſo is *Grace*, and promiſed in the Covenant; and there are three parts of it: (1.) The Infuſion of a *quickning Principle* into the ſoul of a dead ſinner, *Rom.* 8. 2. *Tit.* 3. 5. *Joh.* 3. 6. *Epheſ.* 2. 16. (2.) The *Habitual furniſhment* of a ſpiritually quickned ſoul, with abiding radical principles of *Light*, *Love* and *Power*, fitting it for Spiritual Obedience, *Gal.* 5. 17. (3.) *Actual Aſſiſtance*, in a Communication of ſupplies of ſtrength for every Duty and Work, *Phil.* 1. 13. *John* 15. 3.

3. *Preſervation* in a Condition of Acceptation with God, and holy Obedience unto him unto the End, is alſo of *Eſpecial Grace*: It is the *Grace of Perſeverance*, and eminently included in the Covenant; as we have elſewhere ſhewed at large.

4. *Adoption*

4. *Adoption* as a Priviledge, with all the Priviledges that flow from it, is alſo *Grace*, *Epheſ.* 1. 5, 6.

All theſe with all thoſe *admirable and inexpreſſible* mercies that they branch themſelves into, giving *deliverance* unto ſinners from evil temporal and eternal; raiſing them to *Communion* with God here, and to the Enjoyment of him for ever hereafter, are called *Grace*; and do belong to the Lordſhip of Chriſt, as he is *Heir*, *Lord* and Poſſeſſor of them all. All the *ſtores* of this Grace and Mercy that are in Heaven for ſinners, are given into his hand, and reſigned up to his Soveraign diſpoſal; as we ſhall intimate in general, and particular.

1. In *General*; Col. 1. 19. *It pleaſed the Father that in him all fulneſs ſhould dwell.* There is a fourfold *fulneſs* in Chriſt: 1. Of the *Deity* in his Divine Nature, *Rom.* 9. 5. 2. Of *Union* in his Perſon, *Col.* 2. 9. 3. Of *Grace* in his Humane Nature, *Joh.* 1. 14. *Chap.* 3. 34. *Luke* 2. 52. *Chap.* 4. 1. 4. An *Authoritative fulneſs* to commnnicate of it unto others; that is the *fulneſs* here intended. For it is in him as the *head of the Church*, *v.* 18. ſo as that from him, or that *fulneſs*, which it pleaſed the Father to entruſt him withall, believers might receive *grace for grace*, *Joh.* 1. 16, 17. Thus he teſtifies that *all things* are delivered to him of the Father, *Matth.* 11. 27. put into his power and poſſeſſion. And they are *the things* he there intends on the account whereof, he invites ſinners *weary and laden* to come unto him, *v.* 28. That is, all *Mercy and Grace*, which are the *things* that burdened ſinners need, and look after. The ſame is teſtified *Joh.* 3. 35, 36. and *fully*, *Joh.* 16. 15. All things that the *Father hath are mine*, *Joh.* 16. 19. All the Grace and Mercy that are in the *Heart* of God as a Father, to beſtow upon his Children, they are all given into the *hand* of Chriſt, and are *his*, or part of his Inheritance.

In particular;

1. All *Pardoning Grace* for the Acceptance of our Perſons, and Forgiveneſs of our ſins is his; he is the Lord of it; *Acts* 5. 31. He is made *a Prince and a Saviour to give repentance and the forgiveneſs of ſins*. *Forgiveneſs* of ſin, is wholly given unto him, as to the Adminiſtration of it; nor doth any one receive it, but out of his ſtores. And what is the Dominion of ten thouſands of worlds in compariſon of this Inheritance? Sure he ſhall be my *God* and *King* who hath *all forgiveneſs* at his diſpoſal. All that this World can do, or give, is a thouſand times lighter than the duſt of the ballance, if compared with theſe *good things* of the Kingdom of Chriſt.

2. All *Regenerating*, quickning, ſanctifying, aſſiſting Grace is his: 1. *Joh.* 5. 21. He *quickneth whom he pleaſeth*: He walks among dead ſouls, and ſayes to whom he will, *Live*. And 2. He *ſanctifies* by his Spirit whom he pleaſeth, *Joh.* 4. 14. All the *living waters* of ſaving Grace are committed to him, and he invites men unto them freely, *Cant.* 5. 1. *Iſa.* 55. 1. *Rev.* 21. And 3. All Grace *actually aſſiſting* us unto any duty, is his alſo; for without him we *can do nothing*, *Joh.* 15. 5. for it is he alone that gives out *ſuitable help* at the time of need, *Heb.* 4. 16. No man was ever *quickned*, purified or ſtrengthened but by him: nor can any dram of this Grace be obtained, but out of his Treaſures. Thoſe who pretend to ſtores of it in their own *wills*; are ſo far *Antichriſts*.

3. The Grace of our *Preſervation* in our Acceptation with God, and Obedience unto him is ſolely his, *Joh.* 10. 28. And ſo alſo,

4. Are all the bleſſed and *gracious Priviledges* whereof we are made partakers, in our *Adoption*, *Joh.* 1. 12. *Heb.* 3. 6. He is ſo Lord over the whole Houſe and *family* of God, as to have the whole inheritance in his power, and the abſolute diſpoſal of all the good things belonging unto it.

Theſe are the *Riches* and *Treaſure* of the Kingdom of Chriſt; the good things of his Houſe, the *Revenues* of his Dominion. The *Maſs* of this Treaſure that lyes by him is *infinite*, the ſtores of it are inexhauſtible; and he is ready, free, gracious and bountiful in his Communications of them to all the *Subjects* of his Dominion. This part of his *Heirſhip* extends unto, 1. All the *Grace and Mercy* that the Father could find in his own gracious Heart to beſtow, when he was *full* of Counſels of Love, and deſigned to exalt himſelf by the way of Grace, *Epheſ.* 1. 6. 2. To all the Grace and Mercy which he himſelf *could purchaſe* by the Effuſion of his Blood, *Heb.* 9. 14. *Eph.* 1. 13. and indeed theſe are *commenſurate*; if things, in reſpect of us altogether boundleſs, may be ſaid to be *commenſurate*. 3. All that Grace which hath *ſaved the World of Sinners* which are already in the enjoyment of God, and that ſhall effectually ſave all that come to God by him. 4. *All that Grace* which in the Promiſes of it in the *Old Teſtament*, is ſet out by all that is *rich*, *precious*, glorious, all that is eminent in the whole Creation of God; and in the *New* is called

Treaſures, *unſearchable Riches*, and *exceeding Excellency*, which being communicated by him to all the ſubjects of his Kingdom, makes every one of them *richer* than all the Potentates of the earth, who have no intereſt in him.

The *eſpecial Foundation* of all this Truſt is in an eminent manner expreſſed, *Eſay* 53. 10, 11, 12. His *ſuffering* for the ſins of all thoſe to whom he intends to communicate of this his fulneſs, according to the will of God; and the *Purchaſe* he made in his death, according to the tenour of the Covenant of the Mediator, makes it *juſt* and righteous that he ſhould enjoy this part of his Inheritance. *Heb.* 2. 17. *chap.* 9. 12. The Father ſays unto him, *Seeſt thou theſe poor wretched Creatures, that lie periſhing in their blood, and under the curſe? They had once my Image glorioufly enſtamped on them, and were every way meet for my ſervice; but behold the Miſery that is come upon them, by their ſin and rebellion; ſentence is gone forth againſt them upon their ſin; and they want nothing to ſhut them up under Everlaſting Ruine, but the Execution of it: Wilt thou undertake for to be their Saviour and Deliverer, to ſave them from their ſins, and the wrath to come? Wilt thou make thy Soul an Offering for their ſins? and lay down thy Life a Ranſome for them? Haſt thou Love enough to waſh them in thy own Blood, in a Nature to be taken of them? Being obedient therein unto death, the death of the Croſs?* Whereunto he replies, *I am content to do thy Will, and will undertake this work, and that with joy and delight. Lo, I come for that purpoſe, my delight is with theſe ſons of men*, Pſal. 40. 8. Prov. 8. 31. *What they have taken, I will pay. What is due from them, let it be required at my hand. I am ready to undergo Wrath and curſe for them, and to pour out my ſoul unto death. It ſhall be*, ſaith the Father, *as thou haſt ſpoken, and thou ſhalt ſee of the travel of thy ſoul and be ſatisfied. I will give thee for a Covenant and a Leader unto them, and thou ſhalt be the Captain of their ſalvation. To this end take into thy power and diſpoſal all the Treaſures of Heaven, all Mercy and Grace to give out unto them for whom thou haſt undertaken. Behold, here are unſearchable hidden Treaſures, not of many Generations, but laid up from Eternity; take all theſe Riches into thy power, and at thy diſpoſal ſhall they be for ever.* This is the noble peculiar foundation of this part of the Inheritance of Chriſt.

From what hath been ſpoken, the *Rule* alſo, whereby the Lord Chriſt proceedeth in diſpoſing theſe *Treaſures* to the ſons of men, is made evident. Though he hath *all Grace* committed unto him, yet he beſtowes not grace upon all. The *Rule* of his procedure herein is *God's Election*. For the *Foundation* of this whole Truſt is his *undertaking* for them, who were given him of his Father, ſee *Act.* 13. 48. *Rom.* 11. 7. *Epheſ.* 1. 3, 4, 5, 6, 7, 8. And the *variety* which is ſeen in his actual Communication of Grace and Mercy unto ſinners, depends upon the *Sovereign* and Eternal Deſignation of the Perſons of them, who by him were to obtain mercy, and be made Heirs of Salvation.

But although the Perſons are *deſigned* and allotted unto him from Eternity, who were to receive this Grace and Mercy at his hands, yet as to the *manner*, and all Circumſtances of his Diſpenſation and Communication of them, they are *wholly committed* unto his own Sovereign Will and Wiſdom. Hence ſome he calls at *one* time, ſome at *another*; ſome in the *Morning*, that they may glorifie Grace in working all the day; ſome in the *Evening* of their lives, that they may exalt *pardoning* mercy to Eternity; on ſome he beſtows *much Grace*, that he may render them uſeful in the ſtrength of it; on others *leſs*, that he may keep them humble in a ſenſe of their wants. Some he makes *rich* in Light, others in *Love*; ſome in *Faith*, others in *Patience*; that they may all peculiarly praiſe him, and ſet out the fulneſs of his ſtores. And hereby, 1. He glorifies *every Grace* of his Spirit, by making it ſhine eminently in one or other, as Faith in *Abraham* and *Peter*, Love in *David* and *John*, Patience in *Job*. And, 2. he renders his ſubjects *uſeful* one to another, in that they have opportunities upon the defects and fulneſs of each other, to exerciſe all their Graces. And, 3. ſo he renders his whole Body *uniform* and comely, 1 *Cor.* 12. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27. 4. Keeping every Member in Humility and dependance, whilſt it ſees its own wants in ſome Graces that others excells in, *Col.* 2. 19.

This is another *moſt eminent part* of the Inheritance and Kingdom of Chriſt.

II. All *Gifts* that are beſtowed on any of the ſons of men, whereby they are *differenced* from others, or made *uſeful* unto others, belong alſo unto the *Inheritance* and Kingdom of Chriſt.

Gifts beſtowed on men are either *Natural* or *Spiritual*: *Natural* Gifts are *eſpecial Endowments* of the Perſons or Minds of men, in Relation unto things appertaining unto this

this Life; as Wiſdom, Learning, skill and cunning in Arts and Sciences: I call them *Natural*, in reſpect of the Objects that they are exerciſed about, which are τὰ βιωτικὰ, *things of this life*, as alſo in reſpect of their End and Uſe. They are not always ſo, as to their riſe and ſpring, but may be immediately *infuſed*, as Wiſdom was into *Solomon*, for Civil Government, 1 *King* 9. 12. and *skill* for all manner of *Mechanical* Operations into *Bezaleel*, *Exod.* 31. 2, 3, 6. But how far theſe gifts are *educed* in an ordinary courſe of Providence, out of their *hidden ſeeds* and principles in nature, in a juſt connexion of Cauſes and Effects, and ſo fall under a *certain Law of Acquiſition*, or what there may be of the Interpoſition of the Spirit of God in an eſpecial manner, immediately *conferring them* on any, falls not under our preſent conſideration of them. Nor yet can we inſiſt on their Uſe, which is ſuch, that they are the *great Inſtrument* in the hand of God for the preſervation of *Humane Society*, and to keep the courſe of mans life and pilgrimage from being wholly bruitiſh. I deſign only to ſhew, that even they alſo belong (though *more remotely*) to the Lordſhip of Jeſus Chriſt; which they do on two accounts;

1. In that the very *uſe of mens Reaſon*, and their natural faculties, as to any good end or purpoſe, is continued unto them upon the account of his *Interpoſition*, bringing the world thereby under a diſpenſation of patience and forbearance, as was declared, *Joh.* 1. 9.

2. He is endued with Power and *Authority* to uſe them, in whoſe hand ſoever they lie, whether of his *friends* or *enemies*, to the eſpecial Ends of his Glory, in doing good unto his Church. And indeed in the Efficacy of his Spirit and Power upon the *Gifts* of the minds of men, exciting, ordering, diſpoſing, enabling them unto various Actings and Operations, by and with them; controuling, over-ruling, entangling each other, and themſelves in whom they are by them, his Wiſdom and care in the Rule, Government, Chaſtiſement, and Deliverance of his Church, are moſt conſpicuous.

III. 2. *Spiritual Gifts*, which principally come under that Denomination are of two ſorts; *Extraordinary*, and *Ordinary*. The firſt are immediate *Endowments* of the minds of men with Abilities exceeding the whole *Syſteme of Nature*, in the exerciſe whereof they are meer Inſtruments of him who beſtows thoſe gifts upon them. Such of old were the *Gifts* of *Miracles*, Tongues, Healing, Prediction, and infallible Inſpiration, given out by the Lord Chriſt unto ſuch as he was pleaſed to uſe in his *Goſpel* ſervice in an Extraordinary manner. The latter ſort are *Furniſhments* of the minds of men, enabling them unto the *Comprehenſion of ſpiritual things*, and the management of them for *ſpiritual Ends* and purpoſes. Such are Wiſdom, Knowledge, Prudence, Utterance, Aptneſs to teach; in general, *Abilities to manage the things of Chriſt* and the Goſpel, unto their own proper ends. And theſe alſo are of two ſorts. 1. Such as are peculiar unto *Office*; and, 2. Such as are *common* unto others for their own and others Good and Edification, according as they are called unto the exerciſe of them. And theſe two ſorts of *Gifts* differ only in reſpect of *degrees*. There are no ordinary Gifts that Chriſt's *Officers* are made partakers of, their *Office* only excepted, which differs in the *kind* or nature of them from thoſe which he beſtows on all his Diſciples: which makes their ſtirring up, and endeavours to improve the *Gifts* they have received exceeding neceſſary unto them. And Chriſt's collation of theſe *Gifts* unto men, is the foundation of all the *Offices* that under him they are called to diſcharge. See *Epheſ.* 4. 8, 11. 1 *Cor.* 12. 7. *Joh.* 20. 21, 22. And as they are the ſpring and foundation of *Office*, ſo they are the great and only means of the *Churches edification*. By them Chriſt builds up his Church, to the meaſure appointed unto the whole and every member of it. And there is no *Member* but hath its *Gift*: which is the Talent *given*, or rather *lent*, to trade withall.

Now of all theſe Chriſt is the *only Lord*, they belong unto his Kingdom. *Pſal.* 68. 18. מתנות באדם לקחת, *when he aſcended on high*, *he* took, or *received gifts for man*; he *took* them into his own power and diſpoſal, being given him of his Father: as *Peter* declares, *Act.* 2. 33. adding, that he *received the Spirit*, by whom all theſe gifts are wrought. And *Epheſ.* 4. 8. the Apoſtle renders the words of the Pſalmiſt, ἔδωκε δόματα, *he gave gifts*; becauſe he *received* them into his power, not to *keep* them unto himſelf, but to *give* them out to the uſe of others. And ſo לקח doth ſometimes ſignifie to give. *Hoſ.* 14. 2. *Verbum accipiendi dare ſignificat cum accipiunt alibunde ut dent*, ſay the *Jewiſh Maſters*. And it was after his *Reſurrection*, that this acceſſion was made unto his Kingdom, in ſuch an eminent and viſible manner as to be a teſtimony of his *Office*, *Joh.* 7. 39. οὔπω ἦν πνεῦμα ἅγιον, *the holy Ghoſt was not yet*, becauſe Jeſus was not yet glorified; not *eminently given*, and received, as to theſe gifts, *Acts* 19. 2. And this in-

veſtiture of him, with *power over all gifts*, he makes the bottom of the miſſion of the Apoſtles, *Matth.* 28. 18. This he had as a fruit of his ſuffering, as a part of his purchaſe, and it is a choice portion of his Lordſhip and Kingdom.

The *End* alſo why all theſe gifts are given into his power and diſpoſal, is evident, 1. The *propagation* of his Goſpel, and conſequently the ſetting up of his Kingdom in the world depends upon them. Theſe are the *Arms* that he furniſhed his Meſſengers withall, when he ſent them forth to *fight* with, to conquer and *ſubdue* the world unto him. And by theſe they prevailed. By that Spirit of wiſdom and knowledge, prayer, utterance, wherewith they were endowed; attended where, and when needful, with the *extraordinary gifts* before mention'd, did they accompliſh the work committed unto their charge. Now the Lord Chriſt having a *right* unto a Kingdom and Inheritance given him, which was actually *under poſſeſſion of his Adverſary*, it was neceſſary that all thoſe *arms*, wherewith he was to make a conqueſt of it, ſhould be *given* to his diſpoſal, 2 *Cor.* 10. 4. Theſe were the *weapons of the warfare* of his Apoſtles and Diſciples, which through God were ſo *mighty to caſt down the ſtrong holds of ſin and Sathan*. Theſe are the *ſlings* and ſtones, before which the *Goliahs* of the Earth and Hell did fall. This was that *power from above*, which he promiſed his Apoſtles to furniſh them withall, when they ſhould addreſs themſelves to the *conqueſt of the world*, *Acts* 1. 8. With theſe weapons, this furniture for their warfare, a *few deſpiſed perſons* in the eyes of the world, went from *Judea* unto the ends of the earth, ſubduing all things before them to the obedience of their Lord and Maſter. And,

2. By theſe is his *Church edified*; and to that end doth he continue to beſtow them on men, and will do ſo to the end of the world, 1 *Cor.* 12. 7, 13, 14. *Epheſ.* 4. 8, 9, 10, 11, 12, 13. *Rom.* 12. 6, 7, 8. 1 *Pet.* 3. 10, 11. *Col.* 2. 19. And for any to hinder their *growth and exerciſe*, is what in them lies to pull down the Church of Chriſt, and to ſet themſelves againſt that teſtimony which he gives in the world, that he is *yet alive*; and that he takes care of his Diſciples, being preſent with them according unto his promiſe.

3. And by theſe means and ways is *God glorified* in him and by him; which is the great end of his Lordſhip over all the gifts of the Spirit.

That we may a little by the way look into our *eſpecial concernment* in theſe things, the order of them, and their ſubſerviency one to another, may be briefly conſidered. For as *Natural gifts* are the foundation of, and lie in an eſpecial ſubordination unto *Spiritual*, ſo are *Spiritual gifts* enlivened, made effectual and durable by *Grace*. The principal end of Chriſt's beſtowing *gifts*, is the erection of a *Miniſtery* in his Church, for the ends before mentioned. And where all theſe in their order and mutual *ſubſerviency unto one another*, are received by any, there, and there alone, is a *competent furniture* for the work of the Miniſtery received. And where any of them, as to their *whole kind*, are wanting, there is a *defect* in the Perſon, if not a *nullity* as to the Office. *Natural gifts* and endowments of mind are ſo neceſſary a foundation for any that looks towards the work of the Miniſtery, that without ſome *competent meaſure* of them, it is madneſs and folly to entertain thoughts of any progreſs. Unleſs unto theſe, *Spiritual gifts* are in Chriſt's time ſuper-added, the other will be never of any uſe for the edification of the Church, as having in their own nature and *ſeries*, no eſpecial tendency unto that end. Nor will theſe ſuper-added *ſpiritual gifts* enable any man to diſcharge his duty unto all well-pleaſing before God, unleſs they alſo are *quickned* and ſeaſoned by Grace. And where there is an interciſion of this *ſeries and order in any*, the defect will quickly appear. Thus ſome we ſee of *excellent natural endowments*, in their firſt ſetting forth in the world, and in their endeavours on that ſingle ſtock, promiſing great *uſefulneſs* and excellency in their way; who when they ſhould come to engage in the *ſervice* of the Goſpel, evidence themſelves to be altogether *unfurniſhed* for the employment they undertake; yea, and to have loſt, what before they ſeemed to have received. Having gone to the utmoſt length and bounds that *Gifts meerly Natural* could carry them out unto, and not receiving *ſuper-added Spiritual gifts*, which the Spirit of Chriſt beſtoweth as he *pleaſeth*, 1 *Cor.* 12. 11. they *faint in the way*, wither, and become utterly uſeleſs. And this for the moſt part falleth out, when men either have *abuſed their natural gifts* to the ſervice of their luſts, and in an *oppoſition* to the ſimplicity of the Goſpel; or when they ſet upon *Spiritual things*, and pretend to the ſervice of Chriſt, meerly in their own ſtrength, without dependance on him, as the Heir and Lord of all, for abilities and furniture for his work; or when they have ſome *fixed* corrupt end and deſign to accompliſh and bring about by a *pretence of the Miniſtery*, without regard to the glory

of

of Chriſt, or compaſſion to the ſouls of men, which the Lord Chriſt will not *proſtitute* the gifts of his Spirit to make them ſerviceable unto. And ſundry other cauſes of this failure may be aſſigned.

It is no otherwiſe as to the *next degree* in this order, in reference unto *ſpiritual gifts* and ſaving grace. When theſe *gifts*, in the good pleaſure of the Lord of them are ſuper-added unto the *natural endowments* before mentioned, they carry on them, who have received them, cheerfully, comfortably and uſefully in their way and progreſs. The *former* are increaſed, heightned, ſtrengthned and perfected by the latter, towards that ſpecial end, whereunto themſelves are deſigned; namely, the *glory* of Chriſt in the work of the Goſpel. But if theſe alſo are not in due ſeaſon *quickned* by ſaving grace, if the heart be not *moiſtned* and made fruitful thereby, even they alſo will wither and decay. Sin and the world in *proceſs of time* will devour them, whereof we have daily experience in this world. And this is the Order wherein the *Great Lord of all theſe Gifts* hath laid them in a ſubſerviency, one kind unto another, and all of them unto his own glory.

And this that hath been ſpoken will abundantly diſcover the reaſon and ground of the *Apoſtolical Exhortation, Covet the beſt gifts*, 1 *Cor.* 12. 31. As firſt, the gift of *Wiſdom* and knowledge in the Word and Will of God, 1 *Cor.* 12. 8. 1 *Cor.* 2. 7. 1 *Tim.* 3. 15. 1 *Cor.* 1. 5. Secondly, the gift of *Ability*, to manage and improve this wiſdom and knowledge to the edification of others, *Heb.* 3. 13. *chap.* 10. 25. *Rom.* 15. 14. 1 *Theſ.* 5. 11. Thirdly, of *Prayer*. And many more might be added of the like uſefulneſs and importance.

IV. 3. To cloſe our conſiderations of this part of the Lordſhip of Chriſt, there remains only that we ſhew him to be the Lord of all *Spiritual Eternal things*, which in one word we call Glory. He is himſelf the *Lord of glory*, 2 *Cor.* 2. 4. and the Judge of all, *Joh.* 5. 25. In the diſcharge of which Office he gives out *Glory* as a Reward unto his followers, *Matth.* 25. 32. *Rom.* 14. 10. Glory is the reward that is *with him*, which he will give out at the laſt day, as a *Crown*, 2 *Tim.* 4. 8. *Joh.* 17. 2. And to this end that he might be Lord of it, he hath (1) *purchaſed* it, *Heb.* 9. 12. *Eph.* 1. 14. *Heb.* 2. 10. (2) Taken actual *poſſeſſion* of it in his own Perſon, *Luke* 24. 25. *Joh.* 17. 5, 22, 24. And that (3) as the *fore-runner* on whom he will beſtow it, *Heb.* 9. 20. And this is a ſhort view of the Lordſhip of Chriſt, as to *things Spiritual*.

V. *Eccleſiaſtical things*, or things that concern Church Inſtitutions, Rule and Power, belong alſo unto his Rule and Dominion. He is the *only* Head, Lord, Ruler, and Law-giver of his Church. There was a *Church ſtate* ever ſince God created man on the earth, and there is the ſame reaſon of it in all its alterations, as unto its Relation to the Lord Chriſt. What ever *changes* it under-went, ſtill Chriſt was the Lord of it, and of all its concernments. But by way of inſtance and eminency, we may conſider the *Moſaical Church ſtate* under the old Teſtament, and the *Evangelical Church ſtate* under the New. Chriſt is Lord of, and in reſpect unto them both.

1. He was the Lord of the *Old Teſtament Church ſtate*, and he exerciſed his Power and Lordſhip towards it four ways.

1. In, and by its *Inſtitution* and Erection; he made, framed, *ſet up*, and *appointed* that Church ſtate, and all the Worſhip of God therein obſerved. He it was who appeared unto *Moſes* in the *Wilderneſs*, *Exod.* 3. 5. *Act.* 7. 22, 33. and who gave them the Law on *Mount Sinai*, *Exod.* 20 *Pſal.* 68. 17. *Epheſ.* 4. 8. and continued with them in the Wilderneſs, *Numb.* 21. 6. 1 *Cor.* 10. 9. So that from him, his Power and Authority, was the *Inſtitution* and Erection of that Church.

2. By preſcribing a *complete Rule* and form of Worſhip and obedience unto it, being erected, as its Law-giver, to which nothing might be added, *Deut.* 7. 4, 12, 32.

3. By way of *Reformation*, when it was collapſed and decayed, *Zech.* 2. 8, 9, 10, 11, 12, 13. *Mal.* 3, 1, 2, 3.

4. By way of *Amotion*, or taking down what he himſelf had ſet up; becauſe it was ſo framed and ordered as to continue only for *a ſeaſon*, *Heb.* 9. 10. *Deut.* 18. 16, 17, 18. *Hag.* 2 6, 7. *Iſa.* 65. 17, 18. 2 *Pet.* 3. 13. Which part of his Power and Lordſhip, we ſhall afterwards abundantly prove againſt the Jews.

2. Of the New Teſtament *Evangelical Church ſtate* alſo, he is the only Lord and Ruler; yea, this is his *proper Kingdom*, on which all other parts of his Dominion do depend; for he is given to be *head over all things unto the Church*, *Epheſ.* 1. 22. For,

1. He is the *foundation* of this Church ſtate, 1 *Cor.* 3. 11. the whole *deſign* and *plat-form*

plat-form of it being laid in him, and built upon him: And 2. He *erects* this Church-State upon himſelf, *Matth.* 16.18. *I will build my Church*; the Spirit and Word whereby it is done, being from him alone, and ordered in and by his Wiſdom, Power and Care; And 3. He gives *Laws* and *Rules* of Worſhip and Obedience unto it, when ſo built by himſelf and upon himſelf, *Matth.* 28. 18. *Acts* 1. 2. *Heb.* 3. 2, 3, 4, 5, 6. And 4. Is the everlaſting, conſtant, abiding *Head*, *Ruler*, *King*, and *Governour* of it, *Eph.* 1.22. *Col.* 2. 19. *Heb.* 3. 6. *Rev.* 2. 3. All which things are ordinarily ſpoken unto, and the ends of this Power of Chriſt fully declared.

VI. He is Lord alſo of *Political things*; All the *Governments* of the world that are ſet up and exerciſed therein for the good of mankind, and the preſervation of Society according to Rules of Equity and Righteouſneſs; over all *theſe*, and *thoſe* who in and by them exerciſe Rule and Authority amongſt men, is he Lord and King.

He alone is the *abſolute Potentate*; the Higheſt on the earth are in a ſubordination unto him. That 1. He was *deſigned* unto, *Pſal.* 89. 27. And accordingly he is 2. *Made* Lord of Lords and King of Kings, *Rev.* 17. 14. *Chap.* 19. 16. 1 *Tim.* 6. 15. And 3. He exerciſeth *dominion* anſwerable unto his Title, *Rev.* 6. 16. *Chap.* 17. 14. *Chap.* 18. 16, 17, 18, 19, 20. *Pſa.* 2. 8, 9. *Iſa.* 60. *Mich.* 5. 7, 8, 9. And 4. Hath hence *right* to ſend his Goſpel into all Nations in the world, attended with the worſhip by him preſcribed, *Matth.* 28. 18. *Pſal.* 2. 9, 10, 11, 12. which none of the *Rulers* or Governours of the world have any *right* to refuſe or oppoſe, nor can ſo do, but upon their utmoſt peril. And 5. *All Kingdoms* ſhall at length be brought into a *profeſſed ſubjection* to him and his Goſpel, and have all their Rule diſpoſed of unto the intereſt of his Church and Saints, *Dan.* 7. 27. *Iſa.* 60. 12. *Rev.* 19.16,17,18,19.

VII. The laſt branch of this Dominion of Chriſt conſiſts in the *Reſidue* of the *Creation* of God; Heaven and Earth, Sea and Land, Wind, Trees, and fruits of the earth, and the Creatures of ſenſe, as they are all put under his feet, *Pſal.* 8. 7, 8. *Epheſ.* 1. 22. 1 *Cor.* 15. 27. So the exerciſe of his power ſeverally over them, is known from the ſtory of the Goſpel. And thus we have *glanced* at this Lordſhip of Chriſt, in ſome of the *general* parts of it: And how ſmall a portion of his glorious power, are we able to comprehend or declare.

δι' ὃν καὶ τοὺς αἰῶνας ἐποίησεν.
By whom alſo he made the worlds.

The *Apoſtle* in theſe words gives further *ſtrength* to his preſent Argument, from another Conſideration of the *Perſon* of the *Meſſiah*; wherein he alſo diſcovers the foundation of the *Preheminence* aſcribed unto him in the words laſt inſiſted on. *By him the worlds were made*; ſo that they were his *own*, *Joh.* 1. 11. and it was meet that in the *new condition* which he underwent, that he ſhould be the *Lord* of them all. Moreover, if all things be *made by him*, all diſobedience unto him is certainly moſt *unreaſonable*, and will be attended with inevitable ruine; of the Truth whereof, the *Apoſtle* aims to convince the *Hebrews*.

Now whereas the *Aſſertion* which preſents its ſelf at firſt view in theſe words is ſuch, as if we rightly apprehend the meaning of the Holy Ghoſt in it, muſt needs *determine* the Controverſie that the *Apoſtle* had with the Jews, and is of great uſe and importance unto the faith of the Saints in all ages, I ſhall firſt free the words from *falſe gloſſes* and interpretations, and then *explain the Truth* aſſerted in them, both abſolutely, and with relation to the preſent purpoſe of the Apoſtle.

That which ſome men deſign in their wreſting of this place, is to deface the *illuſtrious Teſtimony* given in it unto the *Eternal Deity* of the Son of God; and to this purpoſe they proceed variouſly.

1. By δι' ὃν *by whom*, they ſay δι' ὃν, *for whom*, is intended. And ſo the ſenſe of the place is, that *for Chriſt*, *for his ſake*, *God made the world*: ſo *Eniedinus*; and *Grotius* embraceth his notion; adding in its confirmation that this was the opinion of the *Jews*, namely, that *all things were made for the Meſſiah*; and therefore ἐποίησε, he renders by, *condiderat*, as ſignifying the time *long ſince paſt*, before the bringing forth of Chriſt in the world; as alſo that δι' ὃ, is put for δι' ὃν, in *Rom.* 6. 4. *Rev.* 4. 11. *Chap.* 1. 14. and therefore may be here ſo uſed. According to this Expoſition of the words, we have in them an expreſſion of the *Love* of God towards the *Meſſiah*, in that

for

for his ſake, he made the worlds; but not any thing of the Excellency, Power and Glory of the Meſſiah himſelf.

It is manifeſt that the whole *ſtrength* of this interpretation lyes in this, that δι' ὃ, may be taken for δι' ὃν, *by whom* inſtead of, *for whom*: but neither is it proved that in *any other place* thoſe expreſſions are *equipollent*; nor if that could be ſuppoſed, is there any *reaſon* offered why the one of them ſhould in this place be put for the other: For,

1. The *places* referred unto, do no way prove that διὰ with a *Genitive* doth ever denote the *final cauſe*, but the *efficient* only. With an *Accuſative* for the moſt part it is as much as *propter*, ſignifying the *final Cauſe* of the thing ſpoken of, and rarely in the *New Teſtament* is it otherwiſe uſed. διὰ τὸ θέλημά σου, *Rev.* 4. 11. *At thy will or pleaſure*, the efficient and diſpoſing not the *final* Cauſe ſeems to be denoted. And *Chap.* 13. 14. διὰ τὰ σημεῖα, *by the ſigns that were given him* to do; the *formal* cauſe is ſignified. But that joyned with a *Genitive Caſe* it any where ſignifies the *final Cauſe* doth not appear. *Beza* whom *Grotius* cites, ſayes on *Rom.* 6. 4. that διὰ δόξης πατρὸς, *by the glory of the Father*, may be taken for εἰς δόξαν, *unto the glory*. But the caſe is not the ſame, where *things*, as where *Perſons* are ſpoken of: ὃς here relates unto a *Perſon*, and yet is διὰ joyned with it aſſerted to denote the end of the *things* ſpoken of, which is inſolent. Beſides δόξα πατρὸς, in that place, is indeed the *glorious power* of the Father, the efficient of the Reſurrection of Chriſt treated of. So that whereas διὰ is uſed ſix hundred times with a *Genitive Caſe* in the New Teſtament, no *one* inſtance can be given, where it may be rendered *propter*, *for*, and therefore cannot be ſo here.

2. On ſuppoſition that ſome ſuch *inſtance* might be produced, yet being contrary to the *conſtant uſe* of the Word, ſome *cogent* Reaſon from the Text wherein it is uſed, or the thing treated of, muſt be urged, to give that ſenſe admittance: And nothing of that nature is, or can be here pleaded.

3. As δι' ὃ, and εἰς ὃν, *are diſtinguiſhed*, the one expreſſing the *efficient*, the other the *final* cauſe, *Rom.* 11. 36. ſo alſo are δι' ὃ, and δι' ὃν, in this *very Epiſtle*, *Chap.* 2. 10. δι' ὃν τὰ πάντα, καὶ δι' ὃ τὰ πάντα, *for whom are all things, and by whom are all things*; and is it likely that the Apoſtle would put *one* of them for the *other*, contrary to the *proper uſe* which he intended immediately to aſſign ſeverally unto them?

4. Δι' ὃ, *by whom* here, is the ſame with δι' αὐτοῦ, by him, *Joh.* 1. 3. which the ſame Perſon interprets properly for the *Efficient Cauſe*.

On theſe accounts the *foundation* of this *Gloſs* being removed, the ſuperadded Tranſlation of ἐποίησε, by *condiderat*, is altogether uſeleſs; and what the *Jews* grant that God did with reſpect to the *Meſſiah*, we ſhall afterwards conſider.

2. The *Socinians*, generally lay no exception againſt the *Perſon making*, whom they acknowledge to be *Chriſt the Son*, but unto the *Worlds* ſaid to be made. Theſe are not ſay they the things of the *Old*, but of the *new Creation*; not the *fabrick* of Heaven and Earth, but the *Converſion* of the ſouls of men; not the *firſt inſtitution* and forming of all things, but the *Reſtauration* of mankind, and Tranſlation into a new condition of life. This *Schlichtingius* at large inſiſts on, in his *Comment* in this place, bringing in the juſtification of his interpretation the *ſumm* of what is pleaded by any of them, in anſwer not only to this Teſtimony, but alſo to that of *Joh.* 1. 3. and that alſo of *Coloſſ.* 1. 16, 17.

1. *The old Creation*, he ſayes, *is never ſaid to be performed by any intermediate Cauſe, as the Father is here ſaid to make theſe worlds by the Son.* But 1. This is *petitio principii*; that this expreſſion doth denote any ſuch *intermediate cauſe*, as ſhould interpoſe between the Father, and the Creation of the world by an operation of its own, *divers* from that of the Father. *Job* 26. 13. God is ſaid to adorn the Heavens ברוחו, *by his Spirit*; which they will not contend to denote an *intermediate cauſe*, and διὰ here is but what the *Hebrews* expreſs by ב. 2. In the Creation of the world the *Father* wrought in and by the *Son*, the ſame creating act being the act of both Perſons, *Joh.* 5. 17. their Will, Wiſdom and Power being eſſentially the ſame.

2. He adds, *There is an alluſion only in the words unto the firſt Creation, as in* John, Chap. 1. 1, 2, 3. *where the Apoſtle ſets out the beginning of the Goſpel in the terms whereby* Moſes *reports the Creation of the world: And therefore mentions light in particular, becauſe of an alluſion to the light at firſt created by God, when of all other things wherein there is no ſuch alluſion he maketh no mention.*

Anſw. 1. The new Creation granted by the men of this perſwaſion, being only a *morall*

moral Swaſion of the minds of men by the *outward Doctrine* of the Goſpel, I know not what *Alluſion* can be fancied in it, unto the *Creation of the world out of nothing.*

2. It is granted that the *Apoſtle* ſpeaks here of the ſame Creation that *John* treats of in the beginning of his Goſpel; but that that is the *Creation of the whole world*, and all things contained in it, hath been elſewhere proved; and muſt be granted, or we may well deſpair of ever underſtanding *one line* in the Scripture, or what we ordinarily ſpeak one to another.

– 3. *John* doth not mention any *particular of the old Creation*, affirming only in general, that by the Word *all things were made*, whereof he afterwards affirms, that it was the *Light* of men, not aſſigning unto him in particular, the Creation of *Light* as is pretended.

3. He tells us, *the Article prepoſed* τοὺς αἰῶνας, *intimates that it is not the old Creation that is intended, but ſome new eſpecial thing diſtinct from it and preferred above it. Anſw.* 1. As the *ſame Article* doth uſed by the ſame Apoſtle to the ſame purpoſe in another place, *Acts* 14. 15. ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, *who made the Heaven, the Earth and Sea*, which were certainly thoſe created of old. 2. The *ſame Article* is uſed with the ſame word again in this Epiſtle, *Chap.* 11. 3. πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας, *by faith we underſtand that the worlds were made*, where this Author acknowledgeth the *old Creation* to be intended.

4. He adds, *that the Author of this Epiſtle ſeems to allude to the Greek Tranſlation of* Iſa. 9. 6. wherein אבי־עד, *the Father of Eternity, or eternal Father, is rendred the Father of the world to come. Anſw.* 1. There is no manner of *Relation* between πατὴρ μέλλοντος αἰῶνος, *the Father of the world to come*, and δι' οὗ τοὺς αἰῶνας ἐποίησεν, *by whom he made the worlds*, unleſs it be that one word is uſed in both places in very diſtinct ſenſes; which if it be *ſufficient* to evince a cognation between various places, very ſtrange and uncouth interpretations would quickly enſue. Nor 2. Doth that, which the *Apoſtle* here treats of, any way reſpect that which the *Prophet* in that place inſiſts upon; his *name* and *nature* being only declared by the Prophet, and his *works* by the Apoſtle. And 3. It is preſumption to ſuppoſe the Apoſtle to allude to a *corrupt Tranſlation* as that of the *LXX.* in that place is, there being no ground for it in the Original; for אבי־עד, is not πατὴρ μέλλοντος αἰῶνος, but πατὴρ αἰῶνος, the *eternal Father*: and what the *Jews* and *LXX.* intend by the *world to come*, we ſhall afterwards conſider.

5. His laſt refuge is, in Iſa. 51. 16. *Where the work of God, as he obſerves, in the reduction of the people of the Jews from the Captivity of* Babylon, *is called his planting the Heavens, and laying the foundation of the Earth: And the Vulgar Latin Tranſlation, as he farther obſerves, renders the word*, ut cœlum plantes, ut terram fundes, *aſcribing that to the Prophet which he did but declare; and in this ſenſe he contends, that God the Father is ſaid to make the worlds by his Son. Anſw.* 1. The work mentioned is not that which God would do in the reduction of the people from *Babylon*, but that which he had done in their delivery from *Ægypt*, recorded to ſtrengthen the faith of Believers in what for the future he would yet do for them. 2. The expreſſions *of planting the Heavens, and laying the foundation of the Earth*, are in this place of the Prophet plainly *Allegorical*, and are in the very ſame place declared ſo to be. Firſt, In the circumſtance of time when this work is ſaid to be wrought, namely, at the coming of the *Iſraelites* out of *Ægypt*, when the Heavens and the Earth properly ſo called, could not be made, planted, founded, or created. Secondly, By an adjoyned Expoſition of the Allegory, *I have put my words into thy mouth, and ſaid unto* Zion, *thou art my people*: This was his planting of the Heavens, and laying the foundation of the Earth, even the erection of a Church and Political State amongſt the *Iſraelites*. 3. It is not to the Prophet, but to the Church that the words are ſpoken, and לנטע and ליסד, are not *ut plantes & ut fundes*, but *ad plantandum*, to plant, and *ad fundandum*, to *lay the foundation*: and our *Author* prejudicates his cauſe, by making uſe of a *Tranſlation* to uphold it, which himſelf knows to be *corrupt*. 4. There is not then, any ſimilitude between that place of the *Prophet*, wherein words are uſed *Allegorically*, (the Allegory in them being inſtantly explained;) and this of the *Apoſtle* whoſe diſcourſe is *didactical*, and the words uſed in it, *proper*, and ſuited to the things intended by him to be expreſſed. And this is the ſubſtance of what is pleaded to wreſt from believers this *illuſtrious* Teſtimony given to the *eternal Deity* of the Son of God. We may yet further conſider the reaſons that offer themſelves from the *Context* for the removal of the interpretation ſuggeſted.

1. It

1. It *ſinks* under its own *weakneſs* and abſurdity. The Apoſtle intending to ſet out the *Excellency* of the Son of God, affirms that *by him the worlds were made*, that is, ſay they, *Chriſt preaching the Goſpel converted ſome to the faith of it, and many more were converted by the Apoſtles preaching the ſame Doctrine, whereupon bleſſed times of Light and Salvation enſued.* Who not overpowered with *prejudice* could once imagine any ſuch ſenſe in theſe words? eſpecially conſidering that it is as contrary to the *deſign* of the Apoſtle, as it is to the *importance* of the words themſelves. This is that which *Peter* calls, mens *wreſting the Scripture* to their own perdition.

2. The Apoſtle as we obſerved, writes *didactically*, plainly expreſſing the matter whereof he treats, in words uſual and proper. To what end then ſhould he uſe ſo *ſtrained an Allegory* in a point of *Doctrine*, yea, a fundamental Article of the Religion he taught, and that to expreſs what he had immediately in the words foregoing properly expreſſed; For, *by whom he made the worlds*, is no more in theſe mens apprehenſions, than, *in him hath he ſpoken in theſe latter dayes.* Nor is this Expreſſion any where uſed, no not in the moſt *allegorical* Prophecies of the Old Teſtament, to denote that which here they would wreſt it unto. But *making of the world*, ſignifies, *making of the World*, in the whole Scripture throughout, and nothing elſe.

3. The *making of the worlds* here intended, was a thing then paſt; ἐπόησε, *he made them*, that is, he did ſo of old: and the ſame word is uſed by the *LXX.* to expreſs the old Creation. But now that which the *Jews* called the *world to come*, or the bleſſed ſtate of the Church under the *Meſſiah*, the Apoſtle ſpeaks of, as of that which was not yet come; the *preſent worldly* State of the Judaical Church yet continuing.

4. The word αἰών, and αἰῶνες, or עולם and עלמים, which are ſo rendred, taken *abſolutely* as they are here uſed, do never in any *one* place in the Scripture in the *Old* or *New Teſtament* ſignifie the *new Creation*, or ſtate of the Church under the Goſpel; but the *whole world* and all things therein contained, they do in this very *Epiſtle*, *Chap.* 11. 3.

5. Wherever the Apoſtle in this *Epiſtle* ſpeaks in the *Judaical Idiom* of the Church-State under the *Meſſiah*, he never calls it by the name of οἰκουμένη, or αἰών, but ſtill with the limitation of, *to come*, as *Chap.* 2. 5. *Chap.* 6. 5. And where the word is uſed *abſolutely* as in this place, and *Chap.* 11. 3. it is the *whole world* that is intended.

6. The *Context* utterly refuſeth this Gloſs. The Son in the preceeding words, is ſaid to be made *Heir* or Lord of all; that is, of all things *abſolutely* and univerſally, as we have evinced, and is confeſſed. Unto that Aſſertion he ſubjoyns a *reaſon* of the equity of that *tranſcendent* Grant made unto him; namely, becauſe *by him all things were made*, whereunto he adds his upholding, ruling, and diſpoſing of them being ſo made by him; *he upholdeth all things by the word of his power.* That between the *all things* whereof he is Lord, and the *all things* that he upholds, there ſhould be an interpoſition of words of the *ſame importance* with them, expreſſing the *Reaſon* of them that go afore, and the *foundation* of that which follows, knitting both parts together, and yet indeed have a ſignification in them of things utterly *heterogeneous* to them, is moſt unreaſonable to imagine.

We have now obtained *liberty* by removing the entanglements caſt in our way, to proceed to the opening of the *genuine* ſenſe and importance of theſe words.

Δι' ὃν; *by whom*; not as an *Inſtrument* or an inferiour intermediate created Cauſe; for then alſo muſt he be created by himſelf, ſeeing *all things* that were made, were made by him, *Joh.* 1. 3. but as his *own eternal Word*, Wiſdom and Power, *Prov.* 8. 22, 23, 24. *Joh.* 1. 3. The ſame *individual creating act*, being the work of Father and Son; whoſe *Power* and Wiſdom being *one* and the ſame individed, ſo alſo are the works which *outwardly* proceed from them. And as the joint-*working* of Father and Son doth not *inferr* any other ſubordination but that of *ſubſiſtence* and order; ſo the Prepoſition δι' doth not of it ſelf intimate the *ſubjection* of an *inſtrumental Cauſe*, being uſed ſometimes to expreſs the work of the Father himſelf, *Gal.* 1. 1.

Ἐποίησε, ברא, *created*; ſo the Apoſtle expreſſeth that word, *Acts* 17. 24, 26. And the *LXX.* moſt commonly, as *Gen.* 1. 1. though ſometimes they uſe κτίζω, as our Apoſtle alſo doth, *Chap.* 10. He made, created, produced out of nothing, *by the things not ſeen*, *Chap.* 11. 3.

Τοὺς αἰῶνας; αἰών, עולם, ſo that word is conſtantly rendered by the *Greeks*. עלם is to *hide*, or to be *hid*, kept ſecret, cloſe, *undiſcovered*. Whence a *Virgin* is called עלמה, one not yet come into the publick ſtate of *Matrimony*; as by the *Greeks* on the

ſame account κεκλεισμένος, one *ſhut up*, or a *recluſe*; as the *Targumiſts* call an Harlot נפקת בוא, *a goer abroad*, from that deſcription of her, *Prov.* 7. 10, 11. בביתה לא־יושבנו רגליה פעם בחוץ פעם ברחובות, *her feet dwell not in her own houſe; one while ſhe is in the Street, another while abroad.* As the Mother of the Family is called נוח בית, *the dweller at home*, *Pſalm* 68. 13. Hence עולם, ſignifies the *Ages of the world* in their ſucceſſion and duration, which are things *ſecret and hidden*; what is *paſt* is forgotten, what is to *come* is unknown; and what is *preſent* paſſing away without much Obſervation: See *Eccleſiaſtes* 1. *v.* 10.

The world then that is *viſible* and a ſpectacle in its ſelf, in reſpect of its continuance and *duration* is עולם, a thing *hidden*; So that the word denotes the *fabrick of the world* by a *Metonymie* of the *Adjuncti*. When the *Hebrews* would expreſs the world in reſpect of the *ſubſtance* and matter of the Univerſe, they do it commonly by a *diſtribution* of the whole into its moſt general and comprehenlive parts, as the *Heavens*, *Earth*, and *Sea*, ſubjoyning, all things contained in them. This the *Greeks* and *Latins* from its Order, Frame, and Ornaments call κόσμος, and *mundus*, which principally reſpects that שפרת שמים, that *beauty* and ornament of the Heavens which God made by his Spirit, *Job.* 26. 13. And as it is *inhabited* by the Sons of men, they call it חבל, that is, οἰκουμένη; that is, חבל ארץ, *Prov.* 8. 30. *The world of the earth*; principally, the *habitable parts* of the Earth. As *quickly paſſing* away they call it חלד; and in reſpect of its *ſucceſſive duration* עולם; that is, αἰὼν, the word here uſed.

2. Αἰῶνες, in the Plural number; *the worlds*, ſo called, *Chap.* 11. 3. by a meer *Enallage of number*, as ſome ſuppoſe; or with reſpect to the *many Ages* of the worlds duration. But moreover, the Apoſtle accommodates his expreſſion to the received opinion of the *Jews*, and their way of expreſſing themſelves about the world. עולם, denotes the *world* as to the *ſubſiſtence* of it, and as to its *duration*; in both theſe reſpects, the *Jews* diſtributed the world into ſeveral parts, calling them ſo *many worlds*. *R. D. Kimchi* on *Iſa.* 6. diſtributes theſe worlds into *three*, on the account of which he ſayes, קדוש, holy, was three times repeated by the *Seraphims*. There are ſaith he, שלשה עולמות, *three worlds*; עולם העליון והוא עולם המלאכים והנשמות, *the upper world which is the world of Angels and Spirits*; עולם הגלגלים והכוכבים, *the world of the Heavens and Stars*: and עולם השפל, *this world below*. But in the firſt reſpect they generally aſſign theſe four (1.) העולם השפל, the *lower world*, the *depreſſed world*, the Earth and Air in the ſeveral regions of it. (2.) העולם המלאכים, *the world of Angels*, or Miniſtring Spirits, whom they ſuppoſe to inhabit in *High Places*, where they may ſupervize the affairs of the Earth. (3.) עולם הגלגלים, *the world of Spheres*; and (4.) עולם העליון, *the higheſt world*, called by *Paul* the *third Heaven*, 2 *Cor.* 12. 2. and by *Solomon*, שמי שמים, the *Heaven of Heavens*, 2 *Kings* 8. 27. and עלם הנשמות, *Olam hanneſhamoth*, the world of Spirits, or ſouls departed. In reſpect of *duration* they aſſign a fivefold world: 1. עולם עבר, called by *Peter*, the *old world*, or the world before the Flood, the world that *periſhed*. 2. עולם הזה, the *preſent world*, or the ſtate of things under the Judaical Church: 3. עולם הבאתה משיח, *the world of the coming of the Meſſiah*, or the world to come, as the Apoſtle calls it, *Chap.* 2. 5. 4. עולם התחית חמתים, *the world of the Reſurrection* of the dead. And 5. עולם אריך, *the prolonged world*, or life eternal; Principally with reſpect to the *firſt diſtribution*, as alſo unto the *duration* of the whole world unto the laſt diſpenſation mentioned in the *ſecond*, doth the Apoſtle here call it, τοὺς αἰῶνας, the *worlds*.

Thus the *Apoſtle* having declared the Honour of the Son as Mediator, in that he was made *Heir of all*, adds thereunto his *Excellency in himſelf* from his eternal power and Godhead; which he not only aſſerts, but gives evidence unto by an Argument from the works of Creation. And to avoid all *ſtreightning thoughts* of this work, he expreſſeth it in terms comprehending the whole Creation in that diſtribution whereunto it was uſually caſt by themſelves: As *John* contents not himſelf by affirming that he *made all things*, but adds to that Aſſertion, that *without him nothing was made that was made*, *Joh.* 1. 3.

And this was of old the *common faith* of the Judaical Church. That all things were made, and all things diſpoſed by the *Word* of God, they all confeſſed. Evident footſteps of this faith abide ſtill in their *Targums*. For that by the *Word of God* ſo often mentioned in them they did not underſtand the *Word of his Power*, but an *Hypoſtaſis* in the *Divine Nature*, is manifeſt from the *Perſonal Properties* which are every where aſſigned unto it; as the Word of God, *did* this, *ſaid* that, *thought*, *went*, and the like;

like; as *Pſal.* 68. 17. They affirm that *Word*, which gave the *Law* on *Mount Sinai*, to *dwell in the higheſt heavens*. Yea, and they ſay in *Bereſchit Rabba*, of thoſe words, *Gen.* 1. 2. The Spirit of God moved on the face of the waters, זה רוחו של מלך המשיח *this is the Spirit of the King Meſſiah*; by which they cannot deny but that all things were formed. And the Apoſtle in this expreſſion lets the *Hebrews* know, that *Jeſus* the *Meſſiah* was that Word of God, *by whom all things were made*. And ſo the influence of theſe words into his *preſent Argument* is manifeſt. For the *Son*, in whom the *Father* had now ſpoken to them, and declared the Goſpel, being his *Eternal Word*, by whom the world and all Ages were created, there could be no queſtion of his Authority to alter their *ceremonious Worſhip*, which he himſelf had appointed for a ſeaſon.

Before we paſs to the next Verſes, we may mark out thoſe *Inſtructions*, which the words paſſed through afford us in common, as to the abiding intereſt of all Believers.

The foundation of them is, *That the Lord Jeſus Chriſt, who is the great Prophet of his Church under the New Teſtament, the only Revealer of the Will of the Father, as the Son and Wiſdom of God, made the Worlds, and all things contained in them.* And therein,

1. We have an illuſtrious teſtimony given to the *Eternal Godhead* and Power of the Son of God; for he who made all things is God, as the Apoſtle elſe-where affirms. And,

2. Unto the *Equity* of his being made *Heir*, Lord and Judge of all. No creature can decline the Authority, or wave the Tribunal of him that *made them all*. And,

3. A ſtable bottom of Faith, *Hope*, *Contentment* and Patience, is adminiſtred unto the Saints in all diſpenſations. He who is their Redeemer, that bought them, hath all that intereſt in all things wherein they are concerned, that the Sovereign right of Creation can afford unto him; beſides that *Grant* which is made unto him for this very end, that they might be diſpoſed of to his own *Glory*, in their good and advantage, *Iſa.* 54. *v.* 4, 5. And,

4. From this Order of things, that Chriſt as the *Eternal Son* of God having made the worlds, hath them and all things in them put under his power as Mediator and Head of the Church; we may ſee what a *ſubſerviency* to the intereſt of the Saints of the moſt High, the whole *Creation* is laid and diſpoſed in. And,

5. The way of obtaining a *ſanctified Intereſt* in, and uſe of the things of the *Old Creation*; namely, not to receive them meerly on the *general account* as made by the Son of God, but on the more eſpecial of their being *granted* unto him, as Mediator of the Church. And,

6. How men on both theſe foundations, are to be *accountable* for their *uſe* or *abuſe* of the things of the firſt Creation.

But beſides theſe *particular Inſtances*, there is that which is more general, and which we may a little inſiſt upon from the *Context* and deſign of the Apoſtle in this whole diſcourſe, whoſe conſideration will not again *occur* unto us; and it is, *That God in infinite wiſdom ordered all things in the firſt Creation, ſo as that the whole of that work might be ſubſervient to the glory of his grace in the new creation of all by Jeſus Chriſt.*

By the Son he made the worlds in the *beginning* of time, that in the *fulneſs* of time he might be the *juſt Heir* and Lord of all. The *Jews* have a ſaying, that *the world was made for the Meſſiah*; which is thus far true, that both it, and all things in it, were made, diſpoſed of, and *ordered* in their Creation, ſo as that God might be everlaſtingly glorified in the *work* which he was deſigned unto, and which by him he had to accompliſh. I ſhall conſider it only in the preſent inſtance; namely, that by the Son he *made the worlds*, that he might be the *proper Heir and Lord of them*: of which latter we ſhall treat more particularly on the enſuing words.

This was declared of *Old*, where he was ſpoken of as the *Wiſdom of God*, by whom he wrought in the *Creation* and Production of all things, *Prov.* 8. 22, 23, 24, 25, 26, 27, 28, 29, 30. This *Son*, or Wiſdom of God, declares at large, 1. His *Coexiſtence* with his Father from Eternity, before all, or any of the *viſible* or *inviſible* Creation were by his Power brought forth, *v.* 22, 23, and ſo onward. And then ſets forth the Infinite, Eternal and *Ineffable Delight*, that was between him and his Father, both *before*, and alſo *in* the work of Creation, *v.* 30. Farther, he declares his *preſence* and *co-operation* with him in the whole work of making the world, and the ſeveral parts of it, *v.* 27, 28, 29, 30. which in other places is expreſſed as here by the Apoſtle, that God by

him made the worlds. After which he declares the *End* of all this Diſpenſation, namely, that he might *rejoyce in the habitable parts of the earth, and his delight be with the ſons of men*; to whom therefore he calls to hearken unto him, that they may be bleſſed, *v.* 31. to the *end of the chapter*; that is, that he might be *meet* to accompliſh the work of their Redemption, and bring them to *Bleſſedneſs*, to the Glory of the Grace of God; which work his heart was ſet upon, and which he greatly *delighted* in, *Pſal.* 40. 6, 7, 8.

Hence the Apoſtle *John*, in the beginning of his *Goſpel*, brings both the *Creations* together; the firſt by the *Eternal Word*, abſolutely; the other by him as *incarnate*, that the Suitableneſs and *Correſpondency* of all things in them might be evident. The *Word was with God*, ſaith he, *in the beginning*, and *all things were made by him*, and without him *was not any thing made that was made*, v. 1, 2, 3. But what was this unto the *Goſpel* that he undertook to declare? Yes, very much; for it appears from hence, that when *this Word* was *made fleſh*, and came and *dwelt among us*, *v.*14. that he came into the world that *was made by him*, though it knew him not, *v.* 10. he came but *to his own*, what ever were the entertainment that he receeived, *v.* 11. For this End then God *made all things by him*, that when he came to change and *renew* all things, he might have *good right and title* ſo to do, ſeeing he undertook to deal with, or about, no more but what he had *originally* made.

The *Holy and Bleſſed Trinity* could have ſo ordered the work of Creation, as that it ſhould not immediately, eminently, and ſignally have been the work of the *Son*, of the *Eternal Word*. But there was a farther *deſign* upon the world to be accompliſhed by him, and therefore the work was *ſignally* to be his; that is, as to *immediate Operation*, though as to *Authority and Order* it peculiarly belonged to the *Father*; and to the *Spirit* as to *Diſpoſition* and Ornament, *Gen.* 1. 2. *Job* 26. 13.

This, I ſay, was done, for the *End* mentioned by the Apoſtle, *Epheſ.* 1. 10. All things at *firſt* were made by him; that when they were *loſt*, *ruined*, *ſcattered*, they might again in the appointed ſeaſon be *gathered together* into one head in him; of which place more at large elſe-where.

And this myſterie of the *Wiſdom* of God, the Apoſtle at large unfoldeth, *Col.* 1. 15, 16, 17, 18, 19. Speaking of the *Son* by whom we have *Redemption*, he informs us, that in himſelf and his own nature, he is the *Image of the inviſible God*; that is, of *God the Father*, who until then had alone been clearly *revealed* unto them; and that in reſpect of other things he is the *firſt-born of every creature*, or as he terms himſelf, *Rev.* 3. 14. the *Beginning of the creation of God*; that is, he who is *before all creatures*, and gave *Beginning* to the Creation of God. For ſo expreſly the Apoſtle explains himſelf in the next verſes. *By him all things were created that are in heaven and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him: and he is before all things, and by him all things conſiſt.* But this is not the full deſign of the Apoſtle. He declares not only that *All things were made by him*, but alſo that *All things were made for him*, v. 16. ſo made for him, that he might be the *Head of the Body the Church*; that is, that he might be the *fountain*, head, ſpring, and original of the *new Creation*, as he had been of the Old. So the Apoſtle declares in the next words, *Who is the beginning, the firſt-born from the dead.* As he was the *Beginning*, and the *Firſt-born* of every creature in the old Creation, ſo he is the *Beginning* and *Firſt-born* from the dead; that is, the *Original* and Cauſe of the whole *new Creation*. And hereunto he ſubjoyns the *End* and deſign of God in this whole myſterious work, which was, that the Son might *have the prehéminence in all things*; as he had in and over the works of the *old Creation*, ſeeing they were all made by him, and all *conſiſt* in him; ſo alſo he hath over the *New* on the ſame account, being the *Beginning* and *Firſt-born* of them. The Apoſtle in theſe words gives us the whole of what we intend, namely, that the *making of the worlds*, and of all things in them, in the firſt Creation by the Son, was peculiarly *ſubſervient* to the Glory of the Grace of God, in the Reparation and *Renovation* of all things by him as incarnate.

It is not for us to enquire *much* into, or after the reaſon of this *Oeconomy* and Diſpenſation; we cannot by *ſearching find out God*, *we cannot find out the Almighty unto perfection*, *Job* 11. 7. It may ſuffice us, that he diſpoſeth of all things according *to the counſel of his own will*, *Epheſ.* 1. 12. This *Antecedently* unto the conſideration of the Effects of it, we cannot, we may not *ſearch* into, *Deut.* 29. 29. What are the Effects and *Conſequences* of his infinitely holy wiſe Counſel, wherein his Glory ſhines forth unto his Creatures, thoſe we may *conſider* and contemplate on, and rejoyce in the *light* that they

they will afford us, into the *treaſures* of theſe counſels themſelves.

Now herein we ſee, firſt, that it was the *Eternal Deſign* of God, that the whole Creation ſhould be put in ſubjection unto the *Word incarnate*, whereof the Apoſtle alſo treats in the *ſecond Chapter* of this *Epiſtle*. God hath highly exalted him, and given him *a name which is above every name, that at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father*, *Phil.* 2. 9, 10, 11. God hath put *all things* in ſubjection unto him, not only the things peculiarly redeemed by him, but *all things what ever*, as we ſhall ſhew in the *next words* of our Epiſtle. See 1 *Cor.* 15, 24. *Heb.* 2. 8. *Rom.* 14. 11. Hence *John* ſaw *every creature which is in heaven and earth, and under the earth, and ſuch as are in the ſea, even all that are in them, aſcribing bleſſing, and honour, and glory, and power unto the Lamb for ever and ever*, *Rev.* 5. 13. that is, owning and avowing their Duty, Obedience and Subjection unto him. This being *deſigned* of God in the Eternal Counſel of his Will, before the world was, 1 *Pet.* 1. 2. *Tit.* 1. 2. He prepared and made way for it in the *Creation of all things by him*; ſo that his *Title* and right to be the Ruler and *Lord* of all Angels and Men, the whole Creation, in and of *Heaven and Earth*, might be laid in this great and bleſſed foundation, that *he made them all.*

Again, God *deſigned* from Eternity, that his great and everlaſting Glory ſhould ariſe from the *new Creation*, and the work thereof. Herein hath he *ordered all things to the praiſe of the glory of his grace*, *Epheſ.* 1. 6. And this praiſe will he inhabit for ever. It is true, the works of the *old Creation* did ſet forth the *glory of God*, *Pſal.* 19. 1. they manifeſted his *eternal power and Godhead*, *Rom.* 1. 20. But God had not reſolved, ultimately to commit the *manifeſtation of his glory* unto thoſe works, though very glorious; and therefore did he ſuffer *ſin* to enter into the world, which ſtained the beauty of it, and brought it wholly under the curſe. But he never ſuffered *ſpot* nor *ſtain* to come upon the work of the new Creation, *Epheſ.* 5. 6. nothing that might defeat, *eclipſe*, or impair the glory that he intended to exalt himſelf in thereby. Yet God hath ſo *ultimately* laid up his glory in the *new Creation*, as that he will not loſe any thing of that, which alſo is due unto him from the *Old*: but yet he will not receive it *immediately* from thence neither, but as it is put over into a *ſubſerviency* unto the work of the New. Now God ordered all things ſo, as that this might be *effected* without *force*, *coaction*, or wreſting of the Creation, or putting it beſides its own order. And is there any thing more *genuine*, natural and proper, than that the world ſhould come into *ſubjection* unto him, by whom it was made, although there be ſome *alteration* in its ſtate and condition, as to outward *diſpenſation*, in his being *made Man?* And this I take to be the meaning of that *diſcourſe* of the Apoſtle about the *bondage* and *liberty* of the creature, which we have, *Rom.* 8. 19, 20, 21, 22. The Apoſtle tells us, that the *Creature it ſelf* had an expectation, and deſire after the Manifeſtation of the Sons of God, or the bringing forth of the Kingdom of Chriſt in Glory and Power, *v.* 19. and gives this reaſon for it, becauſe it is brought into a condition of *vanity*, *corruption* and *bondage*; wherein it did, as it were, unwillingly abide, and *groaned* to be delivered from it; that is, by the *entrance* of ſin, the Creation was brought into that condition, as wherein it could not anſwer the end for which it was *made* and erected; namely, to declare the *glory of God*, that he might be worſhipped and honoured as God; but was, as it were, left, eſpecially in the *Earth*, and the Inhabitants of it, to be a *ſtage* for men to act their enmity againſt God upon, and a means for the fulfilling and ſatisfaction of their filthy luſts. This ſtate being unſuitable unto its *primitive conſtitution*, preternatural, occaſional, and forced, it is ſaid to *diſlike it*, to *groan* under it, to hope for *Deliverance*; doing that in what it is, by its nature, which it would do *voluntarily* were it endowed with a rational underſtanding. But, ſaith the Apoſtle, there is a better condition for this *Creation*, which whilſt it was afar of, it *put out its head* after and unto. What is this better ſtate? Why the *glorious liberty of the Sons of God*; that is, the new ſtate and condition that all things are *reſtored unto*, in order unto the glory of God, by Jeſus Chriſt. The Creation hath, as it were, a *natural propenſity*, yea, a longing to come into a *ſubjection* unto Chriſt, as that which *retrieves* and frees it from the *Vanity*, Bondage and Corruption that it was caſt into, when put out of its firſt *Order* by ſin. And this ariſeth from that *plot and deſign* which God firſt laid in the *Creation* of all things; that they being made by the Son, ſhould *naturally* and willingly, as it were, give up themſelves unto Obedience unto him, when he ſhould take the *Rule* of them upon the new account of his Mediation.

Thirdly,

Thirdly, God would hereby inſtruct us, both in the *Uſe* that we are to make of *his creatures*, and the *improvement* that we are to make of the work of the Creation unto his glory. For the firſt, it is his Will that we ſhould not *uſe* any thing as meerly made and created by him, though originally for that purpoſe; ſeeing as they are ſo left, they are under the *curſe*, and ſo *impure* and *unclean* unto them that uſe them, *Tit.* 1. 15. But he would have us to look upon them, and receive them as they are given over unto Chriſt. For the Apoſtle in his Application of the *eighth Pſalm* unto the Lord Chriſt, *chap.* 2. 6, 7, 8. manifeſts, that even the *beaſts of the field*, on which we live, are paſſed over in a peculiar manner unto his Dominion. And he lays our intereſt in their *uſe* as to a *clear*, profitable, and ſanctified way of it, in the new ſtate of things brought in by Chriſt. 1 *Tim.* 4. 4, 5. *Every creature of God is good, and nothing to be refuſed, if it be received with thanksgiving; for it is ſanctified by the word of God and prayer.* The word of *promiſe* confirmed in Chriſt, called on by the *Spirit*, given by Chriſt in prayer, gives a *ſanctified uſe* of the creatures. This God inſtructs us in, namely to look for a profitable ſanctified *Uſe* of the creatures in Chriſt, in that himſelf ordered them in the very *firſt Creation*, to fall at length *naturally* under his Rule and Dominion, making them all by him. And hereby alſo we are inſtructed how to *learn* the glory of God from them. The whole myſtery of laying the *works of the old Creation* in a ſubſerviency unto the New, being *hidden* from many Ages and Generations, from the foundation of the world men did by the Effects and works which they ſaw, conclude, that there was an *Eternal Power and Infinite Wiſdom*, whereby they were produced. But whereas there is but a *two-fold holy* uſe of the works of the Creation, the one ſuited unto the *ſtate of Innocency*, and the moral natural Worſhip of God therein, which they had loſt; the other, to the *ſtate of Grace*, and the Worſhip of God in that, which they had not attained, the world and the inhabitants thereof being otherwiſe involved in the *Curſe and Darkneſs* wherewith it was attended, exerciſed themſelves in *fruitleſs ſpeculations* about them, (fooliſh *imaginations*, as the Apoſtle calls them) and glorified not God in any due manner, *Rom.* 1. 21. Neither do, nor *can* men unto this day make any better improvement of their contemplation on the *Works of Creation*, who are unacquainted with the *Recapitulation* of all things in Chriſt, and the Beauty of it; in that all things at firſt were made by him. But when men ſhall by faith perceive and conſider, that the *Production* of all things owes it ſelf, in its firſt original, unto the Son of God, in that by him the world was made, and that unto this End and Purpoſe, that he being afterwards *Incarnate* for our Redemption, they might all be put into *ſubjection* unto him, they cannot but be raviſhed with the Admiration of the Power, Wiſdom, Goodneſs, and Love of God, in this holy, wiſe, *beautiful diſpoſition* of all his works and ways. And this is the very ſubject of the *Eighth Pſalm*. The *Pſalmiſt* conſiders the *Excellency and Glory* of God in the Creation of all things, inſtancing in the moſt glorious and eminent parts of it. But doth he do this *abſolutely*, as they are ſuch? doth he reſt there? No, but proceeds to manifeſt the cauſe of his *Admiration*, in that God did of old deſign, and would at length actually put, all theſe things into *ſubjection* unto the Man Chriſt Jeſus; as the Apoſtle expounds his meaning, *chap.* 2. which cauſeth him to renew his Admiration and praiſe, *v.* 9. that is, to *glorifie God*, as God, and to be thankful; which yet *Paul* declared that they were not, who conſidered the works of God only *abſolutely*, with reference to their firſt *Original* from infinite Power and Wiſdom.

But againſt what we have been *diſcourſing*, it may be objected, that God in the *Creation* of all things ſuited them perfectly and *abſolutely* unto a ſtate of Innocency and Holineſs, without any reſpect unto the *entrance* of ſin, and the curſe that enſued, which gave *Occaſion* to that infinitely wiſe and holy work of the *Mediation* of Chriſt, and the Reſtoration of all things by him; ſo that they could not be laid in ſuch a *ſubſerviency* and Order, one to the other, as is pretended: though the *former* might be afterwards traduced, and *tranſlated* into the uſe of the other. But,

1. What is clearly *teſtified* unto in the Scripture, as that truth is, which we have inſiſted on, is not to be called into queſtion, becauſe we cannot underſtand the *Order* and method of things in the hidden Counſels of God. *Such knowledge is too wonderful for us.* Neither do we benefit our ſelves much by *inquiring* into that which we cannot comprehend. It is enough for us, that we hold faſt *revealed things*, that we may know and do the will of God; but *ſecret things* belong to him; and to him are they to be left.

2. The Scripture teſtifieth, that *Known unto God are all his works from the foundation of*

of the world, *Acts* 15. 18. Not only all thoſe, which at *firſt* he wrought, but alſo all that ever he would ſo do. The *Idea* and *Syſtem* of them was all in his Holy Mind from Eternity. Now though in their creation and *production* they are all ſingly ſuited and fitted, to the *time* and ſeaſon wherein they are brought forth and made, yet as they *lye all together* in the Mind, Will, and Purpoſe of God, they have a Relation one to another, from the *firſt* to the laſt. There is an *Harmony* and correſpondency between them all; they lye all in a bleſſed ſubſerviency in themſelves, and in their reſpect unto one another, unto the *Promotion* of the Glory of God. And therefore though in the *Creation of all things*, that work was ſuited unto the ſtate and condition wherein they were created, that is, of *Innocency* and Holineſs; yet this hinders not, but that God might and did ſo *order* them, that they might have a reſpect unto that *future work* of his in their Reſtauration by Chriſt, which was then no leſs *known* unto him, than that which was perfectly wrought.

3. The moſt reaſonable and beſt *intelligible* Way of declaring the Order of Gods Decrees, is that which caſts them under the *two general heads*, which all rational Agents reſpect in their Purpoſes and Operations; namely, of the *laſt End*, and the *means* conducing thereunto. Now the *utmoſt End of God* in all his wayes towards the Sons of men, being the *Manifeſtation of his own Glory* by the way of Mercy and Juſtice, what ever *tendeth* thereunto, is all jointly to be looked on, as one *entire means* tending unto that *End* and purpoſe. The works therefore of the Old and *New Creation* being of this ſort and nature, one joint and general *means* for the compaſſing of the forementioned end, nothing can hinder but that they may have that *reſpect to each other*, which before we have declared.

Verſe III.

THe Apoſtle in the purſuit of his *Argument*, proceeds in the Deſcription of the *Perſon of Chriſt*; partly as giving a farther account of what he had before affirmed concerning his *Divine Power* in making the worlds; and partly to inſtruct the *Hebrews* from their own *Typical Inſtitutions*, that it was the *Meſſiah* who was figured and repreſented formerly unto them, in thoſe ſigns and pledges of *Gods Glorious Preſence* which they enjoyed. And ſo by the whole, he confirmeth the *Propoſition* he had in hand, concerning the *Excellency* and *Eminency* of him by whom the Goſpel was revealed, that their Faith in him, and Obedience unto him, might not be ſhaken or hindered.

Verſe 3.

Ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλοσύνης ἐν ὑψηλοῖς.

δι' ἑαυτοῦ, is wanting in *M. S. T.* But the ſenſe requires the words, and all other antient *Copies* retain them: ἡμῶν, is wanting in *ſome* Copies: and one or two for ἐκάθισε, have καθίζει, which hath nothing whereunto it ſhould relate. Some alſo read, ἐν τῷ θρόνῳ τῆς μεγαλόσυνης; taken from *Chap.* 12. *v.* 2. where the word is uſed.

ὅς ὤν, *Qui eſt*; *Qui cum ſit*; *Qui exiſtens*; *Who is*; *Who when he is, or was*; ὃς ὤν. *Who exiſting*; as *Phil.* 2. 6. ὃς ὑπάρχων ἐν μορφῇ θεοῦ, *Who being in the Form of God.*

Who being, ἀπαύγασμα τῆς δόξης, *Splendor, Radius, Jubar, Effulgentia, Refulgentia, Relucentia.* The *Splendour*, *Ray*, *Beam*, *Effulgency*, or *ſhining forth* of Glory. *Syr.* ܙܝܘܐ, *Germen*, ſo *Boderius*, the *branch*; *Tremelius* and *D' Dieu*, *Splendor*, the *Arabick* concurring. ἀπαύγασμα.

αὐγὴ, is *Lux*, *Light*; particularly the *Morning Light*, *Acts* 20. *v.* 11. ὁμιλήσας ἄχρις αὐγῆς, *he talked untill the break of day*, or the beaming of the Morning Light; αὐγὴ ἡλίου, *Gloſſ. Vet. Jubar Solis*; the *Sun-beam*; and ſometimes it denotes the *Day* it ſelf. It is alſo ſometimes uſed for the *Light that is in burning Iron*: ἀπαυγὴ, is of the ſame ſignification: properly *Splendor Lucis*, the *Brightneſs*, Shining, Beauty, Glory, or Luſtre of *light*. Hence is αὐγάζω, to *ſhine forth*, to *ſhine into*, to *irradiate*, 2 *Cor.* 4. 4. εἰς τὸ μὴ αὐγάσαι αὐτοῖς, that the Light of the Goſpel ſhould not *irradiate*, *ſhine into them.* ἀπαυγάζω, is of the ſame importance; and from thence ἀπαύγασμα; The Word is *no where* uſed in the *New Teſtament* ſave in this place only; nor doth it occurr in the Old of the *LXX.* Only we have it, *Wiſd.* 7. 26. Wiſdom is ſaid to be ἀπαύγασμα φωτὸς

φωτὸς ἀϊδίου, *a Beam of eternal light*; to which place the *Margin* of our *Tranſlation* refers. And it is ſo uſed by *Nazianzen*, μεγάλου φωτὸς μικρὸν ἀπαύγασμα; *a little beam of a great light*. It anſwers exactly to the Hebrew נגה, or אור נגה; that is, the *Morning Light*, *Prov.* 4. 18. The path of the righteous, כאור נגה, *ut Lux ſplendoris*, *Hierom*; as the *light of Brightneſs*; that is, of the *Morning*, ἀυγὴ, *Acts* 20. 11. And it is alſo applyed to the *light of Fire*, or Fire in Iron, *Iſa.* 4. 5. נגה אש, the *light of fire*; and the *fiery ſtreaming* of Lightning, *Heb.* 3. 11.

τῆς δόξης. The *Brightneſs*, *Shining*, *Ray*, *Beam*, τῆς δόξης of *Glory*; Some look on this Expreſſion as an *Hebraiſm*; ἀπαύγασμα τῆς δόξης, the *Beam of Glory*; for ἔνδοξον ἀπαύγασμα, *a Glorious Beam*; But this will not anſwer the deſign of the Apoſtle, as we ſhall ſee afterwards.

Our *Tranſlators* have ſupplyed, *His*, the *Brightneſs of his Glory*, by repeating αὐτοῦ, from the end of the ſentence; perhaps as we ſhall find, not altogether neceſſarily, in which caſes alone, ſuch *ſupplements* unto the Text are allowed in Tranſlations.

χαρακτὴρ. καὶ χαρακτὴρ, *Character*, *Imago*, *Forma*, *Figura*, *Expreſſa Forma*, *Figura expreſſa*, צלמא, *Syr.* the *Character*, *Image*, *Form*, *Figure*, *expreſs Form*, *expreſs Figure*; ſo variouſly is the word rendered by *Tranſlators* with little difference. It is no where uſed in the *New Teſtament*, but only in this place; In other *Authors* it hath many ſignifications. Sometimes they uſe it *Properly* and *Naturally*; ſometimes *Metaphorically* and Artificially; as when it denotes ſeveral *forms of Speech*, or Orations. Properly from χαράσσω or χαράττω, to *engrave* with a Tool, or Style, is χάραγμα, and χαρακτὴρ, which is firſtly and properly, the *note*, or *mark* cut by a Tool or Inſtrument into Wood, or any other ſubject capable of ſuch impreſſion; or the *ſtamp* and ſign that is left in the coyning of money. The Mark or *ſcarr* alſo left by a Wound, is by the *LXX.* termed χαρακτὴρ, *Lev.* 13. 25. It is in general an *expreſs Repreſentation* of another thing communicated unto it, by an *impreſſion* of its likeneſs upon it; oppoſed unto that which is *umbratile* and imaginary.

τῆς ὑποστάσεως. τῆς ὑποστάσεως αὐτοῦ, *Subſtantiæ*, *Subſiſtentiæ*, *Perſonæ*; Syr. ראיתותה, *ſubſtantiæ ejus*; *Hypoſtaſis*, *Subſtance*, *Subſiſtence*, *Perſon*. The word is *four times* uſed in the New Teſtament. *Thrice* in this Epiſtle; In this place, and *Chap.* 3. 14. and *Chap.* 11. 1. as alſo, 2 *Cor.* 9. 4. every where in a *different ſenſe*; ſo that the meer Uſe of it in one place, will afford *no Light* unto the meaning of it in another; but it muſt be taken from the *Context* and ſubject treated of. The Compoſition of the word would denote *ſubſtantia*, but ſo as to differ from, and to add ſomething unto οὐσία, *Subſtance*, or Being; which in the Divine Nature can be nothing but a *ſpecial manner of ſubſiſtence*. But the Controverſie that hath been about the *preciſe ſignification* of theſe words, we ſhall not here enter into the Diſcuſſion of.

φέρων. φέρων, *Agens*, *Regens*, *Moderans*, ~~*actiing*~~, *diſpoſing*, *ruling*, *governing*; alſo *Portans*, *Bajulans*, *Suſtinens*; *bearing*, *ſupporting*, *carrying*, *upholding*; which of theſe ſenſes is peculiarly intended, we ſhall afterwards enquire into.

τῷ ῥήματι τῆς δυνάμεως αὐτοῦ; *by the Word of his Power*; by his powerful word; *Syr.* בחיולא ימלתה, by the *Power of his Word*; changing the *order* of the words, but not the *meaning* of them; by the Power of his Word, or the Word of his Power; that is, his *powerful Word*. αὐτοῦ; ſome would read it αὐτοῦ, and refer it unto the *Father*; by the *powerful Word of him*, that is of the Father, by whoſe Power, they ſay, the Son diſpoſeth of all things. But all *Copies* with *Accents* have αὐτοῦ, conſtantly, none αὐτοῦ; nor will the diſpoſition of the Words bear that reference.

δι' ἑαυτοῦ; *by himſelf*, in his *own Perſon*.

καθαρισμὸν. καθαρισμὸν ποιησάμενος. *Purgationem faciens*; *Purgatione factâ*. Having *purged*, *cleanſed*, *expiated*, (or purified us from) *our ſins*: Having made a Purgation or Purification of our ſins.

ἐκάθισεν. ἐκάθισεν. καθίζω, is uſed both *neutrally* and *actively*; anſwering to ישב, both in *Kal* and *Hiphil*; ſignifying to *ſit down*, and to *cauſe to ſit down*. *Chryſoſtom* ſeems to have underſtood the Word in the latter ſenſe; referring it to God the Father *cauſing* the Son to ſit down. But it is hard to find any *Antecedent* Word whereby it ſhould be regulated, but only ὅς, *Who*, in the beginning of the verſe; that is, he himſelf: And as *Eraſmus* obſerves, γενόμενος, in the following Words, will not *Grammatically* admit of this Conſtruction; for if ἐκάθισε, be to be underſtood *actively* and *tranſitively*, it muſt have been γενόμενον. And the Apoſtle clears the *neutral* ſenſe of the word, *Chap.* 8. 1. It is well then rendered by our *Tranſlators*; he *ſate*, or *ſate down*.

ἐν δεξιᾷ. ἐν δεξιᾷ, *Pſal.* 110. 1. שב לימיני: *LXX.* κάθου ἐκ δεξιῶν, in the *Plural Number*;

ſo

ſo is the ſame thing expreſſed, *Acts* 7. 55. and by *Mark*, ἐν δεξιοῖς. *Chap.* 16. 5. Our Apoſtle conſtantly keepeth the *ſingular* number, with ἐν. *Chap.* 1. 13. *Chap.* 8. 1. *Chap.* 12. 2. The ſame thing in both Expreſſions is intended; only that of ἐκ δεξιῶν, or ἐν δεξιοῖς, in the *plural* number is more eminently deſtructive of the folly of the *Anthropomorphites*; for they cannot hence pretend that God hath a *right hand*, unleſs they will grant that he hath *many*; which were not only to turn the Glory of the inviſible God into the likeneſs of a *man*, but of a *Monſter*. And *Auſtin* well obſerves, that in the *Pſalm*, where that expreſſion is firſt uſed, *ſit on my Right Hand*; it is added, אדני ישב־לימינך, the *Lord on thy right hand*; at the Right hand of him, who ſate on his right hand: which removes all Carnal Apprehenſions from the meaning of the words.

Τῆς μεγαλωσύνης. This word is ſeldom uſed in other *Authors*; twice in this *Epiſtle*, here, and *Chap.* 8. 1. once by *Jude*, *v.* 25. and no where elſe in the New Teſtament. by the *LXX.* not at all. The Apoſtle evidently expreſſeth by it כבוד or גבורה; not as they are uſed *appellatively*, for *Glory*, *Power*, or *Majeſty*, but as they are names, and denote the *eſſential* glory of God; the glorious God. So that μεγαλωσύνη, is *God himſelf*; not abſolutely conſidered, but with reference unto the Revelation of his Glory and Majeſty in Heaven; *God on his Throne*; as our Apoſtle declareth, *Chap.* 8. 1. Μεγαλωσύνης

Ἐν ὑψηλοῖς. *in the Higheſt.* μεγαλωσύνη ἐν ὑψηλοῖς, is ὑψίστος; that is, עליון, the *Higheſt*, God himſelf: See *Luke* 1. 35. ἐν ὑψηλοῖς

Verſe 3.

Who being the Brightneſs of Glory, and the expreſs image of his Perſon, and upholding (or diſpoſing of) all things by the word of his power, having by himſelf purged our ſins, ſate down on the right hand of the Majeſty on high.

THE Apoſtle proceeds in his Deſcription of the *Perſon* in whom God ſpake in the Revelation of the Goſpel; aſcending unto ſuch a manifeſtation of him, as that they might underſtand his *Eminency* above all formerly uſed in the like Miniſtrations; as alſo how he was pointed out and *ſhaddowed* by ſundry Types and Figures under the Old Teſtament.

Of this Deſcription there are three Parts: The firſt declaring *What he is*; the ſecond *What he doth*, or did; and the third the *Conſequent* of them both, in what he *enjoyeth*.

Of the firſt Part of this Deſcription of the *Meſſiah*, there are two Branches, or it is two wayes expreſſed; For he affirms of him, Firſt, That he is the *Brightneſs*, Beam or Splendor *of the Glory*; and Secondly, the *expreſs image*, or character of his Fathers Perſon.

In the ſecond alſo there are two things aſſigned unto him: The former relating unto his *Power*; as he is the Brightneſs of Glory; he *ſuſtaineth*, or ruleth and diſpoſeth of *all things by the Word of his Power*: The latter unto his *Love* and Work of Mediation; by *himſelf*, or in his own Perſon, he hath *purged our ſins*.

His preſent and perpetual *Enjoyment*, as a conſequent of what he was and did, or doth, is expreſſed in the laſt words; *he ſate down at the right hand of the Majeſty on high*.

Some of theſe Expreſſions may well be granted to contain ſome of thoſe δυσνόητα, *Things hard to be underſtood*, which *Peter* affirms to be in this *Epiſtle of Paul*, 2 *Epiſt.* 3. 16. which *unſtable and unlearned men* have in all Ages wreſted unto their own deſtruction. The *Things* intended are unqueſtionably *ſublime* and *Myſterious*. The *Terms* wherein they are expreſſed are *rare*, and no where elſe uſed in the Scripture to the ſame purpoſe; ſome of them not at all, which deprives us of one great help in the Interpretation of them. The *Metaphors* uſed in the Words, or *Types* alluded unto by them, are abſtruſe and dark; ſo that the difficulty of diſcovering the true, preciſe, and genuine meaning of the Holy Ghoſt in them is ſuch, as that this verſe, at leaſt ſome part of it, may well be reckoned among thoſe places which the Lord hath left in his Word, to *exerciſe* our Faith and Diligence and Dependance on his Spirit, for a right Underſtanding of them. It may be indeed, that from what was known and acknowledged in the *Judaical* Church, the whole intention of the Apoſtle was more plain unto them, and more plainly and clearly delivered, than now it ſeemeth unto us to be,

who are deprived of their Advantages. However both to them and us, the things were and are *deep* and Myſterious. And we ſhall deſire to handle, (as it becometh us) both Things and Words with Reverence and Godly fear, looking up unto him for Aſſiſtance, who alone can lead us into all Truth.

We begin with the *double Deſcription* given us of the Lord Chriſt at the entrance of the Verſe, as to *What he is* in himſelf; and here a double Difficulty preſents it ſelf unto us; Firſt, In general unto *what Nature* in Chriſt, or unto *what of Chriſt*, this Deſcription doth belong: Secondly, what is the *particular meaning* and importance of the Words or Expreſſions themſelves.

For the Firſt, Some aſſert, that theſe words intend only the *Divine Nature* of Chriſt, wherein he is *Conſubſtantial* with his Father. Herein as he is ſaid to be, *God of God*, and *Light of Light*, (an expreſſion doubtleſs taken from hence) receiving as the Son his Nature and ſubſiſtence from the Father, ſo fully and abſolutely as that he is every way the ſame with him in reſpect of his Eſſence, and every way *like him* in reſpect of his Perſon; ſo he is ſaid to be the *brightneſs of his Glory*, and the *Character of his Perſon* on that account. This way went the Antients generally; and of Modern Expoſitors very many; as *Calvin*, *Brentius*, *Marlorat*, *Rollocus*, *Gomarus*, *Paræus*, *Eſtius*, *Tena*, *A Lapide*, *Ribera*, and ſundry others.

Some think that the Apoſtle ſpeaks of him as *Incarnate*; as he is declared in the Goſpel, or as preached to be the *Image of the inviſible God*, 2 *Cor.* 4. 4. And theſe take three wayes in the *Explication* of the words, and their *Application* of them unto him.

Firſt, Some affirm that their meaning is, that whereas God is in himſelf *infinite and incomprehenſible*, ſo that we are not able to contemplate on his Excellencies, but that we are overpowred in our minds with their Glory and Majeſty, he hath in Chriſt the Son as incarnate, *contemperated* his infinite Love, Power, Goodneſs, Grace, Greatneſs and Holineſs, unto our Faith, Love and Contemplation, they all ſhining forth in him, and being eminently expreſſed in him; ſo *Beza*.

Secondly, Some think that the Apoſtle purſues the Deſcription that he was entered upon of the *Kingly Office of Jeſus Chriſt*, as *Heir* of all; and that his being exalted in Glory unto Power, Rule and Dominion, expreſſing and repreſenting therein the Perſon of his Father, is intended in theſe words; ſo *Camero*.

Thirdly, Some refer theſe words to the *Prophetical Office of Chriſt*; and ſay that he was the *Brightneſs of Gods Glory*, *&c.* by his revealing and declaring of the Will of God unto us, which before was done darkly only, and in ſhadows. So the *Socinians* generally, though *Schlictingius* refer the Words unto all that *ſimilitude*, which they fancy to have been between God, and the man Chriſt Jeſus, whileſt he was in the earth; and therefore renders the *Participle* ὤν, not by the *preſent*, but *præterimperfect tenſe*; *who was*, that is, whileſt he was on the Earth, though as he ſayes, not excluſively unto what he is now in Heaven.

I ſhall not examine in particular the Reaſons that are alledged for theſe ſeveral Interpretations; but only propoſe and confirm *that ſenſe* of the place, which on full and due conſideration, appears, as agreeable unto the *Analogie* of Faith, ſo expreſly to anſwer the *Deſign* and intendment of the Apoſtle; wherein alſo, the unſoundneſs of the two laſt branches or wayes of applying the ſecond Interpretation, with the *real coincidence* of the firſt, and firſt branch of the latter Expoſition, will be diſcovered. To this End the following *Poſitions* are to be obſerved.

Firſt, It is not the direct and immediate deſign of the *Apoſtle* to treat abſolutely of *either Nature* of Chriſt, his Divine or Humane; but only of his *Perſon*. Hence though the *things* which he mentioneth and expreſſeth, may ſome of them belong unto, or be the Properties of *his Divine Nature*, ſome of his *Humane*, yet none of them are ſpoken of *as ſuch*, but are all conſidered as belonging unto his *Perſon*. And this ſolves that difficulty which *Chryſoſtom* obſerves in the Words, and ſtrives to remove by a *ſimilitude*; namely, that the *Apoſtle* doth not obſerve any Order or Method, in ſpeaking of the *Divine* and *Humane* Natures of Chriſt diſtinctly one after another; but firſt ſpeaks of the one, then of the other, and then returns again to the former, and that frequently: But the Truth is, he intends not to ſpeak directly, and abſolutely of *either nature* of Chriſt; but treating *ex profeſſo* of his Perſon, ſome things that he mentions concerning him, have a ſpecial *Foundation* in, and reſpect unto his *Divine Nature*; ſome in and unto his *Humane*, as muſt every thing that is ſpoken of him. And therefore the Method and Order of the *Apoſtle* is not to be enquired after in what relates in his

expreſs

expreſſions to this or that Nature of Chriſt, but in the *Progreſs* that he makes in the deſcription of his *Perſon* and Offices, which alone he had undertaken.

Secondly, That which the *Apoſtle* principally intends in and about the *Perſon* of Chriſt, is to ſet forth his *Dignity*, *Preeminence*, and Exaltation above all; and that not only *conſequentially*, to his diſcharge of the Office of Mediator, but alſo *antecedently*, in his worth, fitneſs, ability and ſuitedneſs to undertake and diſcharge it, which in a great meaſure depended on, and flowed from his Divine Nature.

3. Theſe things being ſuppoſed, we obſerve thirdly, That as theſe Expreſſions are none of them *ſingly*, much leſs in that *conjunction* wherein they are here placed, uſed concerning any other but Chriſt only; ſo they do plainly contain and expreſs things that are more *ſublime* and glorious, than can by the Rule of Scripture, or the *Analogy* of faith, be aſcribed unto any *meer creature*, however uſed or exalted. There is in the word evidently a *compariſon* with God the Father; he is *infinitely glorious*, Eternally ſubſiſting in his own Perſon; and the Son is the *brightneſs of his glory*, and the *expreſs image of his perſon*. Angels are called the *ſons* of God, are mighty in power, and excellent in created glory; but when they come to be compared with God, it is ſaid they are not *pure in his ſight*, *and he chargeth them with folly*, *Job* 4. 18. And they cover their faces at the *brightneſs of his glory*, *Iſa.* 6. 2. So that they cannot be ſaid *ſo* to be. Man alſo was created in the *image of God*, and is again by grace renewed thereunto, *Epheſ.* 4. 23, 24. But to ſay a man is the *expreſs image of the Perſon of God the Father*, is to depreſs the glory of God by *Anthropomorphiſm*. So that unto God asking that queſtion, *Whom will ye compare unto me*, *and whom will you liken me unto?* we cannot anſwer of any one who is not God by nature, that he is the *brightneſs of his glory*, *and the expreſs image of his perſon*.

Fourthly, Though the deſign of the Apoſtle in general be to ſhew how the *Father* expreſſed and declared himſelf unto us in the *Son*; yet this could not be done without manifeſting what the Son is in himſelf, and in reference unto the Father, which *both the expreſſions* do in the firſt place declare. They expreſs him *ſuch an one*, as in whom the infinite Perfections and Excellencies of God are revealed unto us. So that the firſt Application of the words, namely to the *Divine Nature of Chriſt*, and the firſt Branch of the ſecond, conſidering him as *incarnate*, are very well conſiſtent; as *A Lapide* grants, after he had *blamed Beza* for his interpretation. The firſt direction then given unto our faith in theſe words, is, by what the Son is in reſpect of the Father, namely, the *Brightneſs of his glory*, *and the expreſs image of his perſon*; whence it follows, that in him being incarnate, the Fathers glory and his perſon are expreſſed and manifeſted unto us.

Fifthly, There is nothing in theſe words that is not *applicable* unto the Divine Nature of Chriſt. Some, as we have ſhewed, ſuppoſe that it is not that which is peculiarly intended in the words; but yet they can give no reaſon from them, nor manifeſt any thing denoted by them, which may not be *conveniently applied* thereunto. I ſay, what ever can be proved to be ſignified by them, or contained in them, if we will keep our ſelves within the bounds of that holy reverence which becomes us in the contemplation of the Majeſty of God, may be *applied* unto the Nature of God as exiſting in the perſon of the Son. He is in his Perſon *diſtinct* from the Father, another, not the Father, but yet the *ſame* in Nature, and this in all glorious Properties and Excellencies. This *Oneneſs* in Nature, and *Diſtinction* in Perſon, may be well ſhadowed out by theſe Expreſſions, *He is the brightneſs of his glory*, *and the expreſs image of his perſon*. The Boldneſs and Curioſity of the *Schoolmen*, and ſome others, in expreſſing the *way* and manner of the Generation of the Son, by ſimilitudes of our *underſtanding* and its Acts, declaring how he is the *Image of the Father* in their terms, are intollerable, and full of offence. Nor are the *rigid impoſitions* of thoſe Words and Terms, in this matter which they, or others, have found out to expreſs it by, of any better nature. Yet I confeſs, that ſuppoſing with ſome, that by the firſt expreſſion here uſed, *the brightneſs of glory*, the Apoſtle intends to ſet forth unto us the *Relation* of the Son to the Father, by an alluſion unto the *Sun* and its *Beams*, or the Light of Fire in Iron, ſome relief may thence be given unto our *weak underſtandings* in the Contemplation of this Myſterie, if we obſerve that one known Rule, whoſe uſe *Chryſoſtome* urgeth in this place, namely, that in the uſe of ſuch *Alluſions*, every thing of imperfection is to be removed in their Application unto God. A few inſtances we may give unto this purpoſe, holding our ſelves unto an Alluſion to the *Sun* and its *Beams*.

1. As the *Sun* in compariſon of the *Beam* is of it ſelf, and the *Beam* of the *Sun*; ſo

is the Father of himſelf, and the Son of the Father. 2. As the *Sun*, without diminution or partition of its ſubſtance, without change or alteration in its nature, produceth the *Beam*; ſo is the Son *begotten* of the Father. 3. As the *Sun* in Order of Nature is before the *Beam*, but in time both are coexiſtent; ſo is the Father in Order of Nature before the Son, though in Exiſtence both Coeternal. 4. As the *Beam* is diſtinct from the *Sun*, ſo that the *Sun* is not the *Beam*, and the *Beam* is not the *Sun*; ſo is it between the Father and the Son. 5. As the *Beam* is never ſeparated from the *Sun*, nor can the *Sun* be without the *Beam*; no more can the Son be from the Father, nor was the Father ever without the Son. 6. As the *Sun* cannot be ſeen but by the *Beam*, no more can the Father but in and by the Son.

I acknowledge that theſe things are *true*, and that there is nothing in them diſagreeable unto the *Analogy* of faith. But yet as ſundry other things may be affirmed of the *Sun* and its *Beam*, whereof no tollerable Application can be made to the matter in hand; ſo I am not perſwaded that the *Apoſtle* intended any ſuch Compariſon or Alluſion, or aimed at our Information or Inſtruction by them. They were *common people* of the *Jews*, and not *Philoſophers*, to whom the Apoſtle wrote this *Epiſtle*. And therefore either he expreſſeth the things that he intends, in terms anſwering unto what was in *uſe* among themſelves to the ſame purpoſe, or elſe he aſſerts them *plainly* in words, as meet to expreſs them *properly* by, as any that are in uſe amongſt men. To ſay there is an *Alluſion* in the words, and that the *Son* is not *properly*, but by a *Metaphor* the *brightneſs* of *Glory*, is to teach the Apoſtle to expreſs himſelf in the things of God. For my part, I underſtand as much of the *Nature*, *Glory*, and Properties of the Son, in, and by this expreſſion, *He is the Brightneſs of Glory*, as I do by any of the moſt accurate expreſſions, which men have *arbitrarily invented* to ſignifie the ſame thing. That he is one diſtinct from God the Father, related unto him, and partaker of his glory, is clearely aſſerted in theſe words, and more is not intended in them.

Sixthly, Theſe things then being premiſed, we may diſcern the *general* importance of theſe expreſſions. The words themſelves, as was before obſerved, being *no where elſe* uſed in the Scripture, we may receive a contribution of light unto them from thoſe in other places, which are of their *neareſt alliance*. Such are theſe and the like, *We have ſeen his glory, the glory of the only Son of God*, Joh. 1. 14. *He is the Image of the inviſible God*, Col. 1. 15. *The glory of God ſhines forth in him*, 2 Cor. 4. 6. Now in theſe and the like places, the glory of the *Divine Nature* is ſo intimated, as that we are directed to look unto the *Glory* of the abſolutely inviſible and incomprehenſible God, in him *Incarnate*. And this in general is the meaning and intendment of the *Apoſtle* in theſe expreſſions; the *Son* in whom God ſpeaks unto us in the Revelation of the Goſpel, doth in *his own Perſon* ſo every way anſwer the Excellencies and Perfections of God the Father, that he is in him expreſly repreſented unto our Faith and Contemplation.

It remaineth then in the *ſecond place* that we conſider the *Expreſſions* ſeverally, with the reaſons why the Apoſtle thus expreſſeth the *Divine glory* of Jeſus Chriſt. Ὃς ὢν ἀπαύγασμα τῆς δόξης; *Who being the Brightneſs*; *Light*, *Luſtre*, Majeſty of Glory. The *Apoſtle*, in my judgment, (which is humbly ſubmitted unto conſideration) alludes and attends unto ſome thing, that the people were inſtructed by *typically* under the Old Teſtament, in this great Myſtery of the manifeſtation of the glory of God unto them in and by the Son, the Second Perſon in the Trinity. The *Ark*, which was the moſt ſignal *Repreſentation* of the preſence of God amongſt them, was called *his Glory*. So the Wife of *Phineas*, upon the taking of the Ark, affirmed, that the *Glory was departed*, 1 *Sam.* 4. 22. *The glory is departed from Iſrael, for the Ark of God is taken.* And the *Pſalmiſt* mentioning the ſame thing, calls it *his glory* abſolutely: *Pſal.* 78. 61. *He gave his glory into the hand of his enemies*; that is the Ark. Now on the filling of the Tabernacle with the ſigns of God's preſence in Cloud and Fire, the *Jews* affirm that there was a conſtant ἀπαύγασμα, a חפארה, or *Majeſtick ſhining glory* reſting on the Ark; which was the ἀπαύγασμα τῆς δόξης, *the ſplendor of the glory of God*, in that Typical Repreſentation of his Preſence. And this was to inſtruct them in the way and manner whereby God would dwell amongſt them. The Apoſtle therefore calling them from the *Types*, by which in much darkneſs they had been inſtructed in theſe Myſteries, unto the things themſelves repreſented obſcurely by them, acquaints them with what that *Typical glory* and *ſplendour* of it ſignified, namely the *Eternal glory* of God, with the Eſſential *beaming* and brightneſs of it in the Son, in and by whom the glory of the Father ſhineth forth unto us. So that the words ſeem to relate unto that way of Inſtruction, which was of old granted unto them.

Beſides,

Beſides, they were wont to expreſs their Faith in this *Myſtery* with words unto this purpoſe. כבוד, *Glory*, is ſometimes put for God himſelf; *Pſal.* 85. 10. לשכן כבוד באר צנו, *That glory may dwell in our land*; that is, the God of glory, or glorious God. This glory the *Targum* calls יקרא, and the Majeſty of that glory שכינה. See *Hab.* 1. 8. Hence *Pſal.* 44. 25. they render thoſe words, למה פניך תסתיר, *Why hideſt thou thy face?* למה שכינת יקרך תסלק, *Why takeſt thou away the Majeſty of thy glory?* as both the *Venetian* and *Baſil* Bibles read the place. For the *Regia* have only שכינה, omitting יקרך. And in the Viſion of *Iſaiah*, *chap.* 6. 1. they ſay it was הכבוד, ſo *Kimchi*; שכינה, ſo *Raſhi*; יקוא ריו, ſo the *Targum*. And they affirm, that it was the ſame which came down and appeared on Mount *Sinai*, *Exod.* 19. 20. where thoſe words, וירד יהוה על הר סיני *And the Lord deſcended on mount Sinai*, are rendred by *Onkeloſ.* ואתגלי יקרא ריו, *The Majeſty of God was revealed*; which words, from *Pſal.* 68. are applied by our Apoſtle unto the Son, *Epheſ.* 4. ἀπαύγασμα τῆς δόξης, then is nothing alſo but שכינת יקרא or שכינת הכבוד; the Eſſential Preſence or Majeſty of the glorious God. This, ſaith he, is *Chriſt the Son*; and thus of old they expreſſed their faith concerning him.

The words, as was ſhewed before, denote the *Divine Nature of Chriſt*, yet not *abſolutely*, but as God the Father in him doth manifeſt himſelf unto us. Hence is he called, שכינה, or שכינתא, or שכינא. The Word is from שכן, *he dwelt*. *Elias* in *Tiſhbi* gives us ſomewhat another account of the Application of that name, in the root, קראו ח"ל לרוח הקדש שכינה על שם שהוא שכן על הנבאים, *The Rabbins of bleſſed memory called the holy Ghoſt* Shechinah, *becauſe he dwelt upon the Prophets*. But that this is not ſo, may be obſerved throughout the *Targum*, wherein the holy Ghoſt is always expreſly called רוח הקדש: and the *Shechinah* is ſpoken of in ſuch places as cannot be applied unto him. But as the *Fulneſs of the Godhead* is ſaid to *dwell* in the Lord Chriſt, σωματικῶς, *Col.* 1. 9. and he as the only *begotten Son of God*, to *dwell* amongſt us, *Joh.* 1. 14. ſo is he ſaid in the ſame ſenſe to be שכינה הכבוד, or ἀπαύγασμα τῆς δόξης, the Majeſty, Preſence, Splendor of the Glory, or the glorious God.

This then is that whereof the *Apoſtle* minds the *Jews*. God having promiſed to *dwell* amongſt them by his glorious Preſence, from whence the very name of *Jeruſalem* was called, *The Lord is there*, *Ezek.* 48. 35. he who in and under that name was with them, as ſent by *Jehovah*, *Zech.* 1. 8. was the *Son*, in whom he had now *ſpoken* unto them in theſe latter days. And this muſt needs be of *weight* with them, being inſtructed, that he who had revealed the Will of God unto them, was none other but he who had dwelt among them from the beginning, *repreſenting* in all things the Perſon of the Father, being *typically* revealed unto them, as the *brightneſs of his glory*.

The Apoſtle addes, that he is χαρακτὴρ ὑποστάσεως αὐτοῦ, *the expreſs figure or image of his Perſon*; that is, of the Perſon of God the Father. I ſhall not enter into any diſpute about the meaning of the word *Hypoſtaſis*, or the difference between it and οὐσία. Many controverſies about theſe words there were of old. And *Hierom* was very cautious about acknowledging three *Hypoſtaſes* in the *Deity*, and that becauſe he thought the word in this place to denote *ſubſtantia*, and of that mind are many ſtill, it being ſo rendred by the *Vulgar Tranſlation*. But the conſideration of theſe *vexed Queſtions* tending not to the opening of the deſign of the *Apoſtle* and meaning of the holy Ghoſt in this place, I ſhall not inſiſt upon them. The

1. *Hypoſtaſis* of the Father, is the Father himſelf. Hereof, or of him, is the Son ſaid to be the *expreſs image*. As is the Father, ſo is the Son. And this agreement, likeneſs and *conveniency*, between the Father and the Son, is *Eſſential*, not Accidental; as thoſe things are between relations finite and corporeal. What the Father is, doth, hath; that the Son is, doth, hath; or elſe the Father as the Father could not be *fully ſatisfied* in him, nor repreſented by him.

2. By *Character* two things ſeem to be intended. 1. That the Son in himſelf is ἐν μορφῇ Θεοῦ, *in the likeneſs of God*, *Phil.* 2. 6. 2. That unto us he is εἰκὼν Θεοῦ, *the image of God*, repreſenting him unto us, *Col.* 1. 16. For theſe three words are uſed of the Lord Chriſt in reſpect unto God the Father; μορφὴ, εἰκὼν, χαρακτὴρ; and their uſe ſeems thus to difference them. 1. That is ſaid of him, ἐν μορφῇ Θεοῦ ὑπάρχων, *being, exiſting, ſubſiſting in the form of God*; that is, being ſo, *eſſentially* ſo; for there is no μορφὴ, or *Form* in the *Deity*, but what is *Eſſential* unto it. This he was abſolutely, antecedently unto his Incarnation. The whole *Nature* of God being in him, and conſequently he being in the *Form of God*. 2. In the *Manifeſtation of God unto us*, he is ſaid to be εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, *Col.* 1. 16. *The image of the inviſible God*; becauſe in him, ſo partaker of the Nature of the Father, do the *Power*, Goodneſs, Holineſs, Grace, and

all

all other glorious Properties of God shine forth, being in him represented unto us, 2 *Cor.* 4. 6. And both these seem to be comprised in this word, χαρακτὴρ; both that the whole Nature of God is *in* him, as also that by him God is *declared* and expressed unto us.

Neither were the *Jews* of old ignorant of this notion of the Son of God. So *Philo* expresseth their sense, *de confusione linguarum*, Κἂν μηδέπω μέντοι τυγχάνῃ τὶς ἀξιόχρεως ὢν υἱὸς Θεῦ πρωτογενέσιδι, σπεύδαζε κοσμεῖσθαι κατὰ τὸν πρωτογόνου αὐτῦ λόγον, τὸν ἀγγέλων πρεσβύτατον ὡς ἀρχάγγελον πολυώνυμον ὑπάρχοντα, καὶ γὰρ ἀρχὴ κ ὄνομα Θεῦ καὶ λόγος, καὶ ὁ κατ' εἰκόνα ἄνθρωπος, καὶ ὁρῶν Ἰσραὴλ προσαγορεύεται; *If any one be not yet worthy to be called the Son of God, yet endeavour thou to be conformed unto his first begotten Word, the most antient Angel, the archangel with many names; for he is called the Beginning, the name of God, the man according to the Image of God, the Seer of Israel.* And again, Καὶ γὰρ εἰ μήπω ἱκανοὶ Θεῦ παῖδες νομίζεσθαι γεγόναμεν, ἀλλά τοι τ ἀϊδίυ εἰκόνος αὐτῦ, λόγυ τῦ ἱερωτάτυ; Θεῦ γὰρ εἰκὼν λόγος ὁ πρεσβύτατος. *For if we are not meet to be called the sons of God, let us be so of his eternal Image, the most sacred Word; for that most antient Word is the Image of God.* Thus he, expressing some of their conceptions concerning this *Eternal character* of the Person of the Father.

We have seen what it is, that is intended in this Expression; and shall only adde thereunto a consideration of *that*, from whence the Expression is taken. The ordinary ingraving of *Rings*, or Seals, or Stones, is generally thought to be alluded unto. It may be also, that the Apostle had respect unto some *Representation* of the glory of God by *Ingraving* amongst the Institutions of *Moses*. Now there was scarcely any thing of old that more gloriously represented God, than that of the *Ingraving of his Name* on a plate of gold to be worn on the front of the *Mitre* of the High priest; at the sight whereof, the great *Conqueror* of the East fell down before him. Mention of it we have, *Exod.* 28. 36. *Thou shalt make a plate of pure gold, and grave upon it, like the ingraving of a signet,* קדש ליהוה, *Holiness of Jehovah, or to Jehovah.* Here was that *Name* of God which denotes his *Essence* and Being *characterized*, and ingraven to represent his *Holiness* and glory to the people. And *Aaron* was to wear this *ingraven Name* of God on his fore-head, that he might bear the *iniquity of the holy things and gifts of the children of Israel*; which could really be done only by him who was *Jehovah* himself. And thus also when God promiseth to bring forth the Son, as the *corner stone* of the Church, he promiseth to *ingrave upon him the seven eyes of the Lord*, *Zech.* 3. 9. or the perfection of his Wisdom and Power to be expressed unto the Church in him. There having been then this Representation of the presence of God, by the *character* or ingraving of his glorious Name upon the *plate of gold*, which the High priest was to wear that he might *bear iniquities*; the Apostle lets the *Hebrews* know, that in Christ the Son is the real accomplishment of what was typified thereby, the Father having actually communicated unto him his *Nature* denoted by that name, whereby he was able *really* to bear our iniquities, and most gloriously represent the *Person* of his Father unto us.

And this, with *submission to better judgments*, do I conceive to be the design of the Apostle, in this his description of the Person of Jesus Christ. It pleased the holy Ghost herein, to use these terms and expressions, to mind the *Hebrews* how they were of old instructed, though *obscurely*, in the things now actually exhibited unto them; and that nothing was now preached or declared, but what in their *Typical* Institutions they had before given their assent unto.

We have been somewhat *long* in our Explication of this description of the Person of the Son of God; yet, as we suppose, not any longer than the nature of the things treated of, and the manner of their expression, necessarily required us to be. We shall therefore here *stay a while*, before we proceed to the ensuing words of this verse, and take some *observation* from what hath been spoken for our direction and refreshment in our passage.

Obser. 1. *All the glorious Perfections of the Nature of God, do belong unto, and dwell in the person of the Son.* Were it not so, he could not gloriously *represent* unto us the Person of the Father; nor by the *Contemplation* of him, could we be led to an acquaintance with the Person of the Father. This the Apostle here teacheth us, as in the Explication of the words we have manifested. Now because the confirmation of this allusion depends on the *proofs* and *testimonies* given of and unto the Divine Nature of Christ, which I have else-where largely *insisted* on, and *vindicated* from Exceptions, I shall not here reassume that task; especially considering that the same Truth will again occur unto us.

Obser. 2.

Obſerv. 2. *The whole Manifeſtation of the Nature of God unto us, and all communications of grace, are immediately by and through the Perſon of the Son.* He repreſents him unto us, and *through him*, is every thing that is communicated unto us from the fulneſs of the Deity conveyed.

There are ſundry ſignal inſtances wherein God *reveals* himſelf, and communicates from his own *infinite fulneſs* unto his creatures; and in all of them he doth it immediately by the Son. 1. In the *Creation* of all things. 2. In their *Providential* rule and diſpoſal. 3. In the *revelation* of his Will, and inſtitution of Ordinances. 4. In the *communication* of his Spirit and Grace. In *none* of which is the Perſon of the Father any otherwiſe *immediately* repreſented unto us, than in and by the Perſon of the Son.

1. In the *Creation* of all things, God both gave them their *Being*, and imparted unto them of his Goodneſs, and manifeſted his Nature unto thoſe that were capable of an holy Apprehenſion of it. Now all this God did *immediately* by the Son; not as a *ſubordinate Inſtrument*, but as the *principal Efficient*, being his own Power and Wiſdom. This we have manifeſted in our Explication of the laſt words of the *Verſe fore-going*. In expreſs teſtimony hereunto, ſee *Joh.* 1. 3. *Col.* 1. 16. 1 *Cor.* 8. 6. The Son, as the Power and Wiſdom of the Father, *made all things*; ſo that in that work, the glory of the Father ſhines forth in him, and no otherwiſe: By him was there a communication of *Being*, Goodneſs and Exiſtence unto the Creation.

2. In the *providential* Rule and diſpoſal of all things created, God farther manifeſts himſelf unto his creatures, and farther communicates of his goodneſs unto them. That this alſo is done in and by the Son, we ſhall farther evidence in the explication of the next words of this verſe.

3. The matter is yet more plain, as to the *Revelation* of his Will, and the inſtitution of Ordinances from firſt to laſt. It is granted, that after the *entrance* of ſin, God doth not *graciouſly* reveal, nor communicate himſelf unto any of his creatures but by his Son. This might fully be manifeſted by a conſideration of the *firſt promiſe*, the foundation of future Revelations and Inſtitutions, with an *induction* of all enſuing inſtances. But whereas all Revelations and Inſtitutions ſpringing from the firſt promiſe, are compleated and finiſhed in the Goſpel, it may ſuffice to ſhew, that what we aſſert is true, with peculiar reference thereunto. The teſtimonies given unto it are innumerable. This is the *ſubſtance* and end of the Goſpel, to reveal the Father by and in the Son unto us, to declare that through him *alone* we can be made partakers of his grace and goodneſs; and that no other way we can have either acquaintance or communion with him, ſee *Joh.* 1. 18. The whole end of the Goſpel is to give us the *knowledge of the glory of God in the face of Jeſus Chriſt*, 2 *Cor.* 4. 6. that is, the glory of the *inviſible God*, whom none hath ſeen at any time, 1 *Tim.* 6. 16. 1 *Joh.* 4. 12. that is, to be communicated unto us. But how is this to be done, abſolutely and immediately as it is the glory of the *Father*? no, but as it *ſhines forth in the face of Jeſus Chriſt*; or as it is in his Perſon manifeſted and repreſented unto us: for he is, as the ſame Apoſtle in the ſame place, *v.* 4. the *image of God*. And herein alſo, as to the communication of *Grace* and the Spirit, the Scripture is expreſs, and believers are daily inſtructed in it. See *Col.* 1. 17. *Joh.* 1. 16. eſpecially 1 *Joh.* 5. 11, 14. Now the grounds of this Order of things lies,

1. In the Eſſential *Inbeing* of the Father and the Son. This our Saviour expreſſeth, *Joh.* 10. 38. *The Father is in me, and I in him*; the ſame Eſſential Properties and Nature being in each of the perſons, by vertue thereof their *Perſons* alſo are ſaid to be in each other. The Perſon of the Son is in the Perſon of the Father; not as *ſuch*, not in or by its own *perſonality*, but by union of its Nature and Eſſential Properties, which are not *alike*, as the Perſons are, but the *ſame* in the one and the other. And this *Inbeing* of the Father in the Son, and of the Son in him, our Saviour affirms to be manifeſted by the works that he wrought, being wrought by the power of the Father, yet as *in him*, and not as *in the Father* immediately. See to the ſame purpoſe *chap.* 14. 10, 11. and *chap.* 17. 21.

2. The Father being thus in the Son, and the Son in the Father, whereby all the *glorious Properties* of the one do ſhine forth in the other, the order and *Oeconomy* of the bleſſed Trinity in Subſiſtence and Operation, requires that the manifeſtation and communication of the Father unto us, be through and by the Son. For as the Father is the *Original* and Fountain of the whole Trinity as to ſubſiſtence, ſo as to Operation he works not but by the Son; who having the Divine Nature communicated unto him by *Eternal Generation*, is to communicate the Effects of the Divine Power, Wiſdom and

and Goodneſs by *temporary Operation*. And thus he becomes the *brightneſs* of his Father's *glory*, and the *expreſs image of his perſon*; namely by the receiving his glorious Nature from him, the whole and all of it, and expreſſing him in his works of nature and grace unto his creatures.

3. Becauſe in the *diſpenſation* and councel of Grace, God hath determined, that all communication of himſelf unto us, ſhall be by the Son, as incarnate. This the whole Goſpel is given to teſtifie. So that this truth hath its foundation in the very *ſubſiſtence* of the Perſons of the Deity, is confirmed by the *Order and Operation*, and *Voluntary Diſpoſition* in the Covenant of Grace.

And this diſcovers unto us, firſt, The *Neceſſity* of coming unto God by Chriſt. God in himſelf is ſaid to be in *thick darkneſs*, as alſo to *dwell in Light*, whereunto no creature can approach; which expreſſions though *ſeeming* contrary, yet teach us the *ſame thing*, namely the *infinite diſtance* of the *Divine Nature* from our apprehenſions and conceptions; *no man having ſeen God at any time*. But this God, *inviſible*, eternal, incomprehenſibly glorious, hath implanted ſundry *characters* of his Excellencies, and left footſteps of his bleſſed Properties on the things that he hath made, that by the Conſideration and Contemplation of them, we might come to ſome ſuch *Acquaintance* with him, as might encourage us to fear and ſerve him, and to make him our utmoſt End. But theſe *Expreſſions* of God in all other things, beſides his Son Chriſt Jeſus, are all of them *partial*, revealing only *ſomething* of him, not *All* that is neceſſary to be known, that we may live unto him here, and enjoy him hereafter; and *obſcure*, not leading us unto any perfect ſtable knowledge of him. And hence it is, that thoſe who have attempted to *come unto God* by the light of that manifeſtation which he hath made of himſelf, any other way than in and by Chriſt Jeſus, have all failed and *come ſhort of his glory*. But now the Lord Chriſt being the *Brightneſs of his glory*, in whom his glory ſhines out of the *immenſe Darkneſs* that his Nature is enwrapped in unto us, and *beams* out of that *inacceſſible light* which he inhabits; and the *expreſs image of his Perſon*, repreſenting *all* the perfections of his Perſon, fully and clearly unto us, in him alone, can we attain a *ſaving* Acquaintance with him. On this account he tells *Philip*, *Joh.* 14. 9. *He that hath ſeen me, he hath ſeen the Father*; the reaſon of which aſſertion, taken from the mutual *inbeing* of Father and Son, and his expreſſion of his mind and glory, he aſſerts in the next verſes. He then is the *only way and means* of coming unto the knowledge and enjoyment of God; becauſe in and by him alone, is he fully and perfectly expreſſed unto us. And therefore, this, ſecondly, is our *great Guide* and direction in all our endeavours after an *acceptable acceſs* unto him. Would we come to that acquaintance with the *Nature*, Properties, and Excellencies of the Father, which poor, weak, *finite* creatures are capable of attaining in this world, which is ſufficient that we may *love him*, fear him, ſerve him, and come unto the enjoyment of him; would we know his *Love* and *Grace*, would we admire his *Wiſdom* and *Holineſs*; let us labour to come to an *intimate* and near acquaintance with his Son *Jeſus Chriſt*, in whom all theſe things *dwell in their fulneſs*, and by whom they are exhibited, revealed, unfolded unto us. Seek the Father in the Son; out of whom, not one Property of the Divine Nature can be ſavingly apprehended, or rightly underſtood; and in whom they are all *expoſed* to our faith and ſpiritual contemplation. This is our Wiſdom, to abide in Chriſt, to abide with him, to learn him, and in him we ſhall learn, ſee and know the Father alſo.

Φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ. Unto the Deſcription of the *Perſon*, the Apoſtle returns unto an Aſſertion of the *Power* of Chriſt the Son of God, and therein makes his Tranſition from the *Kingly* and *Prophetical*, unto his *Sacerdotal* Office, on all which he intends afterwards to inlarge his Diſcourſe.

He ſhewed before, that by him the *Worlds were created*; whereunto as a farther evidence of his glorious Power, and of his *continuance* to act ſuitably unto that beginning of his exerciſe of it, he addes, that he alſo abides to *uphold, or rule and diſpoſe of all things*, ſo made by him.

For the *Explication* of theſe words, two things are to be enquired after; Firſt, *How*, or in what ſenſe Chriſt is ſaid to *uphold or rule all things*. Secondly, How he doth it by the *Word of his power*.

Φέρων. Φέρων is taken by *Expoſitors* in a double ſenſe, and accordingly variouſly rendred in *Tranſlations*. Some render it by *upholding, ſupporting, bearing, carrying*. And theſe ſuppoſe it to expreſs that infinite Divine Power, which is exerted in the conſervation of the Creation, keeping it from *ſinking* into its Original of confuſion and nothing.

Hereof

Hereof our Saviour ſaith, *My Father worketh hitherto*, ἕως ἄρτι, *or yet*; *and I work*: that is, in the providential *ſuſtentation* of all things made at the beginning. And this, ſaith *Chryſoſtom* on this place, is a greater work than that of the Creation. By the *former*, all things were brought forth from *nothing*; by the *latter* are they preſerved from that *return unto nothing*, which their own nature, not capable of exiſtence without dependance on their firſt cauſe, and their perpetual conflict by contrariety of Qualities, would precipitate them into.

2. *Some* take the word to expreſs his *ruling*, *governing*, and *diſpoſing* of all things by him made, and (which is ſuppoſed) *ſuſtained*; and ſo it may denote the putting forth of that power over all things which is given unto the Son as *Mediator*; or elſe that *providential rule* over all, which he hath with his Father; which ſeems rather to be intended, becauſe of the way expreſſed whereby he exerciſeth this Rule, namely, by the *Word of his Power*.

The uſe of the word φέρω is not ſo obvious in this *latter* ſenſe, as it is in the *former*. As in the Proverb, οὐ δύναμαι τὴν ἄγκυραν φέρειν, ἐπίθετέ μοι τὸν βοῦν. But I ſee no reaſon why we ſhould ſuppoſe an *inconſiſtency* in theſe ſenſes, and not rather conclude that they are *both* of them implyed. For as abſolutely it is the *ſame Divine Power* and Providence which is exerciſed in the *upholding*, and the *ruling* or diſpoſing of all things; ſo all Rule and Government is a matter of *weight and burden*; and he who *rules* or governs others, is ſaid to *bear* or carry them. So *Moſes* expreſſeth his Rule of the People in the Wilderneſs, *Numb.* 11. 11, 12. *Thou haſt put*, ſaith he, משא *the weight or burden of this people upon me, and thou haſt ſaid*, שאהו, *bear or carry them in thy boſome.* And hence from נשא, to *bear* or carry, is נשיא, a *Prince* or Ruler, that is, one that *carries* and bears the burden of the people, that upholds and rules them. To *bear* then, or *uphold*, and to *rule* and *diſpoſe*, may be both well intended in this word; as they are both expreſſed in that Propheſie of Chriſt, *Iſa.* 9 6. *The rule or government ſhall be on his ſhoulder*; that together with his Power and Rule he may ſuſtain and *bear* the weight of his people. Only whereas this is done amongſt men with much *labour* and travel, he doth it by an inexpreſſible facility, by the *Word of his Power*. And this is ſafe, to take the expreſſion in its moſt comprehenſive ſenſe.

But whereas the *phraſe* of ſpeech it ſelf is *no where* elſe uſed in the New Teſtament, nor is φέρω applied unto any ſuch purpoſe elſe where, (though once φερόμενος be taken for *actus* or *agitatus* 1 *Pet.* 1.) we may enquire what word it was among the *Hebrews* that the *Apoſtle* intended to expreſs, whereby they had formerly been inſtructed in the ſame matter.

1. It may be he intended מכלכל, a *participle* from כול, to *ſuſtain*, to *bear*, to *endure*; as *Mal.* 3. 2. it ſignifies alſo to *feed*, nouriſh and cheriſh; 1 *King.* 4. 7. *Ruth* 4. 15. *Zech.* 11. 16. Φέρων τὰ πάντα, that is, מכלכל כל, *ſuſtinens, nutriens omnia, ſuſtaining and cheriſhing all things*. But this word hath no reſpect unto *Rule* or diſpoſal. And in this ſenſe, as the work of Creation is eminently aſcribed unto the Father, who is ſaid to *make all things by the Son*, ſo that of the *preſervation* and cheriſhing of all things is here peculiarly aſſigned unto the Son. And this is not unſuitable unto the *analogy* of faith. For it was the *power of God* that was eminently exalted, and is conſpicuouſly ſeen in the work of Creation, as the Apoſtle declares, *Rom.* 1. 20. although that power was accompanied alſo with *infinite wiſdom*; and it is the *wiſdom* of God that is moſt eminently manifeſted in the *preſervation of all things*, though that wiſdom be alſo exerciſed in power infinite. At leaſt in the contemplation of the works of the Creation, we are lead by the wonder of the *infinite Power* whereby they were wrought, to the conſideration of the Wiſdom that accompanied it; and that which in the *works of Providence* firſt preſents it ſelf unto our minds, is the *infinite Wiſdom* whereby all things are diſpoſed; which leads us alſo to the admiration of the *Power* expreſſed in them. Now it is uſual with the Scripture to aſſign the things wherein *Power* is moſt eminent, unto the Father; as thoſe wherein *Wiſdom* is moſt conſpicuouſly exalted, unto the Son, who is the *Eternal Wiſdom* of the Father. And this ſenſe is not unſuitable unto the Text.

2. נושא is another word that may be intended, and this denotes a *bearing* like a Prince in Government; as נשיא. And in this ſenſe the word ought to be referred unto Chriſt as *Mediator*, entruſted with Power and Rule by the Father. But neither the words nor Context will well bear this ſenſe. For, 1. It is mentioned *before*, where it is ſaid that he is *appointed heir of all*; and it is not likely that the *Apoſtle* in this *ſummary deſcription* of the Perſon and Offices of the *Meſſiah*, would twice mention the ſame

thing under different expreſſions. 2. The *particle* τε added unto φέρων, refers us to the beginning of this verſe, ὃς ὤν— φέρων τε— *who being the brightneſs of glory, and bearing all things.* So that theſe things muſt neceſſarily be ſpoken of him in the ſame reſpect; and the former, as we have ſhewed, relateth unto his Perſon in reſpect of his *Divine Nature*, ſo therefore doth the latter, and his acting therein.

3. There is yet another word, which I ſuppoſe the *Apoſtle* had a principle aim to expreſs, and this is רכב. רכב is properly to *ride*, to be *carried*, to be *carried* over; and it is frequently, though *metaphorically* uſed concerning God himſelf; as *Deut.* 33. 26. רכב שמים *riding on the heavens*; on the *clouds*, *Iſa.* 19. 1. on the *wings of the wind*, *Pſal.* 18. and *Pſal.* 68. 5. whereby his Majeſty, Authority and Government is ſhadowed out unto us. And hence alſo the word ſignifies to *adminiſter*, *diſpoſe*, *govern* or *præſide* in and over things.

Thus in *Ezekiel*'s Viſion of the glorious providence of God in ruling the whole Creation, it is repreſented by a Chariot (מרכבה) of (כרובים) *Cherubims*. The כרובים *Cherubims* with their wheels made that *Chariot*, over which ſate the God of *Iſrael*, in his diſpoſing and ruling of all things. And the words themſelves have that affinity in ſignification, which is frequently ſeen among the *Hebrew Roots*, differing only in the *tranſpoſition* of one letter. And the deſcription of him who ſat above the *Cherubims* of Providence, *Ezek.* 1. 10. is the ſame with that of *John*, *Revel.* 4. Now God in that Viſion is placed רכב, as *governing*, *ruling*, *influencing* all ſecond Cauſes, as to the orderly Production of their Effects, by the communication of life, motion and guidance unto them. And though this *divine Adminiſtration of all things* be dreadful to conſider, the *rings of the wheels* being high and dreadful, *chap.* 1. 18. and the living creature ran as the *appearance of a flaſh of lightning*, *v.* 14. as alſo full of entanglements, there being to appearance croſs wheels, or *wheels within wheels*, *v.* 16. which are all ſaid to be *rolling*, *chap.* 10. 13. yet it is carried on in an unſpeakable Order, without the leaſt Confuſion, *chap.* 1. *v.* 17. and with a *marvellous facility*, by a meer intimation of the *Mind* and *Will* of him who guides the whole; and that becauſe there was a *living powerful ſpirit*, paſſing through all, both *living creatures* and *wheels*, that moved them ſpeedily, regularly and effectually, as he pleaſed; that is, the *Energetical* Power of divine Providence, *animating*, guiding and diſpoſing the whole, as ſeemed good unto him.

Now all this is excellently expreſſed by the Apoſtle in theſe words. For as that power which is in him that ſits over the *Chariot*, influencing and giving exiſtence, life, motion and guidance unto all things, is clearly expreſſed by φέρων τε τὰ πάντα, *upholding and diſpoſing of all things*, that is, עַל־כֹּל רכב; ſo is the exerciſe and iſſuing of it forth by the *ſpirit of life* in all things to guide them certainly and regularly, by thoſe words, τῷ ῥήματι τῆς δυνάμεως, *by the word of his power*; both denoting the unſpeakable *facility* of omnipotent power in its operations. And *Kimchi* on the 6 of *Iſaiah* affirms, that the viſion which the Prophet had was of the *glory of God*, *that Glory which Ezekiel ſaw in the likeneſs of a man*; which we find applied unto the Lord Chriſt. *Joh.* 12. 42.

I ſhall only adde, that in *Ezekiel*'s viſion, the voice of the *Quadriga* of the *living creatures* in its motion, was as the voice שדי, *omnipotentis*, *præpotentis*, *ſibi ſufficientis*, of the *Almighty*, the *Powerful*, the *All*, or *Self-ſufficient*, which is alſo fully expreſſed in this of the Apoſtle, *bearing*, *upholding*, *diſpoſing of all things*.

Our next enquiry is after the manner whereby the Son thus upholdeth and diſpoſeth of *all things*. He doth it *by the word of his power*. Τῷ ῥήματι τῆς δυνάμεως. Ῥῆμα in the New Teſtament is uſed in the ſame latitude and extent with דבר in the Old. Sometimes it denotes any *matter* or thing, be it good or evil; as *Matth.* 5. 11, 12, 36. 18. 16. *Mark* 9. 22. *Luke* 1. 37. 2. 15. 18. 34. A word of *bleſſing* by providence, *Matth.* 4. 4. any word *ſpoken*, *Matth.* 26. 75. 27. 14. *Luke* 9. 45. of *promiſe*, *Luke* 1. 38. And ῥήματα βλάσφημα, *blaſphemous words*, *Acts* 6. 11. The Word of God, the Word of *Propheſie*, *Luke* 3. 2. *Rom.* 10. 17. *Epheſ.* 5. 12. 6. 17. 1 *Pet.* 1. 25. An *Authoritative* command, *Luke* 5. 5. In this *Epiſtle* it is uſed variouſly; in this only it differs from λόγος, that it never denotes the *Eternal* or Eſſential Word of God. That which in this place is denoted by it, with its adjunct of τῆς δυνάμεως, is the λόγος ἐνδιάθετος, or the Divine Power, executing the Counſels of the Will and Wiſdom of God; or the *Efficacy* of God's providence, whereby he worketh and effecteth all things according to the counſel of his will. See *Gen.* 1. 3. *Pſal.* 47. 15, 18. *Pſal.* 148. 8. *Iſa.* 30. 31. And this is indifferently expreſſed by ῥῆμα and λόγος. Hence the ſame thing

which

which *Paul* expreſſeth by the one of them, *Heb.* 11. 3. πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ; *By faith we know that the heavens were made by the Word of God*; *Peter* doth by the other, 2 *Pet.* 3. 5. συνεστῶσαι τῷ τοῦ θεοῦ λόγῳ.

Now this Efficacy of Divine Providence, is called the *Word of God*; to intimate, that as *Rulers* accompliſh their will by a *Word of command*, in and about things ſubject to their pleaſure, *Matth.* 8. 9. ſo doth God accompliſh his whole mind and will in all things by his *Power*. And therefore ὁ δυνάμεως, *of his power*, is here added by way of difference and diſtinction, to ſhew *what word it is* that the Apoſtle intends. It is not λόγος ἐνδιάθετος, the *Eſſential* Word of God, who is the Perſon ſpoken of; nor λόγος προφορικὸς, the *Word ſpoken* by him in the revelation of himſelf, his mind and will; but a Word that is *effectual and operative*, namely, the putting forth of his Divine Power, with eaſineſs and Authority accompliſhing his Will and Purpoſe in and by all things.

This in the Viſion of *Ezekiel* is the communication of a *ſpirit of life* to the *Cherubs* and *Wheels*, to act and move them as ſeems good to him by whom they are guided. For as it is very probable, that the *Apoſtle* in theſe words, ſetting forth the Divine Power of the Son in ruling and governing the whole Creation, did intend to mind the *Hebrews*, that the Lord Chriſt the Son is he who was repreſented in the form of a man unto *Ezekiel*, ruling and diſpoſing of all things, and the שדי, the *Almighty*, whoſe voice was heard amongſt the *Wheels*; ſo it is moſt certain that the ſame thing is intended in both places. And this expreſſion of *upholding* or *diſpoſing* of all things *by the word of his power*, doth fully declare the glorious providence *emblematically* expreſſed in that Viſion. The Son being over all things made by himſelf, as on a *Throne* over the *Cherubims* and *Wheels*, influenceth the whole Creation with his Power, communicating unto it reſpectively ſubſiſtence, life and motion, acting, ruling and diſpoſing of all according to the counſel of his own will.

This then is that which the *Apoſtle* aſſigns unto the Son, thereby to ſet out the dignity of his Perſon, that the *Hebrews* might well conſider all things before they deſerted his Doctrine. He is one that is partaker *eſſentially* of the Nature of God, being the *brightneſs of glory*, and the *expreſs image* of his Father's Perſon, who exerciſeth and *manifeſteth* his divine Power, both in the creation of all things, as alſo in the *ſupportment*, rule and diſpoſal of all, after they are made by him. And hence will follow, as his Power and Authority to change the *Moſaical Inſtitutions*, ſo his Truth and Faithfulneſs in the *Revelation* of the Will of God by him made, which it was their duty to embrace and adhere unto.

The ſeveral paſſages of this Verſe are all of them conjoyned by the *Apoſtle*, and uſed unto the ſame general end and purpoſe; but themſelves are of ſuch *diſtinct* ſenſes and importance, conſidered abſolutely and apart, that we ſhall in our paſſage take out the Obſervations which they ſingly afford unto us.

And from theſe laſt words we may learn.

1. *Our Lord Jeſus Chriſt as the Son of God, hath the weight of the whole Creation upon his hand, and diſpoſeth of it by his Power and Wiſdom.*

2. *Such is the nature and condition of the Univerſe, that it could not ſubſiſt a moment, nor could any thing in it act regularly unto its appointed end, without the continual ſupportment, guidance, influence and diſpoſal of the Son of God.*

We may briefly conſider the *ſum* of both theſe joyntly, to manifeſt the Power and Care of Chriſt over us, as alſo the *weak dependent condition* of the whole Creation in and by it ſelf. The things of this *Creation* can no more ſupport act and diſpoſe themſelves, then they could at firſt *make* themſelves out of nothing. The *greateſt* cannot conſerve it ſelf by its Power, or Greatneſs, or Order; nor the *leaſt* by its *diſtance* from Oppoſition. Were there not a mighty hand under them all and every one, they would all *ſink* into confuſion and nothing; did not an effectual Power *influence* them, they would become a *ſlothful* heap. It is true, God hath in the creation of all things implanted in every *particle* of the Creation, a ſpecial natural inclination and diſpoſition, according unto which it is ready to act, move, or work regularly; but he hath not placed this Nature and Power *abſolutely* in them, and *independently* of his own Power and Operation. The *Sun* is endued with a nature to produce all the glorious *effects* of *Light* and *Heat*, that we behold or conceive; the *Fire* to burn, the *Wind* to blow, and all creatures alſo in the like manner; but yet neither could *Sun*, or *Fire*, or *Wind*

preſerve themſelves in their being, or retain the principles of their Operations, did not the Son of God, by a conſtant continual *emanation* of his eternal Power uphold and preſerve them; nor could they produce any one effect by all their actings, did not he work in them, and by them. And ſo is it with the *ſons* of men, with all Agents what ever, whether *natural* and unneceſſary, or *free*, and proceeding in their operations by *election* and choice. Hence *Paul* tells us, that in God *we live, and move, and have our being*, *Acts* 17. 28. He had before aſſerted, that he had of *one bloud made all nations*, *v.* 26. That is, *all men of one*, whom he firſt created; to which he addes, that we may may know that he hath not ſo left us, to ſtand by our ſelves on that firſt foundation, or that we have any Power or Ability being made, to do or act any thing without him, that *in him*, that is in his Power, Care, Providence, and by vertue of his effectual influence, our *lives* are ſupported and continued, that we are *acted*, *moved*, and enabled thereby to do all we do, be it never ſo ſmall, wherein there is any effect of *life* or motion So *Daniel* tells *Belſhazzar*, that *his breath and all his ways were in the hand of God*, *Dan.* 5. 23. His *breath* in the ſupportment and continuance of his Being; and his *ways* in his effectual guidance and diſpoſal of them. *Peter* ſpeaks to the ſame purpoſe in general, concerning the *fabrick* of the Heavens, Sea, and Earth, 2 *Pet.* 3. 5.

Now what is thus ſpoken of God in general, is by *Paul* particularly applied unto the Son. *Col.* 1. 16, 17. *All things were created by him, and for him, and he is before all things, and by him all things conſiſt.* He did not only make all things, as we have declared, and that *for himſelf* and his own glory, but alſo he *continues* in the head of them; ſo that by him, and by his Power, they *conſiſt*, are preſerved in their preſent ſtate and condition, kept from diſſolution, in their *ſingular exiſtence*, and in a *conſiſtency* among themſelves.

And the reaſon hereof is taken, firſt, from the *limited*, finite, dependent condition of the Creation, and the abſolute *neceſſity* that it ſhould be ſo. It is utterly impoſſible and repugnant to the very *nature* and being of God, that he ſhould make, create, or produce any thing without himſelf, that ſhould have either a *ſelf-ſubſiſtence*, or a *ſelf-ſufficiency*, or be independent on himſelf. All theſe are natural and Eſſential Properties of the Divine Nature; where *they* are, *there* is God, ſo that no *creature* can be made partaker of them: Where we name a *creature*, we name that which hath a derived and dependant Being. And that which cannot *ſubſiſt* in and by it ſelf, cannot *act* ſo neither.

Secondly, The *Energetical* Efficacy of God's Providence joyned with his infinite Wiſdom in caring for the works of his own hands, the product of his Power, requires that it ſhould be ſo. He *worketh yet*. He did not create the world, to leave it to an *uncertain event*; to ſtand by, and to ſee what would become of it, to ſee whether it would return to its *primitive nothing*, of which cask it always *ſmells* ſtrongly; or how it would be toſſed up and down by the adverſe and contrary *Qualities* which were implanted in the ſeverals of it: But the ſame Power and Wiſdom that produced it, doth ſtill accompany it, powerfully piercing through every *parcel* and particle of it. To fancy a Providence in God, without a continual *Energetical Operation*, or a Wiſdom without a conſtant *care* inſpection and over-ſight of the works of his hands, is not to have apprehenſions of the *Living God*, but to erect an *Idol* in our own imaginations.

Thirdly, This work is *peculiarly* aſſigned unto the Son, not only as he is the *Eternal Power* and Wiſdom of God, but alſo becauſe by his *interpoſition*, as undertaking the work of Mediation, he reprieved the world from an immediate *diſſolution* upon the firſt entrance of ſin and diſorder; that it might continue, as it were, the *great Stage* for the mighty works of God's Grace, Wiſdom, and Love to be wrought in. Hence the care of the *continuance* of the Creation and the diſpoſal of it, is *delegated* unto him, as he that hath undertaken to bring *forth* and conſummate the glory of God in it, notwithſtanding the great breach made upon it by the *ſin* of Angels and men. This is the ſubſtance of the *Apoſtles* diſcourſe, *Col.* 1. 15, 16, 17, 18, 19, 20. Having aſſerted him to be the *Image of God*, in the ſenſe before opened and declared, and to have *made all things*, he affirms, that all things have alſo their preſent *conſiſtency* in him, and by his Power; and *muſt* have ſo, until the work of *Reconciliation* of all things unto God being accompliſhed, the glory of God may be fully retrieved and eſtabliſhed for ever.

1. We may ſee from hence the Vanity of expecting any thing from the *Creatures*, but only what the Lord Chriſt is pleaſed to communicate unto us by them. They that cannot *ſuſtain*, move or *act* themſelves, by any power, vertue, or ſtrength of their own, are very *unlikely* by and of themſelves to afford any *real aſſiſtance*, relief, or help unto others.

others. They all abide and exiſt ſeverally, and conſiſt together, in their Order, and Operation, by the *Word of the Power* of Chriſt; and what he will communicate by them, that they will yield and afford, and nothing elſe. In themſelves they are *broken Ciſterns* that will hold no water; what he drops into them may be derived unto us, and no more. They who *reſt* upon them, or reſt in them, without the conſideration of their conſtant dependance on Chriſt, will find at length all their *hopes* diſappointed, and all their Enjoyments vaniſh into nothing.

2. Learn hence alſo the full, abſolute, plenary *ſelf-ſufficiency* and Soveraignty of the Son our Saviour. We ſhewed before the *Univerſality* of his Kingdom and Moral Rule over the whole Creation; but this is not all. A King hath a *Moral Rule* over his Subjects in his Kingdom; but he doth not really and *phyſically* give them their Being and Exiſtence; he doth not *uphold* and *act* them at his pleaſure; but every one of them ſtand therein upon the *ſame*, or an *equal* bottom with himſelf. He can indeed by the permiſſion of God, take away the Lives of any of them, and ſo put an end to all their *actings* and operations in this World; but he cannot give them *life*, or continue their lives at his pleaſure one moment, or make them ſo much as to move a finger. But with the Lord Chriſt it is otherwiſe; he not only *rules* over all the whole Creation, diſpoſing of it according to the *Rule* and Law of his own Counſel and pleaſure; but alſo they all have their *Beings*, Natures, Inclinations, and Lives from him; by his Power are they *continued* unto them, and all their Actions are influenced thereby. And this as it argues an *All-ſufficiency* in himſelf, ſo an *abſolute Soveraignty* over all other things. And this ſhould teach us our *conſtant dependance* on him, and our *univerſal ſubjection* unto him.

3. And this abundantly diſcovers the Vanity and folly of them, who make uſe of the Creation in an *Oppoſition* unto the Lord Chriſt, and his peculiar intereſt in this World. His *own Power* is the very ground that they ſtand upon in their *Oppoſition* unto him; and all things which they uſe againſt him, *conſiſt* in him. They hold their Lives abſolutely at the pleaſure of him whom they oppoſe; and they act againſt *him*, without whoſe continual ſupportment and influence, they could neither *live* nor *act* one moment, which is the greateſt *madneſs*, and moſt contemptible folly imaginable.

PRoceed we now with our *Apoſtle* in his deſcription of the *Perſon* and *Offices* of the *Meſſiah*.

This beginning of the *Epiſtle*, as hath been declared, contains a *ſummary* Propoſition of thoſe things, which the *Apoſtle* intends ſeverally to inſiſt upon throughout the whole. And theſe all relate to the Perſon and Offices of the *Meſſiah*, the principal ſubject of this *Epiſtle*. Having therefore firſt declared him to be the great *Prophet* of the New Teſtament; and Secondly, the *Lord*, Ruler and Governour of all things, as alſo manifeſted the Equity of the Graut of that univerſal *Soveraignty* unto him, from the Excellency of his Perſon on the account of his Divine Nature, and the Operations thereof in the works of Creation and Providence, he proceeds to *finiſh* and cloſe his general propoſition of the *Argument* of the Epiſtle, by a brief intimation of his *Prieſtly-Office*, with what he did therein, and what enſued thereon, in the remaining words of this Verſe.

And this *Order* and *Method* of the *Apoſtle*, is required by the nature of the things themſelves whereof he treats. For the work of *purging ſins*, which as a Prieſt he aſſigns unto him, cannot well be declared, without a previous manifeſtation of his *Divine Nature*. For it is *opus θεανδρικὸν*, a work of him who is *God and man*. For as God takes it to be his property to *blot out our ſins*, ſo he could not have done it *by himſelf*, had he not been man alſo: And this is aſſerted in the next words.

δι ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν.
Having by himſelf purged our ſins.

The *Vulgar Latin* renders theſe words; *purgationem peccatorum faciens*; not without ſundry miſtakes. For Firſt, Thoſe words, δι ἑαυτοῦ, *by himſelf*, and ἡμῶν, *our*, are omitted; and yet the *Emphaſis* and proper ſenſe of the whole depends upon them. Secondly, ποιησάμενος, *having made*, is rendered in the *preſent Tenſe*, *making*, which ſeems to direct the ſenſe of the words to another thing and Action of Chriſt, than what is here intended. And therefore the Expoſitors of the *Roman Church*, as

Thomas,

Thomas, *Lyranus*, *Cajetan*, *Eſtius*, *Ribera*, *A Lapide*, all deſert their own Text, and expound the words according to the *Original*: The Antients alſo as *Chryſoſtom*, *Theophilact*, and *Oecumenius*, lay the chief weight of their whole Expoſition of this place, on the words *omitted* in that Tranſlation.

The doctrine of *purging our ſins* by Chriſt, is deep and large, extending its ſelf unto many weighty heads of the Goſpel: but we ſhall follow our *Apoſtle*, and in this place paſs it over *briefly* and in general, becauſe the conſideration of it will directly *occur* unto us in our progreſs.

Two things the Apoſtle here expreſſeth concerning the *Meſſiah*; and *one*, which is the foundation of both the other he *implyeth* or ſuppoſeth. Firſt, He expreſſeth *What* he did; he *purged our ſins*: Secondly, *How* he did it, he did it *by himſelf*. That which he ſuppoſeth as the foundation of both theſe is, that he was the *Great High Prieſt of the Church*; they with whom he dealt knowing full well that this matter of *purging ſins*, belonged only unto the Prieſt.

Here then the *Apoſtle* tacitely enters upon a Compariſon of *Chriſt* with *Aaron*, the High Prieſt; as he had done before with all the *Prophetical* Revealers of the Will of God; and as he named *none* of them in particular, no more doth he here name *Aaron*; but afterwards when he comes more largely to inſiſt on the ſame matter again, he expreſly makes mention of his name, as alſo of that of *Moſes*.

And in both the things here aſcribed unto him as the great High Prieſt of his Church doth he prefer him above *Aaron*. *Firſt*, In that he *purged our ſins*; that is, really and effectually before God, and in the Conſcience of the ſinner, and that for ever. Whereas the *Purgation of ſins* about which *Aaron* was employed, was in its ſelf but *typical*, external, and repreſentative of that which was true and real, both of which the *Apoſtle* proves at large afterwards. *Secondly*, In that he did it *by himſelf*, or the offering of himſelf; whereas what ever *Aaron* did of this kind, he did it by the *offering of the blood of Bulls and Goats*, as ſhall be declared.

And hence appears alſo the vanity of the *Gloſs* of a learned man on theſe words; *poſtquam*, ſaith he, *morte ſua cauſam dediſſet ejus fidei per quam à peccatis purgamur, quod nec Moſes fecerat, nec Prophetæ*. For as we ſhall ſee that Chriſts *purging of our ſins*, doth not conſiſt in giving a *ground and cauſe for faith*, whereby *we purge our ſelves*, ſo the Apoſtle is not comparing the *Lord Chriſt* in theſe words with *Moſes* and the *Prophets*, who had nothing to do in the work of *purging ſin*, but with *Aaron* who by Office was deſigned thereunto.

Καθαρίζω. Let us then ſee what it is that is here aſcribed unto the Lord Chriſt. καθαρισμὸν ποιησάμενος. καθαρίζω, doth moſt frequently denote *real actual Purification*, either of outward defilements, by healing and cleanſing, as *Mark* 1. 40. *Chap.* 7. 19. *Luke* 5. 12. or *ſpiritual defilements* of ſin, by ſanctifying Grace, as *Acts* 15. 9. 2 *Cor.* 7. 1. *Epheſ.* 5. 26. But it is alſo frequently uſed in the ſame ſenſe with καθαίρω and καθαίρομαι, to *purge by Expiation or Attonement*, as *Heb.* 9. 22, 23. And in the like variety is καθαρισμὸς alſo uſed. But καθαρισμὸν ποιήσας, *to make a Purgation* or Purification of our ſins, cannot here be taken in the *firſt ſenſe* for *real and inherent* ſanctifying. *Firſt*, Becauſe it is ſpoken of as a thing *already paſt* and perfected; *having purged our ſins*; when Purification by *Sanctification*, is begun only in ſome, not all at any time, perfected in none at all in this world. *Secondly*, Becauſe he did it, δι' ἑαυτοῦ, by *himſelf* alone, without the uſe or Application of any other *medium* unto them that are purged. When real inherent *Sanctification* is with *waſhing of Water by the word*, *Epheſ.* 5. 26. or by *Regeneration and renewing of the Holy Ghoſt*, *Titus* 3. 5. And the gloſs above mentioned, that Chriſt ſhould *purge us* from our ſins in his death, by *occaſioning* that Faith whereby we are cleanſed, is excluded, as was in part ſhewed before by the Context. That is aſſigned unto the death of Chriſt, as done *really* and effectually thereby; which was done *tipically* of old in the Legal Sacrifices by the Prieſts; as is evident from the *Antitheſis* couched in that Expreſſion *by himſelf*. But this was not the way whereby ſins were of old *purged by Sacrifices*, namely, by the begetting a *perſwaſion* in the minds of men that ſhould be uſeful for that purpoſe; and therefore no ſuch things is here intended.

Καθαρισμὸς. Καθαρισμὸς then, is ſuch a *purging* as is made by *Expiation*, *Luſtration* and Attonement. That is כפר or בפרת, ἱλασμὸς, *Propitiatio*; *Attonement*, *Propitiation*. So is that Word rendered by the *LXX*. *Exod.* 29. 36. τῇ ἡμέρᾳ τῷ καθαρισμῷ, עַל־הַכִּפֻּרִים, the day of *Attonement*, *or Expiation*. They do indeed moſtly render כפר, by ἱλάσκομαι, and ἐξιλάσκομαι, to *propitiate*, to *appeaſe*, to attone; but they do it alſo by

by καθαρίζω, to *purge*, as *Exod.* 29. 37. and *Chap.* 30 10. So alſo in other Authors, καθαρισμὸς is uſed for κάθαρμα, περικάθαρμα, that is, *expiatio, expiamentum, piaculum*; Expiation, Attonement, diverſion of guilt. So *Lucian*, εἴθομεν μὲν αὐτὸν τῷ κρημνῷ καθαρσιμὸν τῷ στρατῷ ἐσόμενον, *We caſt him down headlong for an expiation of the Army*: or as one that by his death ſhould *expiate*, bear, take away the guilt of the Army. And ſuch *Luſtrations* were common among the Heathen, when Perſons *devoted* themſelves to deſtruction, or were devoted by others, to *purge, luſtrate, bear* the guilt of any, that they might go free; ſuch were *Codius, Menœceus*, and the *Decii*, whoſe ſtories are known. This *purging then of our ſins*, which the Apoſtle declareth to have been effected before the *Aſcenſion* of Chriſt, and his *ſitting* down at the Right Hand of God, conſiſteth not in the *actual Sanctification* and Purification of believers, by the Spirit in the Application of the blood of Chriſt unto them, but in the *Attonement* made by him in the *Sacrifice of himſelf*, that our ſins ſhould not be imputed unto us. And therefore is he ſaid to *purge our ſins*, and not to *purge us* from our ſins. And where ever *ſins*, not *ſinners*, are made the Object of any Mediatory acts of Chriſt, that act immediately reſpecteth God and not the ſinner, and intends the *removal* of ſin, ſo as that it ſhould not be imputed. So *Chap.* 2. 17. of this Epiſtle; he is a *merciful High Prieſt*; εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, *to reconcile the ſins of the people*; that is, ἱλάσκεσθαι τὸν θεὸν περὶ τῶν ἁμαρτιῶν, *to make Attonement or Reconciliation with God* for the ſins of the people. And again; He underwent death, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, *for the redemption of Tranſgreſſions under the firſt Covenant*, that is, to *pay a price* for them, that tranſgreſſors might be ſet free from the ſentence of the Law. So that καθαρισμὸν ποιησάμενος περὶ ἁμαρτιῶν ἡμῶν; is as much, as *having made attonement for our ſins*.

And this the Apoſtle further declareth by manifeſting the *Way* whereby he did it; that is, δι' ἑαυτοῦ, *by himſelf*, that is, by the *Sacrifice and Offering of himſelf*; as *Chap.* 9. 14. *Epheſ.* 5. 2. The High Prieſt of old made Attonement, and *typically* purged the ſins of the People, by ſacrificing of *Beaſts* according unto the Appointment of the Law, *Levit.* 16. This High Prieſt by the Sacrifice of *himſelf*, *Iſa.* 53. 10. *Heb.* 9. 12. Of the nature of *Propitiatory* or *Expiatory* Sacrifices, we muſt treat at large afterwards. We keep our ſelves now, unto the *Apoſtles* general Propoſition, expreſſing briefly the *Sacerdotal Office* of Chriſt, and the Excellency of it, in that he *really* purged our ſins, and that by the Sacrifice of *himſelf*. And this was in and by his death on the Croſs, with his antecedent preparatory ſufferings. Some diſtinguiſh between his *Death*, and the *Oblation* of himſelf. This they ſay he *performed* in Heaven, when as the High Prieſt of his Church, he entered into the *Holieſt* not made with hands, whereunto his death was but a preparation. For the *ſlaying* of the Beaſt, they ſay, was not the Sacrifice, but the offering of its blood upon the *Altar*, and the carrying of it into the Holy Place. But this utterly overthrows the *whole Sacrifice* of Chriſt, which indeed is the thing by them aimed at. It is true, the *ſlaying* of the *Beaſt* was not the *whole Sacrifice*, but only an *eſſential* part of it, as was alſo the offering of its blood; and the ſprinkling of it in the Holy Place, in the *anniverſary* Sacrifice of Attonement, but not in any other. And the Reaſon why the *whole Sacrifice* could not conſiſt in any *one Action*, aroſe meerly from the *imperfection* of the things and perſons employed in that work. The *Prieſt* was *one* thing, the *Beaſt* to be ſacrificed another, the *Altar* another, the *Fire* on the *Altar* another, the *Incenſe* added another, each of them limited and deſigned unto its peculiar end, ſo that the *attonement* could not be made by any one of them, nor the Sacrifice conſiſt in them. But now in this *ſacrifice* of Chriſt all theſe meet in one, becauſe of his Perfection; He himſelf was both *Prieſt*, *Sacrifice*, *Altar* and *Incenſe*, as we ſhall ſee in our progreſs; and he perfected his whole ſacrifice at once, in and by his death and blood-ſhedding, as the Apoſtle evidently declares, *Chap.* 9. 12. 14.

Δι' ἑαυτοῦ.

Thus by *himſelf* did Chriſt purge our ſins, making an Attonement for them by the ſacrifice of himſelf in his *death*, that they ſhould never be imputed unto them that believe.

And this part of this Verſe will afford us alſo this diſtinct Obſervation.

So great was the work of freeing us from ſin, that it could no otherwiſe be effected but by the ſelf-ſacrifice of the Son of God.

Our *Apoſtle* makes it his deſign in ſeveral places to evince that *none* of thoſe things from

from whence mankind usually did, or might with any hopes or probabilities *expect* relief in this case, would yield them any at all.

The best that the *Gentiles* could attain, all that they had to trust unto, was but the Improvement of *natural Light* and Reason, with an attendance unto those seeds and Principles of Good and Evil, which are yet left in the depraved nature of man. Under the *Conduct*, and in Obedience unto these, they sought for *Rest*, Glory, and Immortality: how miserably they were *disappointed* in their aims and expectations, and what a wofull issue all their endeavours had, the *Apostle* declares and proves at large, *Rom.* 1. 18. unto the end.

The *Jews*, who enjoyed the benefit of *Divine Revelation*, having lost for the most part the true spiritual import of them, sought for the same ends by the *Law*, and their own diligent Observation of it. They *rested in the Law*; *Rom.* 2. 17. namely, that by it, they should obtain Deliverance from sin, and Acceptance with God; and *followed after it*, *Chap.* 9. 31. that is, to attain Righteousness and Salvation by it. And this seemed to be a sufficient bottom and foundation for them to build upon: for having lost the *spiritual* Understanding, the use and End of the Law, as renewed unto them in the *Covenant of Horeb*, they went back unto the primitive Use and End of it, upon its first giving in Innocency; and foolishly thought, as many more yet do, that it would do the same things for *sinners*, that it would have done for *men*, if they had not sinned in *Adam*; that is, have given them Acceptance with God here, and Eternal Life hereafter; Wherefore the *Apostle* in many places takes great pains to undeceive them, to rectifie their mistake, and to prove that God had *no such design* in giving them the *Law*, as that, which they would impose upon him.

And *First*, He asserts and proves in general, that the Law would *deceive* their Expectation; and that by the *deeds of the Law no flesh should be justified*, *Rom.* 3. 20. and that it would *not give them life*, *Gal.* 3. 21. or Righteousness. And that they might not complain, that then God himself had *deceived* them in giving a Law that would not serve the turn for which it was given; he declares, *Secondly*, That they had *mistaken the End* for which the Law was renewed unto them; which was not that it might give them Life or Righteousness, but that it *might discover sin*, exact obedience, and by both drive and compell them to look out after some other thing, that might both *save them* from their sin, and afford them a Righteousness unto Salvation. And furthermore, he *Thirdly*, Acquaints them whence it was, that the *Law* was become *unsufficient* for these ends; and that was, because it was become *weak through the flesh*, *Rom.* 8. 3. The Law was able to continue our Acceptance with God, in that condition wherein at *first* we were created; but after that man by *sin* became *flesh*, to have a Principle of *Enmity against God* in him, bringing forth the fruits of sin continually, the Law *stood aside*, as weakened and insufficient to help and save such an one. And these things the *Apostle* expresly and carefully insists upon in his *Epistles* to the *Romans* and *Galatians*.

But *Thirdly*, Though the *Law*, and an *earnest endeavour* after the Observation of it in general, would not serve to save us from our sins, yet there were *especial Institutions* of the Law, that were appointed for that End and Purpose; as namely, the *Sacrifices* in particular; which were designed to make *Attonement* for the delivery of sinners, and to procure their Reconciliation with God. These the *Jews* principally rested on, and trusted unto; and indeed to expect *Righteousness* and Justification by the *Mosaical* Sacrifices, as they did, was far more *rational*, than to expect it by the *Works of the Moral Law* as some now do; for all Good works what ever, are required in the Law, and so far are *works of the Law*: For in the Sacrifices, there was a *supposition of sin*, and an appearance of a *compensation* to be made, that the sinner might go free; but in the *Moral Law*, there is nothing but *absolute universal* and exact Righteousness required or admitted, without the least provision of relief for them who come short therein. But yet our *Apostle* declares, and proves that neither were these *available* for the End aimed at, as we shall see at large on the *ninth* and *tenth* Chapters of this *Epistle*.

Now within the compass of these *three*, *Natural Light* or Reason, with ingrafted principles of Good and Evil, the *Moral Law*, and the *Sacrifices* thereof, do lye and consist, all the hopes and endeavours of sinners after *Deliverance* and Acceptance with God. Nothing is there that they *can* do, or put any confidence in, but may be referred unto one of these heads. And if all this *fail* them, as assuredly they will, (which we might prove by Reasons and Demonstrations innumerable, though at present

preſent we content our ſelves with the Teſtimonies above reported) it is certain, that there is nothing under Heaven can yield them in this caſe the leaſt relief.

Again, This is the only way for that End which is ſuited unto the *Wiſdom* of God. The *Wiſdom* of God is an infinite *abyſſe*, which as it lyes in his own Eternal breaſt, we cannot at all *look* into. We can only adore it, as it breaks forth and diſcovers it ſelf in the *Works that outwardly are of him*, or the Effects of it. Thus *David* in the conſideration of the Works of God, falls into an admiration of the *Wiſdom* whereby they were made, *Pſal.* 104. 24. and *Pſal.* 136. 5. The *Wiſdom* of God opens and manifeſts its ſelf in its Effects; and thence according unto our meaſure, do we learn what doth *become* it, and is ſuitable unto it. But when the Holy Ghoſt cometh to ſpeak of this Work of our Redemption by Chriſt, he doth not only call us to conſider ſingly the *Wiſdom* of God, but his *Various and manifold Wiſdom*, *Epheſ.* 3, 10. and affirms that all the Treaſures of *Wiſdom are hid in it*, *Col.* 2. 3. plainly intimating that it is a work ſo *ſuited* unto, ſo *anſwering* the Infinite Wiſdom of God in all things throughout, that it could *no otherwiſe* have been diſpoſed and effected. And this as well upon the account of the *Wiſdom of God* its ſelf abſolutely conſidered, as alſo as it is that Property whereby God *deſigns* and effects the glorifying of all other Excellencies of his Nature; whence it is called *various*, or *manifold*; ſo that we may well conclude that no other way of Deliverance of ſinners was ſuited unto the *Wiſdom* of God.

Secondly, This way alone anſwered the *Holineſs* and *Righteouſneſs* of God. He is an holy God, who will not ſuffer the *guilty to go free*, of *purer eyes than to behold iniquity*, and his *Judgement* is that they who *commit ſin are worthy of death*. Sin is contrary to his *Nature*; and his *Juſtice* requireth that it go not unpuniſhed. Beſides he is the great and ſupream *Governour* of all; and whereas ſin breaketh and diſſolveth the *dependance* of the creature upon him, ſhould he not avenge that defection, his whole *Rule* and Government would be diſannulled. But now if this Vengeance and Puniſhment ſhould fall on the *ſinners* themſelves, they muſt periſh under it eternally; not one of them could *eſcape*, or ever be freed or purged from their ſins. A *commutation* then there muſt be; that the *Puniſhment* due to ſin, which the Holineſs and Righteouſneſs of God exacteth may be inflicted, and *Mercy* and Grace ſhewed unto the ſinner. That none was able, fit, or worthy to undergo this *penalty*, ſo as to make a compenſation for all the ſins of *all* the Elect, that none was able to bear it, and break through it, ſo as that the End of the undertaking might be happy bleſſed and glorious on all hands, but only the Son of God, we ſhall farther manifeſt in our progreſs; and it hath been elſewhere declared.

And this, Firſt ſhould teach us to live in an *Holy Admiration* of this mighty and wonderful product of the Wiſdom, Righteouſneſs, Grace and Goodneſs of God, which had found out, and appointed this *Way* of delivering ſinners, and have gloriouſly accompliſhed it in the *ſelf-ſacrifice* of the Son of God. The Holy Ghoſt every where propoſeth this unto us, as a *Myſterie*, a great and hidden Myſterie, which none of the *Great*, or Wiſe, or Diſputers of the World, ever did or could come to the leaſt acquaintance withall. And *three* things he aſſerts concerning it. Firſt, That it is *revealed* in the *Goſpel*, and is thence alone to be learned and attained, whence we are invited again and again, to *ſearch* and enquire diligently into it; unto this very End, that we may become *wiſe* in the Knowledge and Acknowledgement of this *deep* and hidden Myſterie. Secondly, That we cannot in our *own ſtrength*, and by our own moſt diligent Endeavours, come to an holy Acquaintance with it, notwithſtanding that *Revelation* that is made of it, in the letter of the Word; unleſs moreover we receive from God, the *Spirit* of *Wiſdom* Knowledge and Revelation, opening our eyes, makeing our minds *ſpiritual*, and enabling us to diſcover theſe depths of the Holy Ghoſt in a ſpiritual manner: Thirdly, That we *cannot by theſe helps* attain in this life unto a *perfection* in the knowledge of this deep and unfathomable *Myſterie*; but muſt ſtill labour to *grow in Grace, and in the Knowledge of it*. Our thriving in all Grace and Obedience depending thereon. All theſe things the Scripture abounds in the Repetition of. And beſides, it every where ſets forth the *bleſſedneſs* and Happineſs of them, who by Grace obtain a ſpiritual inſight into this *Myſterie*; and themſelves alſo find by experience the ſatisfying Excellency of it, with the *Apoſtle*, *Phil.* 3. 8. all which Conſiderations are powerful motives unto this Duty of *enquiring* into, and *admiring* this wonderful *Myſterie*, wherein we have the *Angels* themſelves for our Aſſociates and Companions.

2. Consider we may also the *unspeakable Love of Christ* in this work of his delivering us from sin. This the Scripture also abundantly goeth before us in; setting forth, extolling, *commending this Love of Christ*, and calling us to an holy consideration of it. Particularly it shews it accompanied with all things that may *make Love expressive* and to be admired. For, First, It proposeth the *Necessity* and Exigency of the Condition wherein the Lord Christ gave us this relief; that was when we were *sinners*, when we were *lost*, when we were Children of *Wrath*, under the *Curse*, when no eye did *pitty* us, when no hand could relieve us. And if *John* mourned greatly, when he thought that there was none found *worthy in Heaven or Earth to open his Book of Visions*, and to unloose the seals thereof; how justly might the whole Creation mourn and lament, if there had been none found to yield *Relief*, when all were obnoxious to this fatal ruine. And this is an exceeding commendation of the *love of Christ*, that he set his hand to that *work* which *none could touch*; and put his shoulders under that *Burden* which none else could bear, when all lay in a desperate condition. *Secondly*, The *greatness* of this delivery; it is from *Wrath*, and *Curse*, and *Vengeance* Eternal: Not from a Trouble or Danger of a few dayes continuance, not from a *momentary suffering*, but from *Everlasting Wrath*, under the curse of God and power of Satan in the execution of it; which necessarily attend sin and sinners; And *Thirdly*, The *Way* whereby he did it; not by *his word* whereby he *made* the world; not by his *Power* whereby he *sustains* and rules the things that he hath made; not by paying a price of *corruptible* things; not by *revealing a way* unto us only, whereby we our selves might escape that condition wherein we were, as some *foolishly* imagine; but by the *sacrifice of himself*, making his soul an Offering for sin; and offering up himself unto God through the Eternal Spirit; by laying down his Life for us; and *greater love* can no man manifest than by so doing. And *Fourthly*, The *Infinite Condescension* that he used to put himself into that condition, wherein *by himself* he might purge our sins. For to this purpose when he was in the *form of God*, he *emptied* himself of his Glory, made himself of *no account*, was made *flesh*, took on him the *form of a servant*, that he might be obedient unto death, the death of the Cross. And *Fifthly*, The *End* of his undertaking for us; which was the *bringing of us unto God*, into his Love and Favour here, and the Eternal Enjoyment of him hereafter. All these things, I say, doth the Scripture insist *frequently* and largely upon, to set forth the *Excellency* of the Love of Christ, to render it *admirable* and *amiable* unto us; And these things should we lay up in our Hearts and continually ponder them, that we may give due Acceptance and entertainment to this wonderful Love of the Son of God.

THe *Apostle* having thus asserted in general the *Sacerdotal Office* of Christ, and the *Sacrifice* that he offered, with the *End* of it, because that could not be done without the greatest Dejection, Humiliation and Abasement of the Son, that we may not conceive, that he was *left* in, or doth yet *abide* under the same Condition, adds the *blessed Event* and Consequent of his great work and undertaking.

ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς.
He sate down on the right hand of the Majesty on High.

These words we have already opened, as to their sense and importance. The design and *meaning* of the Holy Ghost in them is nextly to be considered. The things to be enquired after to this End, are; *First*, The *scope* of the Apostle in these words: *Secondly*, The *manner of his expressing* his intendment; and the particulars therein intended. *Thirdly*, What he *related* unto in the *Mosaical Oeconomy*, whereby he strengthened the *Argument* which he had in hand.

Two things the Apostle in general *designs* in these words:

First, That the Lord Christ undertaking to *purge our sins*, did by the one offering of himself *perfectly* effect it, so discharging the whole work of his *Priesthood*, as to the making *Attonement* for sinners. This the blessed issue of his undertaking doth demonstrate; Immediately upon his work, he entered into the *Glorious Condition* here expressed; a signal pledge and Evidence that his Work was *perfected*, and that God was fully satisfied, and well pleased with what he had done.

Secondly, The *blessed and Glorious Condition* of the Lord Jesus after his Humiliation

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is expreſſed in theſe words. His Spirit did of old ſignifie both his *ſufferings* and the *Glory* that ſhould follow, 1 *Pet.* 1. 11. as himſelf interpreted the *Scriptures unto his Diſciples*, *Luke* 24. 26. And this upon the cloſe of his work, he requeſted as due unto him upon Compact and Promiſe, *John* 17. 5. Theſe are the things in general deſigned by the Apoſtle in theſe words.

Secondly, The *Manner of his Expreſſion* of the Glory and bleſſed Condition of the Son of God after his *purging our ſins*, and what is *particularly* intimated therein, is to be conſidered. Some *miſtakes*, or groundleſs *curioſities* muſt firſt be removed, and then the *real* importance of the words declared.

Some contend, that the *Left* Hand of old was moſt honourable; ſo that the placing of Chriſt at the *Right* Hand of God, as it denotes his Honour and Glory, ſo alſo an *inferiority* unto the Father. To this purpoſe they produce ſome *ſayings* out of ſome antient Writers among the *Heathen*, giving the preference of place or dignity unto the *Left* Hand. As theſe ſayings are made uſe of by the *Romaniſts*, to anſwer an Objection of very little moment againſt *Peters Supremacy*, taken from ſome antient *Epiſcopal Seals*, wherein the figure of *Paul* was placed on the Right Hand of that of *Peter*. But this conjecture may be eaſily diſproved by *Teſtimonies innumerable* out of approved Authors among the *Gentiles*: And in Scripture the *Right Hand* doth conſtantly denote Dignity and Preheminence. The inſtance of *Jacobs* bleſſing *Joſephs* Children teſtifies alſo the conſtant uſage of thoſe antient times from the intimation of nature it ſelf, *Gen.* 48. 17, 18, 19. And the diſpoſal of the *Sheep* and *Goats* at the laſt day, to the *Right* hand and Left, gives the Priviledge to the former. So *Baſil*, ἡ δεξιὰ χώρα δηλοῖ τὸ τῆς ἀξίας ὁμότιμον: *the right hand place denoteth a quality of dignity.* And *Chryſoſtom*, εἰ γὰρ ἐλάττωσιν ἤθελε δηλῶσαι οὐκ ἂν εἶπεν ἐκ δεξιῶν ἀλλ' ἐξ ἀριστερῶν; *if he would have ſignified any leſſening or diminution, he would not have ſaid ſit on my Right Hand, but on my Left.* So that it is Honour and *Glory* which is ſignified by this Expreſſion, and that only.

Some, granting the *Right Hand* to denote the moſt *honourable place*, enquire whither this be ſpoken in reference unto God the Father himſelf, or unto others that do or may be ſuppoſed to ſit on his *left hand*. For the firſt ſenſe contends *Maldonate* on *Matth.* 16. 19. For ſaith he, *though it be impoſſible that the Son in abſolute or Eſſential Glory ſhould be preferred before or above the Father, yet as to his immediate Rule over the Church, he may more ſhew forth his Power and Glory in the Rule and Government of all things.* Others contend that it is ſpoken with reſpect unto ſitting at the *left* hand, above which, this is preferred. But this whole enquiry, is both curious and groundleſs, For Firſt, Though *ſitting at the Right Hand* be a token of great Glory and Dignity, yet as the Apoſtle ſpeaks in this very caſe, it is manifeſt that *he is excepted who put all things under him*, 1 *Cor.* 15. 27. He who thus *exalted him* over all at his right hand is excepted: and Secondly, Here is no compariſon at all, or regard to ſitting on the *left hand*, nor is there ſo where ever that expreſſion is uſed, but only the Glory of Chriſt the Mediator is abſolutely declared.

And this may be cleared by other inſtances. *Solomon* placed his *Mother* when ſhe came unto him on his *Right Hand*; a token of exceeding Honour; but he himſelf ſate down on the *Throne* of the Kingdom, 1 *Kings* 2. 19. The *Church* is ſaid to be at the *Right Hand of Chriſt*, *Pſalm* 45. 9. which as it prefers her above all others, ſo it takes not off, her *ſubjection* unto Chriſt. *Nero* in *Suetonius* when *Tiridates* King of *Armenia* came to *Rome*, placed him for his Honour on *his right hand*, himſelf ſitting on the *Throne of Rule*. And where *three* ſit together, the middle ſeat is the place of chiefeſt honour. Hence *Cato* in *Africk* when *Juba* would have placed himſelf in the midſt between him and *Scipio*, removed himſelf to the left hand of *Scipio*, that *Juba* might not have the place of preheminence above *Roman* Magiſtrates.

It is not unlikely but that there may be an Alluſion in this expreſſion unto the *Sanhedrin* the higheſt Court of *Judicature* among the Jews. He who preſided in it was called אב בית דין or אב דין, the *Father of Judgement*, or Father of the Houſe of Judgement; and ſate at the right hand of the נשיא, *or Prince of the Sanhedrin*, next unto him, unto whom belonged the execution of the Sentence of the Court. Of this *Ab din* mention is made in the *Targum*, *Cantic.* 7. 4. ואב בית דינא דדאן דינך, *the Father of the Houſe of Judgement, who judgeth thy judgements*: agreeable to that; *the Father judgeth no man but hath committed all judgement unto the Son.*

The whole Expreſſion then is plainly *Metaphorical*, and taken from what is, or was in uſe amongſt men, and thence tranſlated to ſignifie the *State* and Condition of Chriſt

in Heaven. And this is that which the *Apostle* in general intimates in these words, that as the *greatest Honour* that can be done unto any one among the sons of men, is for the *Chief Ruler* to set him next himself on his *Right Hand*, so is the Son as Mediator, made *partaker of the greatest glory* that God hath to bestow in Heaven. It is not then the *Essential Eternal Glory* of the Son of God, that he hath equal with the Father, which in these words is expressed, and whereof the *Apostle* had spoken before; but that Glory and Honour which is bestowed on *him by the Father*, after and upon the Sacrifice of himself for the Expiation of sin. So then, the *Right hand* of God is not here taken *absolutely*, as in other places, for the *Power* and *Strength* of God, but with the adjunct of *sitting at it*, it shadows out a place and eminency of Glory, as he is considered on his *Throne* of *Majesty*: and therefore it is here termed the *Right hand* of Majesty, and not of Omnipotency or Power.

In particular, two things are intended in this Expression.

First, The *Security* of Christ from all his Adversaries, and all sufferings for the future. The *Jews* knew what he suffered from God and Man. Hereof he lets them know what was the reason, it was for the *purging of our sins*. And moreover declares, that now he is *everlastingly secured* from all Opposition, for where he is, thither his *Adversaries cannot come*; as *Joh.* 7. 34. He is above their reach, beyond their power, *secure* in the Throne and Presence of God. Thus the fruit of the Church, being *secured* from the rage and persecution of Sathan, is said to be *caught up unto God, and to his throne*, *Rev.* 12. 5. Hence though men do, and will continue their *malice* and wrath against the Lord Christ to the end of the world, as though they would *crucifie him afresh*; yet he dies no more, being *secure* out of their reach at the Right hand of God.

Secondly, His *Majesty and Glory* inexpressible. All that can be given of God in heaven. God on *his Throne*, is God in the full *manifestation of his own Majesty* and Glory; on his *Right hand* sits the Mediator; yea so, as that he also is in the *midst of the Throne*, *Revel.* 5. 6. How little can our weak understandings apprehend of this *Majesty?* See *Phil.* 2. 8. *Matth.* 20. 21. *Rom.* 8. 34. *Col.* 3. 5. *Ephes.* 1. 20.

These are the things which the *Apostle* sets forth in this Expression. And they are plainly intimated in the Context of the *Psalm* from whence the words are taken, *Psal.* 110. 1. So that it is not his *Rule* and Authority, but his *Safety*, *Majesty* and Glory which accompany them, that are here intended.

Thirdly, We are to enquire what it was that the Apostle had *respect* unto in this Ascription of *Glory* and *Majesty* unto Christ in the old Church state of the *Jews*, and so what it is that he *preferreth* him above.

It is thought by many, that the *Apostle* in these words exalteth Christ above *David*, the chiefest *King* among the Jews. Of him it is said, that God would make him his *first-born*, *higher than the Kings of the earth*, *Psal.* 89. 27. His *Throne* was high on the earth, and his Glory above that of all the Kings about him; but for the *Lord Christ*, he is incomparably exalted above him also, in that he is *sate down* at the *Right hand* of the Majesty on High. But, as was said, these words denote not the *Rule*, Power, or Authority of Christ, *typed* by the Kingdom of *David*; but his *Glory* and *Majesty*, represented by the *magnificent* Throne of *Solomon*. Besides, he is not treating of the *Kingly Power* of Christ, but of his *Sacerdotal* Office, and the Glory that ensued upon the discharge thereof.

That therefore which in these words the Apostle *seems* to have had respect unto, was the *high Priests* entrance into the Holy Place, after his offering of the *solemn anniversary* Sacrifice of Expiation. Then alone was he admitted into that *Holy Place*, or Heaven below; where was the solemn Representation of the Presence of God, his *Throne* and his Glory. And what did he there? He *stood* with all Humility and lowly Reverence ministring before the Lord, whose presence was there represented. He did not go and *sit down* between the *Cherubims*, but worshipping at the *foot-stool* of the Lord, he departed. It is not, saith the Apostle, *so* with Christ; but as his Sacrifice was infinitely more *excellent*, and effectual than theirs, so upon the offering of it, he entered into the *Holy Place*, or Heaven it self above, and into the *real glorious presence of God*, not to minister in humility, but to a participation of the *Throne* of Majesty and Glory. He is a King and Priest upon his Throne, *Zech.* 6. 13.

Thus the *Apostle* shuts up his general Proposition of the whole matter, which he intends farther to dilate and treat upon. In this description of the Person and Offices of the Messiah, he toucheth the springs of all his *ensuing Arguments*, and from thence enforceth

forceth the *Exhortation* which we have obſerved him conſtantly to purſue. And we alſo may hence obſerve,

1. *That there is nothing more vain, fooliſh and fruitleſs, than the Oppoſition which Satan and his Agents yet make unto the Lord Chriſt and his Kingdom.* Can they aſcend into heaven? Can they pluck the Lord Chriſt from the Throne of God? A little time will manifeſt this madneſs, and that unto Eternity.

2. *That the ſervice of the Lord Chriſt is both ſafe and honourable.* He is, as a Good, ſo a glorious Maſter; one that ſits at the Right Hand of God.

3. *Great is the ſpiritual and eternal ſecurity of them that truly believe in Chriſt.* Of all which ſeverally afterwards.

Verſe IV.

THE deſign of the *Apoſtle*, as we have now *often* ſhewed, is to evince the neceſſity of abiding in the Doctrine of the Goſpel, from the *Excellency* of the Perſon by whom it pleaſed God to reveal it unto us. This he hath done already in general, in that *Deſcription* which he hath given us of his Perſon, Power, Works, Offices and Glory; whereby he hath made it evident, that *no creature*, whom God was pleaſed at any time to make *uſe of* in the Revelation of his Will, or the Inſtitution of his Worſhip, was any way to be compared with him. Having proceeded thus far in *general*, he deſcends now to the conſideration of *particular* inſtances, in all thoſe whom God imploied in the Miniſtration of the *Law*, and conſtitution of *Moſaical* Worſhip, and takes occaſion from them all to ſet forth the *Dignity* and *incomparable* Excellencies of the Lord Chriſt, whom in all things he exalts.

Firſt then, he treateth concerning *Angels*, as thoſe who were the moſt *glorious creatures* imployed in the giving of the *Law*. The *Hebrews* owned, yea pleaded this in their own defence, That beſides the Mediation of *Moſes*, God uſed the Miniſtery of *Angels* in the *giving* of the Law, and in other *occaſional* inſtructions of their forefathers. Some of them contend that the *laſt* of the Prophets was *perſonally an Angel*, as the ſignification of his name imports. Holy *Stephen* upbraiding them with their abuſe and contempt of their greateſt priviledges, tells them that they *received the Law by the diſpoſition*, ordering, or miniſtery *of Angels*, *Acts 7. v. 53.* And the *Targum* interprets the *Chariots of God* with the *thouſands of Angels*, *Pſal. 68. 18, 19.* of the Angels, by whoſe *miniſtery* God taught *Iſrael* the Law. This then might leave a ſpecial *prejudice* in their minds, that the *Law* being ſo *delivered by Angels*, muſt needs have therein the advantage above the *Goſpel*, and be therefore excellent and *immutable*.

To remove this *prejudice* alſo, and further to declare the *Excellency* and Preheminence in all things of him who revealed the Goſpel, the Apoſtle takes occaſion from what he had newly taught them concerning the *Exaltation of Jeſus Chriſt* at the Right Hand of God, to prove unto them *out of the Scriptures of the Old Teſtament*, that he is exceedingly advanced, and glorious above the *Angels* themſelves, whoſe concurrence in the Miniſtration of the *Law* they boaſted in; and to this purpoſe produceth *four ſignal teſtimonies* one after another.

This is the deſign of the *Apoſtle*, which he purſues and makes out unto the end of this *Chapter*; and that we may rightly conceive of his intention, and the *meaning* of the Holy Ghoſt in the whole, we ſhall, before we conſider his *Propoſition* laid down in this *fourth verſe*, or the enſuing confirmations of it, enquire in general what it is in Chriſt which he *compareth* with, and *preferreth* above the *Angels*, and wherein it is that he ſo exalts him.

The *compariſon* entred on between the Lord Chriſt and *Angels*, muſt be either with reſpect unto their *Natures*, or unto their *Dignity*, Office, Power and Glory. If the compariſon be of *Nature* with *Nature*, then it muſt be either in reſpect of the *Divine* or *Humane* Nature of Chriſt. If it ſhould be of the *Divine Nature* of Chriſt, with the *Nature* of Angels, then it is not a compariſon of *Proportion*, as between *two Natures* agreeing in any general kind of being, as do the nature of a *man* and a *worm*; but a *compariſon* only manifeſting a Difference and diſtance without any Proportion. So anſwereth *Athanaſius*, *Orat. 2.* and *Arian.* But the truth is, the Apoſtle hath no deſign to prove by *Arguments and Teſtimonies* the Excellency of the *Divine Nature* above the *Angelical*.

Angelical. There was no need ſo to do, nor do his *Teſtimonies* prove any ſuch thing. Beſides, ſpeaking of *Angels*, the other part of the compariſon, he treats not of their *Nature*, but their *Office*, Work and Employment, with their honourable and glorious Condition therein. Whereas therefore the *Apoſtle* produceth ſundry *Teſtimonies*, confirming the *Deity* of the Son, he doth it not *abſolutely* to prove the *Divine Nature* to be more excellent than the *Angelical*, but only to manifeſt thereby the glorious condition of him, who is partaker of it, and *conſequently* his Preheminence above *Angels*, or the Equity that it ſhould be ſo.

Neither is the *compariſon* between the *Humane Nature* of Chriſt and the *Nature* of *Angels*: For that abſolutely conſidered and in it ſelf, is *inferiour* to the *Angelical*; whence in regard of his Participation of it, he is ſaid to be made *lower than the Angels*, *chap.* 2.

The Apoſtle then treats of the *Perſon of Chriſt*, God and Man, who was appointed and deſigned of God the Father, to be the *Revealer of the Goſpel*, and Mediator of the New Teſtament. As ſuch, he is the *ſubject* of the enſuing general Propoſition; as *ſuch*, he was ſpoken of in the words immediately fore-going; and concerning him as *ſuch*, are the enſuing teſtimonies to be interpreted; even thoſe which teſtifie his *Divine Nature*, being produced to demonſtrate the *Excellency of his Perſon*, as veſted with the Offices of the King, Prieſt and Prophet of his Church, the *great Revealer* of the will of God in the laſt days.

Τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων ὅσῳ διαφορώτερον παρ' αὐτοῖς κεκληρονόμηκεν ὄνομα.

Τοσούτῳ κρείττων γενόμενος: Syr. יהנא כדה ירב, *& ipſe tantum præſtantior fuit.* Bodeſian. *and he was ſo much more excellent; at tanto potior factus eſt.* Tremel. *And he is made ſo much more better; at ipſe toto excellit:* or as *De Dieu*, *at hoc totum excellit*, *And he wholly excelleth*, or in all things he excelleth: *Vulg. tanto melior factus angelis*; the tranſlation of κρείττων by *melior* is blamed by *Eraſmus*, *Beza*, *Vatablus*; and is generally deſerted by the Expoſitors of the *Roman* Church. And it is hard, if not impoſſible, to find *melior* in any good Author, uſed in the ſenſe that κρείττων is here, and elſe-where conſtantly applied unto. Ours render the word *Better*, *made better*; to avoid, I believe, a *coincidence* with that which they expreſs διαφορώτερον by, *more excellent*: κρείττων is properly *nobilior*, *potentior*, *præſtantior*, *excellentior*; more *Powerful*, *Able*, *Excellent*; as to Love, Honour; or State and Condition; as in that of *Homer*,

Κρείσσων γὰρ βασιλεὺς ὅτε χώεται ἀνδρὶ χέρηϊ.

Κρείττων.

That is, πολλὸν ἀρείων, ſaith *Euſtathius*, *multo potentior*, *more powerful*, able to prevail, or more excellent. Γενόμενος, *factus*, *effectus*; *made*, *was*, *became*. Διαφερώτερον, *differentius*, *different*, which is ſometimes put abſolutely for the *beſt things*, or things *far better* than other *things* that *differ*, the beſt things. *Make to differ*, to prefer, make better, 1 *Cor.* 4. 7. Syr. רסיחר, *excellentius*, *more excellent*. Διαφέρων is both to *differ* and *excel*; but the *differentius* of the *Vulgar* yields no good ſenſe in this place. Κεκληρονόμηκε, *hæreditavit*, *ſortitus eſt*, *jure hereditario obtinuit*; of the importance of which word, before.

Γενόμενος. Διαφερώτερον.

Κεκληρονόμηκε.

Being in ſo much preferred (exalted, made eminent) *above Angels*, *as he* (obtained) *inherited a more excellent name than they.*

There are five things conſiderable in, and for the Expoſition of theſe words.

Firſt, What it is that the *Apoſtle* aſſerts in them as his general Propoſition; namely, that the *Son*, as the great Prieſt and Prophet of the Church, was *preferred above*, and made more *glorious* and *powerful* than the *Angels*; and how this was done, and wherein it doth conſiſt.

Secondly, *When* he was ſo preferred above them; which belongs unto the Explication and right underſtanding of the former.

Thirdly, The *Degree* of this *preference* of him above the Angels, intimated in the *compariſon*; being by *ſo much* made *more excellent*, as he hath, &c.

Fourthly. The *Proof* of the Aſſertion, both abſolutely, and as to the Degree intimated; and this is taken from *his Name.*

Fifthly, The *way* whereby he came to have this Name; he *obtained it* as his lot and portion, or he *inherited* it.

Firſt,

Firſt, He is *made more excellent than the Angels*, preferred above them; that is, ſay ſome, *declared* ſo to be. *Tum res dicitur fieri, cum incipit patefieri.* Frequently in the Scripture, a thing is *then* ſaid to be *made*, or to *be*, when it is *manifeſted* ſo to be. And in this ſenſe the word γίνεσθαι is ſometimes uſed. *Rom.* 3. 4. γινέσθω ὁ δὲ θεὸς ἀληθὴς, πᾶς δὲ ἄνθρωπος ψεύστης; *Let God be true, and every man a liar*; that is, *manifeſted* and acknowledged ſo to be. So, *James* 1.12. δόκιμος γενόμενος, he that is approved in trial, and thereby *manifeſted* to be ſincere and ſound. In this ſenſe the *Apoſtle* tells us, *Rom.* 1. 3. that the Lord Chriſt was *declared to be the Son of God by the reſurrection from the dead.* The reſurrection from the dead did not *make him* to be the Son of God, but evidently *manifeſted* and declared him ſo to be. According to this interpretation of the words, that which the holy Ghoſt intimateth is, That whereas the Lord Chriſt miniſtred in an outwardly *low* condition in this world, whilſt he *purged our ſins*, yet by his *ſitting down* at the right hand of God, he was revealed, *manifeſted*, declared to be *more excellent* than all the Angels in heaven.

But I ſee no reaſon why we ſhould deſert the *proper* and moſt uſual ſignification of the word, nothing in the *Context* perſwading us ſo to do. Beſides, this ſuits not the *Apoſtles* deſign, who doth not prove from the Scripture that the Lord Chriſt was *manifeſted* to be more excellent than the Angels, but that really he was *preferred* and exalted above them.

So then, κρείττων γενόμενος is as much as *preferred, exalted*, actually placed, in more Power, Glory, Dignity, than the Angels. This *John Baptiſt* affirms of him, ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν, *He was preferred before me, becauſe he was before me.* Preferred above him, called to another manner of *Office* than that which *John* miniſtred in; *made before* or above him in Dignity, becauſe he was *before* him in Nature and Exiſtence. And this is the proper ſenſe of the words; The Lord Jeſus Chriſt, the Revealer of the Will of God in the Goſpel, is exalted above, *preferred* before, made *more excellent* and glorious than the Angels themſelves, all or any of them, who miniſtred unto the Lord in the giving of the *Law* on mount *Sinai.* Κρείττων γενόμενος.

Some object unto this Interpretation, That he who is ſaid to be *made* or *ſet* above the Angels, is ſuppoſed to have been *lower* than they before: To which I anſwer, And *ſo* he was, not in reſpect of *Eſſence, Subſiſtence*, and real Dignity, but in reſpect of the *infirmities and ſufferings* that he was expoſed unto, in the diſcharge of his work here on the earth; as the Apoſtle expreſly declares, *chap.* 2. 9.

2. And this gives us light into our *ſecond enquiry* on theſe words; namely, *When* it was, that Chriſt was thus exalted above the Angels.

1. *Some* ſay, that it was in the *time of his Incarnation*; for then the Humane Nature being taken into *Perſonal ſubſiſtence* with the Son of God, it became *more excellent* than that of the Angels. This ſenſe is fixed on by ſome of the *Antients*, who are followed by ſundry *Modern* Expoſitors. But we have proved before, that it is not of *either Nature* of Chriſt abſolutely or abſtractedly, that the Apoſtle here ſpeaketh; nor of his *Perſon*, but as *veſted* with his Office, and diſcharging of it. And moreover the *Incarnation* of Chriſt was part of his *Humiliation* and Exinanition, and is not therefore eſpecially intended, where his *Exaltation* and Glory is expreſly ſpoken of.

2. *Some* ſay, that it was at the time of his *Baptiſm*, when he was anointed with the Spirit, for the diſcharge of his *Prophetical Office*, *Iſa.* 60. 1, 2. But yet neither can this Deſignation of the *time* be allowed. And that becauſe the main things wherein he was *made lower* than the Angels, as his temptations, and ſufferings, and death it ſelf, did *follow* his *Baptiſm* and Unction.

3. It muſt therefore be the time of his *Reſurrection*, Aſcenſion, and Exaltation at the Right hand of God, which enſued thereon, that is deſigned as the *ſeaſon* wherein he was made *more excellent* than the Angels, as evidently appears from the Text and Context.

For, 1. That was the *Time*, as we have ſhewed before, when he was gloriouſly veſted with that *All Power* in heaven and earth, which was of old deſigned unto him, and prepared for him. 2. The *Order* alſo of the Apoſtles diſcourſe leads us to fix on this *ſeaſon*. After he *had by himſelf purged our ſins*, he *ſat down*, &c. *Being made ſo much more excellent*; that is, *therein*, and *then* he was ſo made. 3. The *Teſtimony* in the firſt place produced by the Apoſtle in the confirmation of his Aſſertion, is elſewhere, as we ſhall ſee, applied by himſelf unto his *Reſurrection* and the Glory that enſued, and conſequently they are alſo in this place intended. 4. This *Preference* of the Lord Chriſt above the Angels, is plainly included in that Grant of *All Power* made unto him,

Matth.

Matth. 28. 18. expounded *Epheſ.* 1. 21, 22. 5. The *Teſtimony* uſed by the Apoſtle in the firſt place, is the word that God ſpake unto his *King*, when he ſet him upon *his holy Hill of Sion*, *Pſal.* 2. 6, 7, 8. which *typically* expreſſeth his glorious Enſtalment in his heavenly Kingdom.

The Lord Chriſt then, who in reſpect of his *Divine Nature* was always infinitely and incomparably himſelf *more excellent* than all the Angels, after his Humiliation in the Aſſumption of the *Humane Nature*, with the ſufferings and temptations that he underwent, upon his *Reſurrection* was exalted into a condition of Glory, Power, Authority, and Excellency, and entruſted with Power *over them*, as our *Apoſtle* here informs us.

3. In this *Preference* and Exaltation of the Lord Chriſt, there is a *Degree* intimated; being made *ſo much more*, &c. now our conceptions hereabout, as to this place, are wholly to be *regulated* by the *Name* given unto him. Look, ſaith the Apoſtle, how much the *Name* given unto the *Meſſiah*, excels the *Name* given unto *Angels*, ſo much doth he himſelf excell them in Glory, Authority and Power; for theſe *Names* are ſeverally given them of God, to ſignifie *their ſtate* and condition. What, and how great this difference is, we ſhall afterwards ſee, in the conſideration of the Inſtances given of it by the *Apoſtle* in the Verſes enſuing.

4. The *Proof* of this Aſſertion which the Apoſtle firſt fixeth on, is taken from the *Name* of Chriſt. His *Name*, not *given* him by man, not *aſſumed* by himſelf, but aſcribed unto him by God himſelf. Neither doth he here by the *Name* of Chriſt, or the *name* of the Angels, intend any individual *proper names* of the one or the other; but ſuch *Deſcriptions* as are made of them, and Titles given unto them by God, as whereby their ſtate and condition may be known. Obſerve, ſaith he, how they are *called* of God; by what *Names* and Titles he owns them, and you may learn the *Difference* between them. This Name he declares in the next Verſe; God ſaid unto him, *Thou art my Son, this day have I begotten thee.* It is not abſolutely his *being the Son* of God that is intended; but that by the teſtimony of the holy Ghoſt, God ſaid theſe words unto him, *Thou art my Son*, and thereby declared his ſtate and condition to be far above that of the Angels, to none of whom he ever ſaid any ſuch thing, but ſpeaks of them in a far diſtinct manner, as we ſhall ſee. But hereof in the next Verſe.

Some by this *excellent Name* underſtand his Power, and Dignity, and Glory, called *his name above every name*, *Phil.* 2. 8. but then this can no way prove that which the Apoſtle produceth it for, it being directly the ſame with that which is aſſerted, in whoſe confirmation it is produced.

Κεκληρονόμηκε. 5. The laſt thing conſiderable is, *How* the Lord Chriſt *came by this Name*, or obtained it; κεκληρονόμηκε; he obtained it by *Inheritance*, as his peculiar lot and portion for ever. In what ſenſe he is ſaid to be κληρονόμος, the *Heir*, was before declared. As he was made the *Heir of all*, ſo he inherited a more *excellent Name* than the Angels. Now he was made *Heir of all*, in that all things being made and formed by him, the Father *committed* unto him as Mediator a peculiar *Power* over all things, to be diſpoſed of by him unto all the ends of his Mediation. So alſo being the Natural and Eternal Son of God, in, and upon the diſcharge of his work, the Father declared and pronounced *that to be his Name*; ſee *Luke* 1. 35. *Iſa.* 7. 14. *chap.* 9. 6. His *being* the Son of God, is the proper foundation of his *being called* ſo; and his diſcharge of his Office the *Occaſion* of its *declaration*: ſo he came unto it by Right of *Inheritance*, when he was declared to be the Son of God with Power, *by the reſurrection from the dead*, *Rom.* 1. 3.

This then is the ſum of the *Apoſtles* Propoſition, and the Confirmation of it. A *Name* given by God to that end and purpoſe, doth truly declare the *nature*, ſtate and condition of him or them to whom it is given. But unto Chriſt the Mediator there is a *Name* given of God himſelf, exceedingly *more excellent* than any that by him is given unto the *Angels*; which undeniably evinceth, that he is placed in a *ſtate and condition* of Glory far above them, or *preferred before them.*

I ſhall only obſerve one or two things, concerning the *Hebrews* to whom the Apoſtle wrote, and ſo put an end to our Expoſition of this Verſe.

Firſt then, this diſcourſe of the *Apoſtle* proving the *Preheminence* of the *Meſſiah* above the *Angels*, was very neceſſary unto the *Hebrews*, although it were very ſuitable unto their own principles, and in general acknowledged by them. It is to this day a *Tradition* amongſt them, that the *Meſſiah* ſhall be exalted above *Abraham*, and *Moſes*, and the *miniſtring Angels*. Beſides, they acknowledged the Scriptures of the *Old Teſtament*, wherein

wherein the *Apoſtle* ſhews them that this Truth was taught and confirmed. But they were *dull and ſlow* in making Application of theſe Principles unto the confirmation of their faith in the Goſpel, as the *Apoſtle* chargeth them, *Chap.* 5. 11, 12. And they had at that time great *Speculations*, about the Glory Dignity and Excellency of *Angels*, and were fallen into ſome kind of *worſhipping* of them. And it may be this *Curioſity* Vanity and Superſtition in them, was heightned by the heat of the Controverſie between the *Phariſees* and *Sadduces* about them; the one denying their *Exiſtence* and being, the other whom the body of the People followed, *exulting* them above meaſure, and inclining to the *Worſhip* of them. This the *Apoſtle* declares, *Col.* 2. 18. treating of thoſe *Judaizing* Teachers who then troubled the Churches, he chargeth them with fruitleſs and curious *ſpeculations* about *Angels*, and the worſhipping of them. And of their Miniſtry in the giving of the Law they ſtill boaſted. It was neceſſary therefore, to take them off from this Confidence of that *Priviledge*, and the ſuperſtition that enſued thereon, to inſtruct them in the *Preheminence* of the Lord Chriſt above them all; that ſo their thoughts might be directed unto him, and their *Truſt* placed in him alone. And this Exaltation of the *Meſſiah*, ſome of their latter Doctors aſſert on *Dan.* 7. 9. חזה הוית עד די כרסון רמיו, *I beheld until the Thrones were ſet*, placed, exalted, as in the *Original Chaldee*; and as all old Tranſlations, *Greek*, *Latin*, *Syriack* and *Arabick* render the words (however *Ours* read, *untill the Thrones were caſt down*) affirming that one of thoſe Thrones was for the *Meſſiah*, before whom all the *Angels* miniſtred in obedience.

Secondly, It may not be amiſs to remark that the *Jews* have alwayes had a Tradition of the *glorious name* of the Meſſiah; which even ſince their utter Rejection they retain ſome *obſcure remembrance* of. The name which they principally magnifie is מטטרון, *Metatron*. *Ben Uzziel* in his *Targum* on *Gen.* 5. aſcribes this name to *Enoch* when he was tranſlated, *he aſcended into Heaven in the word of the Lord*, וקרא שמיה מיטטרון ספרא רבא, *and his name was called* Mitatron *the great Scribe*. But this opinion of *Enoch* being *Metatron* is rejected and confuted in the *Talmud*. There they tell us that *Metatron* is שר העולם, *the Prince of the world*: or as *Elias* calls him in *Thisbi* שר הפנים, the *Prince of Gods Preſence*. And in the firſt mention of this Name which is *Talmud. Tract. Saned. cap.* 4. *fol.* 38. they plainly intimate that they intended an *uncreated Angel* by this Expreſſion. And ſuch indeed muſt He be, unto whom may be aſſigned what they aſcribe unto *Metatron*. For as *Reuchlin* from the *Cabbaliſts* informs us, they ſay, רבי של משה מטטרון; *The Teacher of* Moſes *himſelf was Metatron*. He it is, ſaith *Elias*, that is the *Angel* alwayes appearing in the Preſence of God, of whom it is ſaid, *My name is in him*. And the *Talmudiſts*, that he hath power to *blot out the ſins of Iſrael*: whence they call him the *Chancellour* of Heaven. And *Bechai* on *Exod.* 23. affirms, that this name ſignifies both a *Lord*, a *Meſſenger*, and a *Keeper*. A *Lord* becauſe he ruleth all; a *Meſſenger* becauſe he ſtands alwayes before God to do his Will; and a *Keeper*, becauſe he keepeth *Iſrael*. I confeſs the *Etymologie* that he gives of this name to that purpoſe, is weak and fooliſh; as is alſo that of *Elias*; who tells us that *Metatron* is בלשון יון, in the *Greek Tongue*; *one ſent*. But yet it is evident what is intended by all theſe obſcure Intimations; the *increated Prince of Glory*, and his Exaltation over all, with the Excellency of his name, is aimed at. For the word it ſelf, it is either a meer corruption of the Latin word *Mediator*, ſuch as is uſual amongſt them, or a *Gematrical* Fiction to anſwer שדי, *the Almighty*, *there* being a coincidence in their *numeral* letters.

The Doctrine of the *Preference and Preheminence* of Chriſt is inſiſted on by the Apoſtle unto the End of this Chapter; and therefore I ſhall not treat of it, untill we have gone through all the *Proofs* of it produced; and then but briefly neither, having already in part ſpoken of it, in our Conſideration of his *Soveraignty* and Lordſhip over all.

That which we are peculiarly inſtructed in by theſe words is, that,

All Preheminence and Exaltation of one above others, depends on the ſupream Counſel and Will of God.

The inſtance he gives of him who is exalted over all, ſufficiently confirms our general Rule. He had his *Name*, denoting his Glory and excellency by *Inheritance*; an heritage deſigned for him, and given unto him in the Counſel, Will and good plea-

ſure of God: He gave him that *name above every name*, *Phil.* 2. 9. And that of his own Will and pleaſure; *It pleaſed the Father, that in him all fulneſs ſhould dwell.* That ſo in all things he might have the Preheminence, *Col.* 1. 16, 17. He *fore-ordained* him unto it from Eternity, 1 *Pet.* 1. 20. and actually exalted him according to his Eternal Counſel in the fulneſs of time, *Acts* 2. 36. *Chap.* 5. 31.

This Relation then of Chriſt above all, depends on the *Counſel* and Pleaſure of God; and he is herein a Pattern of all *Priviledge* and Preheminence in others.

Grace, Mercy and Glory, ſpiritual things, and eternal, are thoſe wherein really there is any *difference* among the Sons of men. Now that any one in theſe things is *preferred* before another, it depends meerly on the ſole good pleaſure of God. No man in theſe things makes himſelf to *differ* from another, neither hath he any thing that he hath not received. God hath Mercy on whom he will have mercy. And this *Diſcrimination* of all things by the Supream Will of God, eſpecially Spiritual and Eternal, is the Spring, Fountain and Rule of all that Glory which he will manifeſt, and be exalted in, unto Eternity.

Verſe V.

THe Apoſtle proceedeth to the confirmation of his Propoſition concerning the *Preheminence of the Lord Chriſt above the Angels*, and of his proof of it from the Excellency of the Name given unto him; And this he doth by ſundry *Teſtimonies* produced out of the Old Teſtament; two whereof are conjoyned in this Verſe, as the Verſes are divided in our *Bibles*.

τίνι γὰρ εἶπέ ποτε τῶν ἀγγέλων υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.

Εἶπέ ποτε. Εἶπέ ποτε; *Vulg. dixit aliquando*, ſaid he *ſometimes*; for, *at any* time. Syr מן מתום אמר אלהא, *from at any time ſaid God. Eloah*, God is ſupplyed; needleſly; though better than thoſe who would render, ἔφη, *impersonally*; was it ſaid at any time. For it is expreſs in the *Pſalm* from whence the words are taken, יהוה אמר, *the Lord ſaid.* The Lord ſaid unto me, בני אתה אני היום ילדתיך, *thou my Son, this day have I begotten thee.* The Eliſis of the *Verb ſubſtantive* in the Original which is perpetual, is ſupplyed by the *Apoſtle*, with εἶ, *Thou art my Son.* Further difficulty in the *Grammatical* ſenſe of the words there is not. And here we ſhall cloſe this Verſe, or at leaſt conſider this Teſtimony by its ſelf.

Verſe 5.

Unto which of the Angels did he at any time (or ever) ***ſay, thou art my Son this day have I begotten thee.***

Two things are conſiderable in theſe words.

1. The *manner* of the Apoſtles producing the Teſtimony which he intended to make uſe of. *Unto which of the Angels ſaid he at any time.*

2. The *Teſtimony* it ſelf; *Thou art my Son, this day have I begotten thee.*

In the former, three things may be obſerved.

Firſt, That the Teſtimonie which in a matter of Faith he inſiſted on, is that of the Scripture. He refers the *Jews* unto that common Principle which was acknowledged between them. Men had not as yet learned in ſuch conteſts to make that *caviling* return, which we are now uſed unto; *How do you know thoſe Scriptures to be the word of God?* Nor indeed is it ſuitable unto *common Honeſty*, for men to queſtion the credit, and proſtitute the Authority of their *own* moſt Sacred Principles, for no other end, but to prejudice their Adverſaries. But our *Apoſtle* here confidently ſends the *Hebrews* to the acknowledged Rule of their Faith and Worſhip; whoſe Authority he knew they would not decline, *Iſa.* 8. 21.

Secondly, That the *Apoſtle* argues *negatively* from the Authority and Perfection of the Scripture in things relating to Faith and the Worſhip of God. It is *no where ſaid in the Scripture to Angels*; therefore they have not the *Name* ſpoken of, or not in that *manner* wherein it is aſcribed to the *Meſſiah*. This Argument ſaith an *Expoſitor* of

great

great name in this place, ſeems to be *weak* and not unlike unto that which the *Heretick* make uſe of in the like caſes. And therefore anſwers, that the *Apoſtle* argues *negatively*, not only from the *Scripture*, but from *Tradition* alſo. But this *Anſwer* is far more *weak* than the *Argument* is pretended to be. The *Apoſtle* deals expreſly in all this Chapter from the *Teſtimony* of Scripture; and to that *alone* do his words relate; and therein doth he iſſue the whole Controverſie he had in hand; knowing that the *Jews* had many *corrupt Traditions* expreſly contrary to what he undertook to prove; particularly, that the *Law of Moſes* was Eternally Obligatory, againſt which he directly contends in the whole *Epiſtle*. An Argument then taken *negatively* from the Authority of the Scripture in matters of Faith, or what relates to the Worſhip of God, is valid and effectual, and here *conſecrated* for ever to the uſe of the Church by the *Apoſtle*.

Thirdly, That the *Apoſtle* either indeed *grants* or elſe for Arguments ſake *condeſcends* unto the Apprehenſion of the *Hebrews*, that there is a diſtinction of degrees and *preheminence* amongſt the *Angels* themſelves. To confirm therefore his general Aſſertion of the Dignity and *Preheminence* of Chriſt above them all, he provokes them to inſtance in any *one* of them, which either indeed, or in their *Apprehenſion*, was promoted above others, to whom ſuch Words as theſe were ever *ſpoken*. *To which of the Angels ſaid he*; his Aſſertion reſpects not only the *community* of them, but any, or all of the chief, or *Princes* among them. There are שרים הראשנים, *Dan.* 10. 13. *Chief Princes* among the Angels. And of them *Michael*, the Prince of the People of God, is ſaid to be אחד, *One*; that is not in *Order*; but the chief in *Dignity*, their Head and Leader. Now ſaith the *Apoſtle*, to which of any of theſe, or of the reſt of them, were theſe words ſpoken?

Proceed we now to the *Teſtimony* its ſelf produced. Three things are required to make it *pertinent* unto his Purpoſe, and *uſeful* unto the End for which he makes mention of it.

Firſt, That *He* of whom he ſpeaks was peculiarly *intended* therein.

Secondly, That there be in it an *Aſſignation of a Name* unto him made by God himſelf, which thereon he might claim as his peculiar Inheritance.

Thirdly, That *this Name* either abſolutely, or in its peculiar manner of *Appropriation* unto him, is *more excellent* than any that was ever given unto Angels, as a ſign of their Dignity, Authority, and Excellency.

And theſe things for the clearing of the *Apoſtles* Argument muſt particularly be inſiſted on.

Firſt, The words produced do *peculiarly* belong unto him to whom they are applyed. That is, it is the *Meſſiah* who is propheſied of in the *ſecond Pſalm* from whence they are taken. This with all Chriſtians is put beyond diſpute, by the *Application* of it in ſeveral places unto him: as *Acts* 4. 25, 26, 27. *Acts* 13. 33. *Heb.* 5. 5. It is certain alſo, that the *Jews* alwayes eſteemed this *Pſalm* to relate unto the Meſſiah, they do ſo to this day. Hence the *Targum* on the Pſalm expreſly applyes it unto him; thus rendring theſe words; *O beloved, as a Son to his Father, thou art pure to me as in the day wherein I created thee.* So are the words perverted by the *Targumiſt*; not knowing what ſenſe to aſcribe unto them, which is frequent with him. But it is manifeſt that the conſtant Opinion of the antient *Jews*, was that this Pſalm principally intended the *Meſſiah*; nor did any of them of old diſſent. Some of their latter *Maſters* are otherwiſe minded; but therein diſcover their obſtinacy and iniquity.

Thus *Rabbi Solomon Jarchi* in his Comment on this Pſalm, in the *Venetian Edition* of the great *Maſoretical* Bibles, affirms, that what ever is ſung in this Pſalm, our *Maſters* interpreted of *Meſſiah* the King; but ſaith he, *according unto the ſound of the words, and for the confutation of the Hereticks* (that is, Chriſtians) *it is convenient that we expound it of David.* So wickedly corrupt and partial are they now in their Interpretations of the Scripture. But theſe words are left out in the *Baſil Edition* of the ſame Notes and Comments, by the fraud it may be of the Jews employed in that work, ſo to hide the *diſhoneſty* of one of their great Maſters. But the confeſſion of the Judgement of their *Fathers* or *Predeceſſors* in this matter, is therein alſo extant. And *Aben Ezra* though he would apply it unto *David*, yet ſpeaks doubtfully whether it may not better be aſcribed unto the *Meſſiah*.

But this was not *enough* for the Apoſtle, that thoſe with whom he dealt *acknowledged* theſe words to be ſpoken concerning the *Meſſiah*, unleſs they were ſo really,

that ſo his Argument might proceed *ex veris*, as well as *ex conceſſis*, from what was *true*, as upon what was *granted*. This then we muſt next enquire into.

The whole *Pſalm* ſay ſome, ſeems principally, if not only to intend *David*. He having taken the Hill and *Tower* of *Sion*, and ſetled it for the ſeat of his Kingdom; the Nations round about *tumultuated* againſt him; and ſome of them as the *Philiſtines* preſently engaged in War againſt him for his ruine, 2 *Sam.* 5. 17. To declare how vain all their *Attempts* ſhould be, and the certainty of Gods purpoſe in raiſing him to the Kingdom of *Iſrael*, and for his preſervation therein againſt all his adverſaries, with the indignation of God againſt them, the Holy Ghoſt gave out this *Pſalm* for the comfort and Eſtabliſhment of the Church in the perſwaſion of ſo great a mercy. And this is borrowed of *Raſhi*.

But ſuppoſe the *Pſalm* to have a farther reſpect than unto *David* and his temporal Kingdom, and that it doth point at the *Meſſiah* under the Type of *David*, yet then alſo what ever is ſpoken in it, muſt *firſtly* and properly be underſtood of *David*. So that if the words inſiſted on by the Apoſtle do prove that the Lord Chriſt was made *more excellent* than the Angels, they prove the ſame concerning *David* alſo, concerning whom they were ſpoken in the firſt place.

Anſw. 1. There is no *cogent Reaſon* why we ſhould acknowledge *David* and his Kingdom to be at all intended in this Pſalm. The *Apoſtles* we ſee apply it unto the Lord Chriſt without any mention of *David*, and that *four* ſeveral times; Twice in the *Acts*, and twice in this *Epiſtle*. The *Jews* acknowledge that it belongs unto the *Meſſiah*. Beſides there are ſundry things ſpoken in the *Pſalm*, that could never truly and properly be applyed unto *David*. Such are the *Promiſes*, *v.* 8, 9. and the Invitation of all men to *put their Truſt and Confidence* in him, *v.* 12. And we have a Rule given us by the *Holy Ghoſt*, that where any thing ſeems to be ſpoken of any one, to whom it doth not *properly* belong, there the Perſon is not at all to be underſtood, but the *Lord Chriſt* himſelf immediately. This Rule *Peter* gives us in his interpretation of the ſixteenth Pſalm, and his Application of it unto the Lord *Jeſus*, *Acts* 2. 29, 30, 31. So that there is no neceſſity to grant that there is any reference in theſe words to any *Type* at all. But,

Secondly, We grant that *David* was a *Type* of Chriſt, and that as he was *King* of the people of God. Hence he is not only often ſignally called the *Son of David*, but *David* alſo, *Jer.* 30. 9. *Ezek.* 37. 24, 25. *Hoſ.* 3. 5. And the Throne and Kingdom promiſed to *David* for ever and ever, that it ſhould be as the *Sun, and eſtabliſhed for ever as the Moon*, *Pſal.* 89. 36, 37. that is, whileſt the world endures, had no Accompliſhment but in the Throne and Kingdom of his Son *Jeſus Chriſt*. Thus alſo many other things are ſaid of him and his Kingdom, which in *Propriety* of Speech can no way be applyed unto him, but as he was a *Type* of Chriſt, and repreſented him to the Church; We may then grant, as that about which we will not contend, that in this *Pſalm* conſideration was had of *David* and his Kingdom, but not *abſolutely*, but only as a *Type* of Chriſt. And hence two things will follow.

Firſt, That ſome things may be ſpoken in the *Pſalm*, which no way reſpect the *Type* at all. For when not the *Type*, but the Perſon or thing *ſignified* is principally aimed at, it is not neceſſary that every thing ſpoken thereof ſhould be applicable properly unto the *Type* it ſelf; It being ſufficient that there was in the *Type* ſomewhat that bare a general Reſemblance unto *him*, or *that*, which was principally intended. So on the contrary; where the *Type* is principally intended, and an *Application* made to the thing ſignified only, by way of general Alluſion; there it is not required that all the *particulars* aſſigned unto the *Type*, ſhould belong unto, or be accommodated unto the *thing typed* out; as we ſhall ſee in the next *Teſtimony* cited by the *Apoſtle*. Hence though in general *David*, and his Deliverance from trouble, with the Eſtabliſhment of his Throne, might be reſpected in this *Pſalm*, as an obſcure *Repreſentation* of the Kingdom of Chriſt, yet ſundry particulars in it, and among them this mentioned by our Apoſtle, ſeem to have no *reſpect* unto him, but directly and immediately to intend the *Meſſiah*.

Secondly, If it yet be ſuppoſed that what is here ſpoken, *Thou art my Son this day have I begotten thee*, is alſo to be applyed unto *David*; yet it is not aſcribed unto him *Perſonally* and abſolutely, but meerly conſidered as a *Type* of Chriſt: What then is principally

cipally and directly intended in the words, is to be ſought for in *Chriſt* alone; it being ſufficient to preſerve the Nature of the *Type*, that there was in *David* any Reſemblance or Repreſentation of it.

Thus whether *David* be admitted as a *Type* of Chriſt in this Pſalm or no, the purpoſe of the *Apoſtle* ſtands firm, that the words were principally and properly ſpoken of the *Meſſiah*, and unto him. And this is the firſt thing required in the Application of the Teſtimony inſiſted on.

Secondly, It is required that in the *Teſtimony* produced, a *ſignal Name* be given unto the *Meſſiah*, and appropriated unto him, ſo as that he may *inherit* it for ever as his own; neither men nor *Angels* having the ſame intereſt with him in it. It is not being *called* by this or that *name* in common with others, that is intended; but ſuch a peculiar *Aſſignation* of a Name unto him, as whereby he might for ever be diſtinguiſhed from all others. Thus *many* may be *beloved of the Lord*, and be ſo termed; but yet *Solomon* only was peculiarly called ידידיה, *Jedediah*; and by that name was diſtinguiſhed from others. In this way it is that the *Meſſiah* hath this *name* aſſigned unto him. God decreed from Eternity that he ſhould be *called by that name*; he ſpake unto him and *called* him by that name, *Thou art my Son, this day have I begotten thee.* He is not called the *Son of God* upon ſuch a common account as Angels and Men, the one by *Creation*, the other by *Adoption*, but God peculiarly, and in a way of *Eminency* gives this name unto him.

Thirdly, This name muſt be ſuch, as either *abſolutely*, or by Reaſon of its peculiar manner of *Appropriation* unto the *Meſſiah*, proves his *preheminence* above the Angels. Now the Name deſigned, is the *Son of God*; *Thou art my Son*; not abſolutely, but with that *exegetical* Adjunct of his generation, *this day have I begotten thee.* *Chryſoſt. Hom.* 22. on *Gen.* 6. poſitively denyes, that the Angels in Scripture are any where called the *ſons of God.* Hence ſome conjecture, that the *Tranſlation* of the *LXX.* is changed ſince that time; ſeeing it is evident that they are ſo called in the *Greek Bibles* now extant. However in the *Original* they are called the *ſons of God*, *Job* 1. 6. *Chap.* 2. 1. *Chap.* 38. 7. *Pſalm* 89. 6. Believers are alſo called the *ſons of God*, *Rom.* 8. 16. *Gal.* 4. 6. 1 *John* 3. 1. And *Magiſtrates* Gods, *Pſal.* 82. 1, 6. *Joh.* 10. 34. It doth not therefore appear, how the meer *aſſigning* of this name to the *Meſſiah*, doth prove his preheminence above the Angels, who are alſo called by it.

Anſw. Angels may be called the *Sons of God* upon a general Account, and by vertue of their Participation in ſome common Priviledge; as they are by Reaſon of their Creation, like *Adam*, *Luke* 3. *ult.* and conſtant Obedience, *Job* 1. But it was never ſaid unto *any Angel perſonally* upon his own account, *thou art the ſon of God.* God never ſaid ſo unto any of them; eſpecially with the Reaſon of the Appellation annexed; *this day have I begotten thee.* It is not then the *general name* of a *Son*, or the *ſons of God*, that the Apoſtle inſtanceth in; but the *peculiar Aſſignation* of this Name unto the Lord Jeſus on his own particular account, with the Reaſon of it annexed, *this day have I begotten thee*, which is inſiſted on. So that here is an eſpecial *Appropriation* of this Glorious Name unto the *Meſſiah.*

Fourthly, The *Appropriation* of this Name unto him in the manner expreſſed, proves his *Dignity* and Preheminence above all the Angels. For it is evident, that God intended thereby to declare his *ſingular Honour and Glory*, giving him a name to denote it, that was never by him aſſigned unto any *meer creature*, as his peculiar Inheritance; in particular, not unto any of the *Angels*; not *one* of them can lay any claim unto it, as his peculiar *Heritage* from the Lord.

And this is the whole that was incumbent on the *Apoſtle* to prove by the Teſtimony produced. He manifeſts him ſufficiently to be *more excellent than the Angels*, from the Excellency of the name which he inherits, according to his Propoſition before laid down. There is indeed included in this reaſoning of the *Apoſtle*, an intimation of a peculiar *Filiation* and *Sonſhip* of Chriſt; had he not *been ſo* the Son of God, as never any Angel or other creature was, he never had been *called ſo*, in ſuch a way as they are never ſo called. But this the *Apoſtle* at preſent doth not expreſly inſiſt upon; only he intimates it as the foundation of his diſcourſe.

To conclude then our Conſiderations of this *Teſtimony*, we ſhall briefly enquire after the *ſenſe* of the words themſelves, abſolutely conſidered; although as I have ſhewed, that doth not belong directly unto the preſent *Argument* of the Apoſtle.

Expoſitors

Expoſitors are much divided about the preciſe Intendment of theſe words; both as they are uſed in the *Pſalm*, and variouſly applied by the *Apoſtles*. But yet generally the Expoſitions given of them are *pious*, and conſiſtent with each other. I ſhall not inſiſt long upon them, becauſe as I ſaid, their *eſpecial ſenſe* belongeth not unto the deſign and Argument of the Apoſtle.

That Chriſt is the *Natural* and Eternal Son of God, is agreed at this day by all Chriſtians, ſave the *Socinians*. And he is *called* ſo, becauſe he *is* ſo. The Formal Reaſon why he is ſo called, is *one* and the ſame; namely, his *Eternal Sonſhip*; but Occaſions of *actual* aſcribing that name unto him, there are many. And hence ariſeth the difficulty that is found in the words. Some think thoſe words, *This day have I begotten thee*, do contain the *formal Reaſon* of Chriſts being properly called the Son of God, and ſo to denote his *Eternal Generation*. Others think they expreſs only ſome *outward Act* of God towards the Lord Chriſt, on the Occaſion whereof he was *declared* to be the Son of God, and ſo *called*. The former way went *Auſtin* with ſundry of the *Antients*. The היום, the *hodie*, or *this day*, here was the ſame with them, which the *nunc ſtans*, as they call it, of *Eternity*; and the ילידתיך, *I have begotten thee*, denotes as they ſay, the *proper natural Generation* of the Son, by an unconceivable communication of the *Eſſence and Subſtance* of the Godhead by the Perſon of the Father unto him. And this doctrine is *true*, but whether here *intended* or no, is by ſome greatly queſtioned.

Others therefore, take the words to expreſs only an *Occaſion* of giving this name at a *certain ſeaſon* to the Lord Chriſt when he was revealed, or declared to be the Son of God. And ſome aſſign this to the day of his *Incarnation*, when he declared him to be his Son, and that he ſhould be ſo called, as *Luke* 1. 35. Some to the Day of his *Baptiſm* when he was again ſolemnly from Heaven proclaimed ſo to be, *Mat.* 3. 17. Some to the Day of his *Reſurrection* when he was declared to be the Son of God with Power, *Rom.* 1. 3. and *Acts* 13. 33. Some to the day of his *Aſcenſion*, whereunto theſe words are applyed. And all theſe *Interpretations* are conſiſtent, and reconciliable with each other, in as much as they are all *means* ſerving unto the ſame end; That of his *Reſurrection* from the *dead* being the moſt ſignal amongſt them, and fixed on in particular by our Apoſtle in his *Application* of this Teſtimony unto him, *Acts* 13. 33.

And in this ſenſe *alone* the words have any Appearance of reſpect unto *David* as a Type of Chriſt; ſeeing he was ſaid as it were to be *begotten* of God when he raiſed him up, and *eſtabliſhed* him in his Rule and Kingdom. Neither indeed doth the *Apoſtle* treat in this place of the *Eternal Generation* of the Son, but of his Exaltation and *Preheminence* above Angels.

The word alſo היום conſtantly in the Scripture denotes ſome *ſignal time*, *one day*, or more. And that expreſſion, *This Day have I begotten thee*, following immediately upon that other *Typical* one, *I have ſet my King upon my holy hill of Sion*, ſeems to be of the ſame Importance, and in like manner to be interpreted. Thus far I then chuſe to embrace the *latter Interpretation* of the words; namely, that the *Eternal Generation* of Chriſt, on which his *Filiation* or Sonſhip, both name and thing doth depend, is to be taken only *declaratively*; and that declaration to be made in his *Reſurrection* and Exaltation over all, that enſued thereon. But every one is left unto the Liberty of his own Judgement herein.

And this is the *firſt Teſtimony*, whereby the Apoſtle confirms his Aſſertion of the *Preheminence* of the Lord Chriſt above the *Angels*, from the *name* that he inherits as his peculiar Right and Poſſeſſion.

For the *further* confirmation of the *ſame* Truth, he adds another *Teſtimony* of the ſame Importance, in the words enſuing.

καὶ πάλιν, ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν.

Vulg. & rurſum, ego ero illi in patrem, & ipſe erit mihi in filium. I will be unto him for a Father, and he ſhall be to me for a Son. So alſo the *Syriack*; לאבא and לבנא, *in patrem*, and *in filium*: not *pro patre*, & *pro filio*, as ſome render the words. *Eraſmus* worſe than they; *ego ero ei loco patris, & ille erit mihi loco filii*; *inſtead of a Father*, and *inſtead of a Son*; or in the place; which agrees not with the letter; and corrupts the ſenſe. *Beza, Ego ero ei pater, & ipſe erit mihi filius*: who is followed by ours. And again, *I will be to him a Father, and he ſhall be to me a ſon.*

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Καὶ πάλιν, and *again*. That is in another place, or *again* it is ſaid to the Son, what is no where ſpoken unto the Angels. Ἐγὼ ἔσομαι; אֲנִי אֶהְיֶה לוֹ לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן, the *prefix'd* ל doth not denote a Subſtitution or Compariſon, but the truth of the thing it ſelf. So it is ſaid of *Rebeckah*, וַתְּהִי־לוֹ לְאִשָּׁה, *ſhe was unto him*, not for, or inſtead, or in the place of, but, *his wife*. And in the words of the Covenant, *Jer.* 31. 33. I will be to them לֵאלֹהִים, and they ſhall be to me לְעָם; not, I will be unto them *inſtead of God*, and they ſhall be unto me *inſtead of a people*; but, *I will be their God*, and they *ſhall be my people*. And the ſame is the ſignification of theſe words, *I will be his Father, and he ſhall be my Son*. Πάλιν. Ἔσομαι αὐτῷ εἰς Πατέρα.

This is the ſecond *teſtimony* produced by the Apoſtle to prove the preheminence of the Lord Chriſt above the Angels, from the excellency of the *Name* given unto him. *One* word, *one* witneſs, the teſtimony being that of God, and not of man, had been ſufficient to have evinced the truth of his aſſertion. But the *Apoſtle* addes a *ſecond* here, partly to manifeſt the importance of the *matter* he treated of, and partly to ſtir them up unto a diligent ſearch of the Scripture, where the ſame truths, eſpecially thoſe that are of moſt concernment unto us, are *ſtored* up and down in ſundry places, as the holy Ghoſt had Occaſion to make mention of them. This is that *Mine* of precious Gold which we are continually to dig for, and ſearch after, if we intend to grow, and to be rich in the knowledge of God in Chriſt, *Prov.* 2. 3, 4. *Expoſitors* do generally perplex themſelves and their *Readers* about the application of theſe words unto the Lord Chriſt. *Cajetan* for this cauſe, that this *Teſtimony* is not rightly produced nor applied as it ought, rejects the whole *Epiſtle*, as not written by the *Apoſtle*, nor of *Canonical* authority. Such inſtances do even *Wiſe and Learned* men give of their folly and ſelf-fulneſs every day. The concluſion that he makes muſt needs be built on theſe two ſuppoſitions. Firſt, that what ever *any man* might or could apprehend concerning the right application of this teſtimony, that he himſelf might and could ſo do; for otherwiſe he might have acknowledged his own *inſufficiency*, and have left the ſolution of the difficulty unto them to whom God ſhould be pleaſed to reveal it. *Secondly*, That when men of *any Generation* cannot underſtand the force and efficacy of the Reaſonings of the *Pen-men* of the holy Ghoſt, nor diſcern the ſuitableneſs of the Teſtimonies they make uſe of, unto the things they produce them in the confirmation of, they may lawfully reject any portion of Scripture thereon. The *folly* and iniquity of which principles or ſuppoſitions are manifeſt.

The *application* of Teſtimonies out of the *Old* Teſtament in the *New*, depends as to their *authority*, on the veracity of him that maketh uſe of them; and as to their *cogency* in Argument, on the acknowledgment of them on whom they are preſſed. Where we find theſe concurring, as in this place, there remains nothing for us, but to endeavour a *Right underſtanding* of what is in it ſelf infallibly true, and unqueſtionably cogent unto the ends for which it is uſed.

Indeed the main Difficulty, which in this place *Expoſitors* generally trouble themſelves withall, ariſeth purely from their own miſtake. They cannot underſtand how theſe words ſhould prove the *Natural Sonſhip* of Jeſus Chriſt, which they ſuppoſed they are produced to confirm, ſeeing it is from thence that he is exalted above the *Angels*. But the truth is, the words are not deſigned by the *Apoſtle* unto any ſuch end; his aim is only to prove, that the Lord Chriſt hath a *Name* aſſigned unto him more *excellent*, either in it ſelf, or in the manner of its Attribution, than any that is given unto the Angels, which is the *medium* of this firſt Argument to prove him, not as the Eternal Son of God, nor in reſpect of his Humane Nature, but as the *Revealer* of the Will of God in the Goſpel, to be preferred above all the *Angels* in heaven, and conſequently in particular above thoſe whoſe *miniſtery* was uſed in the giving of the Law.

Two things then are neceſſary to render this *Teſtimony* effectual to the purpoſe for which it is cited by the Apoſtle; firſt, that it was *originally* intended of him to whom he doth apply it: ſecondly, that there is a *Name* in it aſſigned unto him, *more excellent* than any aſcribed unto the Angels.

For the *firſt* of theſe, we muſt not wave the *Difficulties* that Interpreters have either *found* out in it, or *caſt* upon it. The words are taken from 2 *Sam.* 7. 14. and are part of the *Anſwer* returned from God unto *David* by *Nathan*, upon his reſolution to build him an houſe. The whole Oracle is as followeth, v. 11. *The Lord telleth thee, that he will make thee an houſe.* v. 12. *And when thy days be fulfilled, and thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh*

bliſh his Kingdom: (Or as 1 *Chron.* 17. 11. *And it ſhall come to paſs when thy days be expired, that thou muſt go to be with thy fathers, that* I *will raiſe up thy ſeed after thee, which ſhall be of thy ſons, and I will eſtabliſh his kingdom.*) v. 13. *He ſhall build an houſe for my name, and I will eſtabliſh the throne of his kingdom for ever.* (chap. 13. v. 12. *he ſhall build me an houſe, and I will eſtabliſh his throne for ever.*) v. 14. *I will be his Father, and he ſhall be my ſon; if he commit iniquity, I will chaſtiſe him with the rod of men, and with the ſtripes of the children of men.* v. 15. *But my mercy ſhall not depart away from him, as I took it from Saul, whom I put away before thee.* (1 Chron. 13. *I will be his Father, and he ſhall be my ſon, and I will not take my mercy away from him, as I took it from him that was before thee.*) v. 16. *And thy houſe and thy kingdom ſhall be eſtabliſhed for ever before me; thy throne ſhall be eſtabliſhed for ever.* (1 Chron.) *But I will ſettle him in mine houſe, and in my kingdom for ever, and his throne ſhall be eſtabliſhed for evermore.*

This is the whole *Divine Oracle*, from whence the Apoſtle takes the teſtimony under conſideration; and the *difficulty* wherewith it is attended ariſeth from hence, that it is not eaſie to *apprehend*, how any thing at all in theſe words ſhould be *appropriated* unto the Lord Chriſt; ſeeing *Solomon* ſeems in the whole to be directly and only intended. And concerning this difficulty, there are three *Opinions* among Interpreters.

1. Some *cutting* that knot, which they ſuppoſe could not otherwiſe be *looſed*, affirm, that *Solomon* is not at all intended in theſe words, but that they are a direct and immediate *Propheſie of Chriſt*, who was to be the Son of *David*, and to build the Spiritual Houſe or Temple of God. And for the confirmation of this Aſſertion, they produce ſundry Reaſons from the *Oracle* it ſelf: As,

1. It is ſaid, That *God would raiſe up to David* a ſeed, or ſon; intimating that he was not as yet born, being foretold to be raiſed up; whereas *Solomon* was born at the time of this Propheſie.

2. It is alſo affirmed, that this Son or ſeed ſhould *reign and ſit upon the throne of David after his deceaſe*, and being gathered unto his fathers; whereas *Solomon* was made King, and ſate upon the Throne whilſt *David* was yet alive, and not entred into reſt with his fathers.

3. The *Throne* of this Son is to be eſtabliſhed *for ever*, or as the ſame promiſe is expreſſed, *Pſal.* 89. *whilſt the Sun and Moon continue.* The Throne of *Solomon* and his poſterity failing within a few Generations.

4. The *Title* there given unto *him* who is directly propheſied of, ſhews him, as our Apoſtle intimates, to be preferred above all the Angels; and none will ſay that *Solomon* was ſo, who as he was inferiour to them in Nature and Condition, ſo by *ſin* he greatly provoked the Lord againſt himſelf and his poſterity.

But yet all theſe *Obſervations*, though they want not ſome appearance and probability of reaſon, come ſhort of proving evidently what they are produced for, as we may briefly manifeſt: for,

1. It doth not appear that *Solomon* was *born* at the time of the giving forth of this *Oracle*; if we muſt ſuppoſe that God intimated in it unto *David*, that none of the ſons which he then had ſhould ſucceed him in his Kingdom; yea, it is manifeſt from the ſtory that he was not. Beſides, *raiſing up* doth not denote the *Birth* or Nativity of the perſon intended, but his *Deſignation or Exaltation* to his Throne and Office, as is the uſual meaning of that expreſſion in the Scripture; ſo that *Solomon* might be intended, though now born, yea and grown up, if not yet by the providence of God marked and taken out from amongſt his brethren to be *King*, as afterwards he was.

2. Although a *few days* before the death of *David*, to prevent Sedition and Diviſion about *Titles* and Pretenſions to the Kingdom, *Solomon* by his appointment was proclaimed King, or Heir to the Crown, yet he was not *actually veſted* with the whole Power of the Kingdom, until after his natural deceaſe. Moreover alſo, *David* being then very weak and feeble, and rendred unable for Publick Adminiſtration, the ſhort remainder of his days after the Inauguration of *Solomon* needed no Obſervation in the Propheſie.

The other two remaining Reaſons muſt be afterwards ſpoken unto. And for the preſent removal of this Expoſition, I ſhall only obſerve, That, to affirm *Solomon* not at all to be intended in this *Oracle*, nor the Houſe or Temple which afterwards he built, is to make the whole Anſwer of God by the Prophet unto *David* to be *Equivocal*. For *David* enquired of *Nathan* about building an *Houſe or material Temple* unto God. *Nathan* returns him anſwer from God, that he ſhall not do ſo, but that his

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ſon ſhould perform that work. This Anſwer *David* underſtands of his *immediate ſon*, and of a *material Houſe*, and thereupon makes material proviſion for it, and preparation in great abundance upon the encouragement he received in this Anſwer of God. Now if neither of theſe were at all *intended* in it, neither his *ſon*, nor the *material Temple*, it is evident that he was led into a *great miſtake*, by the Ambiguity and Equivocation of the word, which we find by the Event that he was not, God approving and accepting of his Obedience in what he did. It remains then that *Solomon firſtly* and immediately is intended in theſe words.

2. Some on the other hand affirm the whole Propheſie ſo to belong unto, and ſo to be fulfilled in *Solomon*, and in him alone, that there is no direct reſpect therein unto our Lord *Jeſus Chriſt*. And the reaſon for their aſſertion they take from thoſe words which immediately follow thoſe inſiſted on by the Apoſtle, namely, *If he commit iniquity, I will chaſtiſe him with the rod of men*; which cannot be applied unto him who did no ſin, neither was there guile found in his mouth. They ſay therefore, that the Apoſtle applies theſe words unto Chriſt, only by way of an *Allegory*; thus he deals with the Law of not *muzling the Ox* which treadeth out the corn, applying it to the proviſion of *carnal things* to be made for the Diſpenſers of the Goſpel. As he alſo in another place repreſenteth the *two Teſtaments* in the ſtory of *Sarah* and *Hagar*.

That which principally is to be inſiſted on for the removal of this difficulty, and which will utterly take it out of our way, will fall in with our Confirmation of the third *Interpretation* to be propoſed. For the preſent, I ſhall only anſwer, that as the words *cited* by the Apoſtle do principally concern the *Perſon of Chriſt* himſelf, yet being ſpoken and given out in form of a *Covenant*, they have reſpect alſo unto him as he is the Head of the Covenant, which God makes with *all the Elect* in him. And thus *whole myſtical Chriſt*, Head and Members, are referred unto in the Prophecy; and therefore *David* in his repetition and pleading of this *Oracle*, *Pſal.* 89. 30. changeth thoſe words, *if he commit iniquity*, into, *if his children forſake my law*. Notwithſtanding then a ſuppoſition of tranſgreſſion in *him*, concerning whom theſe words are ſpoken, the *Lord Chriſt* may be intended in them; ſuch failings and tranſgreſſions as *diſannul not the Covenant*, often falling out on their part, for whom he undertaketh therein. But I offer this only in *majorem cautelam*, to ſecure the teſtimony inſiſted on unto our Apoſtles intention; the difficulty it ſelf will be clearly afterwards aſſoiled.

3. We ſay therefore with others, that both *Solomon* and the *Lord Chriſt* are intended in this whole *Oracle*; *Solomon* literally and nextly, as the *Type*; the Lord Chriſt *principally* and myſtically, as he who was *typed*, figured, and repreſented by him. And our ſenſe herein ſhall be farther explained and confirmed in the enſuing Conſiderations.

1. That there never was any *one Type* of Chriſt and his Offices, that entirely repreſented him, and all that he was to do. For as it was *impoſſible* that any *one thing* or perſon ſhould do ſo, becauſe of the perfection of his Perſon, and the Excellency of his Office, which no *one thing*, that might be appointed to prefigure him as a Type, becauſe of its limitedneſs and imperfection, could fully repreſent; ſo had any ſuch been found out, that *multiplication* of Types which God in his infinite Wiſdom was pleaſed to make uſe of for the revelation of him intended in them, had been altogether uſeleſs and needleſs. Wherefore according as God ſaw good, and as he had made them meet and fit; ſo He deſigned *one* thing or perſon to figure out one thing in him, another for another end and purpoſe.

2. That *no Type* of Chriſt was in *all things* that he was or did a Type of him, but only in *that particular* wherein he was deſigned of God ſo to be, and wherein he hath revealed him ſo to have been. *David* was a Type of Chriſt, but not in *all things* that he was and did. In his Conqueſts of the Enemies of the Church, in his Throne and Kingdom he was ſo; but in his *private actions*, whether as a Man, or as a King, or Captain, he was not ſo. The like muſt be ſaid of *Iſaac*, *Melchiſedeck*, *Solomon*, and all other perſonal Types under the Old Teſtament, and much more of other things.

3. That not *all things* ſpoken of *him* that was a Type, even *therein wherein* he was a Type, are ſpoken of him *as a Type*, or have any reſpect unto the thing ſignified, but ſome of them may belong unto him in his *perſonal capacity* only. And the reaſon is, becauſe he, who *was a Type* by God's inſtitution, might *morally* fail in the performance of his duty, even then and in thoſe things, when and wherein he was a Type. Hence ſomewhat may be ſpoken of him as to his *moral performance of his Duty*, that may no way concern the *Anti-type*, or Chriſt prefigured by him. And this wholly removes the difficulty men-

tioned in the *ſecond Interpretation* of the words, excluding the Lord Chriſt from being directly in the *Oracle*, upon that expreſſion, *if he ſin againſt me*; for thoſe words relating to the *moral duty of Solomon*, in that wherein he was a Type of Chriſt, namely the *Rule and Adminiſtration of his Kingdom*, may not at all belong to Chriſt, who was prefigured by God's inſtitution of things, and not in any *moral deportment* in the obſervance of them.

4. That what is ſpoken of *any Type*, *as it was a Type*, and in reſpect of its inſtitution to be ſuch, doth not really and properly belong unto *him*, or *that* which was the *Type*, but unto him who was repreſented thereby. For the *Type* it ſelf, it was enough that there was ſome reſemblance in it of that which was principally intended; the things belonging unto the *Anti-type* being affirmed of it *Analogicaly*, on the account of the relation between them by God's inſtitution. Hence that which follows on ſuch Enuntiations, doth not at all reſpect, or belong to the *Type*, but only to the Anti-type. Thus at the Sacrifice of *Expiation*, the *ſcape Goat* is ſaid *to bear and carry away all the ſins of the people into a land not inhabited*; not really, and in the ſubſtance of the matter, but only in an inſtituted Repreſentation: for the Law was given by *Moſes*, but grace and truth came by Jeſus Chriſt. Much leſs may the things that enſue upon the Lord Chriſt's real *bearing* and taking away of our ſins, be aſcribed to the *devoted beaſt*. So is it in this caſe. The words applied by the *Apoſtle* to prove the Son to have a *more excellent* Name than the Angels, and conſequently to be preferred above them, do not at all prove that *Solomon* of whom they were ſpoken meerly as he was a Type, ſhould be eſteemed to be *preferred above all Angels*, ſeeing he did only repreſent him who was ſo, and had theſe words ſpoken unto him, not *abſolutely*, but with reſpect unto that Repreſentation. And this removes the *fourth Objection* made in the behalf of the *firſt Interpretation*, excluding *Solomon* from being at all intended in the Prophecy, for what was ſpoken of him *as a Type*, required not a full accompliſhment in his own perſon, but only that he ſhould repreſent him, who was principally intended.

5. That there is a *two-fold Perpetuity* mentioned in the Scripture, the one *limited* and *relative*, the other *abſolute*; and both theſe are applied unto the Kingdom of *David*. Firſt, there was a *Perpetuity* promiſed unto him and his Poſterity in the Kingdom, as of the Prieſthood to *Aaron*; that is a *limited* perpetuity, namely, during the continuance of the *typical ſtate* and condition of that People; whilſt they continued, the Rule by right belonged unto the *Houſe of David*. There was alſo an *abſolute perpetuity* promiſed to the *Kingdom of David*, to be made good only in the Kingdom and Rule of the *Meſſiah*; and both theſe kinds of *Perpetuity* are expreſſed in the ſame words, giving their ſenſe according as they are applied. If applied to the *ſucceſſors of David*, as his Kingdom was a Type of that of Chriſt, they denote the *limited Perpetuity* before mentioned, as that which reſpected an *Adjunct* of the Typical ſtate of that People, that was to be regulated by it, and commenſurate unto it: but as they were referred to the Kingdom of Chriſt repreſented in the other, ſo an *Abſolute Perpetuity* is expreſſed in them. And this takes away the *third Reaſon*, excluding *Solomon* from being intended in theſe words; the Perpetuity promiſed being unto him limited and bounded.

Theſe conſiderations being premiſed, I ſay, the words inſiſted on by the *Apoſtle*, *I will be unto him a Father, and he ſhall be unto me a ſon*, belonged firſt and nextly unto *Solomon*, denoting that fatherly Love Care and Protection that God would afford unto him in his Kingdom, ſo far forth as Chriſt was *repreſented* by him therein; which requires not that they muſt *abſolutely*, and in all juſt conſequences from them belong unto the perſon of *Solomon*: *principally* therefore they intend Chriſt himſelf, expreſſing that *eternal unchangeable Love* which the Father bore unto him, grounded on the *Relation* of Father and Son.

The Jews, I confeſs, of all others, do ſee leaſt of *Typicalneſs* in *Solomon*. But the reaſon of it is, becauſe that his *ſin* was the Occaſion of ruining their carnal earthly Glory and Wealth, which things alone they luſt after. But the thing was doubtleſs confeſſed by the Church of old, with whom *Paul* had to do; and therefore we ſee, that the Writer of the Book of the Chronicles, written after the return of the People from their Captivity, when *Solomon*'s *line* was failed, and *Zerubbabel* of the houſe of *Nathan* was Governour amongſt them, yet records again this Promiſe, as that which looked forward, and was yet to receive its full accompliſhment in the Lord Chriſt. And ſome of the *Rabbins* themſelves tell us, that *Solomon* becauſe of his ſin had only the *name of peace*, God ſtirring up Adverſaries againſt him; the thing it ſelf is to be looked for under *Meſſiah Ben-david*.

The

The allegation of theſe words by the Apoſtle being thus fully and at large vindicated, I ſhall now briefly enquire into the ſenſe and meaning of the words themſelves.

It was before obſerved, that they are not produced by the Apoſtle to prove the *Natural Sonſhip* of Jeſus Chriſt, nor do they ſignifie it; nor were they urged by him to confirm directly and immediately that he is *more excellent than the Angels*, of whom there is nothing ſpoken in them, nor in the place from whence they are taken. But the *Apoſtle* inſiſts on this teſtimony, meerly in confirmation of his former Argument, for the *preheminence of the Son above Angels*, taken from that *more excellent Name* which he obtained by inheritance; which being the Name of *the Son of God*, he hereby proves that indeed he was ſo called by God himſelf.

Thus then do theſe words confirm the intention of the Apoſtle. For to which of the Angels ſaid God at any time, *I will be to him a Father, and he ſhall be to me a Son.* The words contain a great and ſignal priviledge; they are ſpoken unto and concerning the *Meſſiah*; and neither they nor any thing *equivalent* unto them were ever ſpoken of any Angel; eſpecially the Name of the *Son of God*, ſo *emphatically*, and in way of diſtinction from all others, was never aſſigned unto any of them. And this, as hath been already ſhewed, proves an *Eminency* and Preheminence in him, above all that the Angels attain unto. All this, I ſay, follows from the peculiar ſignal *Appropriation* of the Name of the Son of God unto him; and his eſpecial Relation unto God therein expreſſed.

Briefly, we may *adjoyn* the intention of the words as in themſelves conſidered, and ſo complete the Expoſition of them. Now God promiſeth in them to be unto the Lord Chriſt, as exalted into his Throne, a *Father*, in love, care, power, to protect and carry him on in his Rule unto the end of the world. And therefore upon his Aſcenſion he ſays that he went *unto his God and Father*, *Joh.* 20. 17. And he rules in the *Name and Majeſty of God*, *Mic.* 5. 4. This is the importance of the words; they intend not the Eternal and Natural Relation that is between the Father and Son, which neither is, nor can be the ſubject of any Promiſe, but the *Paternal care* of God over Chriſt in his Kingdom, and the dearneſs of Chriſt himſelf unto him.

If it be asked on what account God would thus be a Father unto Jeſus Chriſt in this peculiar manner, it muſt be anſwered, that the radical fundamental cauſe of it lay in the *Relation* that was between them from his Eternal Generation; but he *manifeſted* himſelf to be his Father, and engaged to deal with him in the love and care of a Father, as he had accompliſhed his work of Mediation on the Earth, and was exalted unto his Throne and Rule in Heaven.

And this is the *firſt Argument* of the Apoſtle, whereby he proves that the Son, as the Revealer of the Mind and Will of God in the Goſpel, is made *more excellent* than the Angels, whoſe Glory was a refuge to the *Jews* in their adherance to Legal Rites and Adminiſtrations, even becauſe they were given unto them by the Diſpoſition of Angels.

According unto our *propoſed method*, we muſt in our progreſs draw hence alſo ſome Inſtructions for our own uſe and edification. As,

1. *Every thing in the Scripture is inſtructive.* The Apoſtles arguing in this place is not ſo much from the *thing ſpoken*, as from the *manner* wherein it is ſpoken: even that alſo is highly Myſterious. So are all the concernments of it. Nothing is in it needleſs, nothing uſeleſs. Men ſometimes perplex themſelves to find out the *ſuitableneſs* of ſome Teſtimonies produced out of the Old Teſtament unto the confirmation of things and Doctrines in the New, by the Pen-men of the holy Ghoſt; when all the difficulty ariſeth from a *fond conceit*, that they can apprehend the depth and breadth of the Wiſdom that is laid up in any one Text of Scripture; when the Holy Ghoſt may have a principal aim at thoſe things which they are not able to dive into. Every letter and tittle of it is teaching, and every thing that relates unto it, is *inſtructive* in the Mind of God. And it muſt be ſo, becauſe,

1. It proceeds from *infinite Wiſdom*, which hath put an impreſs of it ſelf upon it, and filled all its capacitie with its bleſſed effects. In the whole Frame, Structure and Order of it, in the Senſe, Words, Coherence, Expreſſion, it is filled with Wiſdom; which makes the *Commandment exceeding broad and large*, ſo that there is no abſolute comprehenſion of it in this life. We cannot perfectly trace the foot-ſteps of infinite Wiſdom, nor find out all the Effects and characters of it, that it hath left upon the Word. The whole Scripture is full of *Wiſdom*, as the Sea is of Water, which fills and covers all the parts of it. And,

2. Becauſe *it was to be very Comprehenſive.* It was to contain directly or by conſequence, one way or other, the *whole Revelation of God unto us*; and all our Duty unto him, both which are marvelous, great, large and various: Now this could not have been done in ſo narrow a room, but that every Part of it, and all the Concernment of it, with its whole Order, were to be filled with Myſteries, and Expreſſions or intimations of the Mind and Will of God. It could not hence be that any thing *ſuperfluous* ſhould be put into it, or any thing be in it, that ſhould not relate to Teaching and Inſtruction.

3. It is that which God hath given unto his ſervants, for *their continual Exerciſe day and night in this world*; And in their enquiry into it, he requires of them their utmoſt Diligence and endeavours. This being aſſigned for their Duty, it was convenient unto Divine Wiſdom and Goodneſs to find them bleſſed and *uſeful* work in the whole Scripture, to exerciſe themſelves about: That every where they might meet with that which might ſatisfie their Enquiry, and anſwer their Induſtry. There ſhall never be any Time or Strength *loſt* or miſpent, that is laid out according to the Mind of God in and about his Word. The matter, the Words, the Order, the Contexture of them, the Scope, Deſign and aim of the Holy Ghoſt in them, *all*, and *every one* of them, may well take up the utmoſt of our Diligence; are all divine. Nothing is empty, unfurniſhed, or unprepared for our ſpiritual uſe, advantage and benefit. Let us then learn hence,

1. To admire, and as one ſaid of old, to *adore the fulneſs of the Scripture*, or of the Wiſdom of God in it; it is all full of *Divine Wiſdom*, and calls for our Reverence in the Conſideration of it. And indeed a conſtant Awe of the Majeſty, Authority and Holineſs of God in his word, is the only teachable frame. Proud and careleſs ſpirits ſee nothing of Heaven, or Divinity in the Word; but the *humble* are made wiſe in it.

2. To ſtir up and *exerciſe our Faith and Diligence* to the utmoſt in our *ſtudy* and ſearch of the Scripture. It is an endleſs ſtore-houſe, a bottomleſs Treaſure of Divine Truth. Gold is in every ſand; All the wiſe men in the world may every one for himſelf learn ſomewhat out of every Word of it, and yet leave enough ſtill behind them for the Inſtruction of all thoſe that ſhall come after them. The *fountains* and ſprings of Wiſdom in it are endleſs, and will never be dry. We may have *much* truth and power out of a word, ſometimes *enough*, but never *All* that is in it. There will ſtill be enough remaining, to exerciſe and refreſh us anew for ever. So that we may attain a *True ſenſe*, but we can never attain the *full ſenſe* of any Place; we can never exhauſt the whole *impreſs of infinite Wiſdom* that is on the Word. And how ſhould this ſtir us up to be meditating in it day and night; and many the like inferences may hence be taken. Learn alſo,

2. That it is *lawful to draw conſequences from Scripture Aſſertions, and ſuch conſequences rightly deduced are infallibly true, and de fide.* Thus from the *Name* given unto Chriſt, the Apoſtle deduceth by juſt conſequence his Exaltation and Preheminence above Angels. Nothing will rightly follow from Truth, but what is ſo alſo; and that of the ſame nature with the Truth from whence it is derived: So that whatever by juſt conſequence is drawn from the Word of God, is it ſelf alſo the Word of God, and of Truth infallible. And to deprive the Church of this liberty in the *interpretation* of the Word, is to deprive it of the chiefeſt benefit intended by it. This is that on which the whole Ordinance of Preaching is founded; which makes that which is *derived* out of the Word, to have the *Power*, Authority and Efficacy of the Word accompanying it. Thus though it be the proper Work and Effect of the Word of God to quicken, regenerate, ſanctifie and purifie the Elect, and the Word primarily and directly is only that which is *written* in the Scriptures; yet we find all theſe effects produced in and by the *preaching of the Word*, when perhaps not one ſentence of the Scripture is *verbatim* repeated. And the Reaſon hereof is, becauſe whatſoever is directly deduced, and delivered according to the Mind and Appointment of God from the Word, is the Word of God, and hath the Power, Authority and Efficacy of the Word accompanying of it.

3. *The Declaration of Chriſt to be the Son of God, is the Care and Work of the Father.* He ſaid it, he recorded it, he revealed it. This indeed is to be made known by the Preaching of the Goſpel; but that it ſhall be done, the Father hath taken the care upon himſelf. It is the *deſign* of the Father in all things to glorifie the Son; *that all men may honour him even as they honour the Father*; This cannot be done, without the Declaration

claration of that Glory which he had with him before the world was; that is the Glory of his *Eternal Sonſhip*. This he will therefore make known and maintain in the world.

4. *God the Father is perpetually preſent with the Lord Chriſt in Love, Care and power, in the Adminiſtration of his Office as he is Mediator, Head and King of the Church.* He hath taken upon himſelf, to ſtand by him to own him, to effect every thing that is needfull unto the Eſtabliſhment of his Throne, the enlargement of his Kingdom, and the Ruine and Deſtruction of his Enemies. And this he will aſſuredly do to the end of the world.

1. Becauſe he hath *promiſed ſo to do*; innumerable are the Promiſes on record that are made unto Jeſus Chriſt unto this purpoſe; God hath engaged to hold him in his Hand, and to hide him as a *poliſhed ſhaft in his quiver*, to give him a *Throne*, a Glorious Kingdom, an everlaſting Rule and Government, and the like. Now what he hath promiſed in *Love and Grace*, he will make good with *Care and Power*. See *Iſa.* 49. 5, 6, 7, 8, 9. *Chap.* 50. 7, 8, 9.

2. All theſe Promiſes *have reſpect unto the Obedience of the Lord Chriſt in the work of Mediation*, which being performed by him rightly, and to the utmoſt, gives him a peculiar Right unto them, and makes that *juſt* and righteous in the Performance, which was *meer ſoveraign Grace* in the Promiſe. The condition being *abſolutely* performed on the part of Chriſt, the Promiſe ſhall be *certainly* accompliſhed on the part of the Father. By this is the Covenant of the Redeemer compleated, ratified and eſtabliſhed; the condition of it on his part being performed unto the uttermoſt, there ſhall be no *failure* in the Promiſes, *Iſa.* 53. 11, 12.

3. *The Lord Chriſt makes it his requeſt, that he may enjoy the Preſence and Power of his Father with him in his work*, and the Adminiſtration of his Mediation; and the Father alwayes hears him. Part of his Covenant with his Father was like that of *Barak* who was a type of him, with *Deborah* the Propheteſs, who ſpake in the name of the Lord, *Judg.* 4. 8. *If thou wilt go with me, I will go, againſt* all the enemies of the Church: *Iſa.* 50. 8, 9. And accordingly upon his engagement to go with him, he *requeſts* his Preſence; and in the aſſurance of it, profeſſeth that he is not *alone*, but that his *Father* is with him, *John* 8. 16. To this purpoſe ſee his requeſts, *John* 17.

4. *The nature of his Work and Kingdom require it.* God hath appointed him to reign in the *middeſt of his Enemies*; and mighty Oppoſition is made on all hands to his whole Deſign, and every particular Act of it. The whole work of *Satan* ſin and the world, is both to obſtruct in general the Progreſs of his Kingdom, and to ruine and deſtroy every particular ſubject of it; And this is carried on continually with unſpeakable Violence, and unſearchable Stratagems; This makes the Preſence of the Authority and Power of the Father neceſſary to him in his work; This he aſſerts as a great ground of conſolation to his Diſciples, *John* 10. 28, 29. There will be great *plucking*, great contending to *take believers out of the hand of Chriſt*; one way or other to make them come ſhort of Eternal Life; and though his own Power be ſuch, as is able to preſerve them, yet he lets them know alſo for their greater Aſſurance and Conſolation, that his *Father who is over all*, is greater, more powerful than all, greater than he himſelf in the Work of Mediation, *John* 14. 28. is alſo *engaged* with him in their defence and preſervation: So alſo is he as to the Deſtruction of his Adverſaries; all oppoſing power whatever: *Pſal.* 110. 5, 6. The Lord ſtands by him, on his right hand, to ſmite and tread down his enemies, all that ariſe againſt his deſign, intereſt, and Kingdom; be they never ſo many, never ſo great, he will ruine them, and make them his *footſtool* every one. See *Micha* 5. 4.

Verſe VI.

THE *Apoſtle* proceeds to the confirmation of the *ſame important Truth*, by another *Teſtimony*; wherein we ſhall meet with ſome difficulty, both in the *manner* of the Citation, and the *importance* of the Teſtimony it ſelf.

Verſe

Verſe 6.

Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

V. L. & cum introducit primogenitum in orbem terræ, dicit & adorent eum omnes Angeli Dei: omitting πάλιν, *again*.

Syr. תוב דין אמתי דמטל ; *Rurſum autem cum inducit*; *and again when he bringeth in.* εἰς τὴν οἰκουμένην, לעלמא, *into the world.*

Πάλιν, *again*, is omitted in the *Arabick*, as in the *Vulgar Latin.*

Beza; *Rurſum autem cum inducit primogenitum in orbem terrarum, dicit, & adorent (Eraſ. Adorabunt) eum omnes Angeli Dei*; which is exactly expreſſed by *Ours.*

And again when he bringeth in the firſt begotten into the world he ſaith; and let all the Angels of God worſhip him.

Ὅταν δὲ. There is not much of Difficulty in the Words themſelves: ὅταν δὲ, *cum autem, quando autem*; *but when.*

Πάλιν. Πάλιν, *Rurſum*, again, as in the former Verſe. What ſenſe it is here uſed in, and what Word it is to be *joyned withal*, ſhall be afterwards declared.

Εἰσαγάγῃ. Εἰσαγάγῃ; *Inducit*; or *inducet*, or *introducit*; *he bringeth in*, or *leadeth in*, or *ſhall bring in*, of which Difference alſo afterward.

Πρωτότοκον. Τὸν πρωτότοκον, the *firſt begotten*; the *firſt born*; He *before whom* none is born; not neceſſarily, *after whom* any is ſo. Under the Law, there was a Sacrifice for the πρωτότοκος, *firſt begotten*, ſo called when as yet none were begotten after him, and very uncertain whether ever any ſhould be ſo of the ſame womb or no; and doubtleſs it often fell out that none were ſo.

Οἰκουμένην. Εἰς τὴν οἰκουμένην; תבל, *the habitable world*; or ארץ חרץ, *Prov.* 8. The publick place of Habitation, where the Creatures of God do dwell. The Word is no where uſed *abſolutely* in Scripture in any ſenſe but for this *habitable World.* Only ſometimes it hath a *reſtrained* ſenſe, denoting the *Roman Empire*, as *Luke* 2. 1. According to the uſual Language of thoſe dayes, wherein the *People of Rome*, or their *Emperours* were ſtyled *Rerum*, and *Orbis terrarum Domini*: and ſometimes indefinitely denotes any part of the world as *habitable*, *Luke* 17. 6. *Chap.* 19. 27. *Chap.* 21. 26. And therefore oftentimes hath ὅλη, *the whole*, joyned with it, when it is extended univerſally to the Habitable Earth.

Προσκυνησάτωσαν. Προσκυνησάτωσαν; *Heb.* השתחוו; *Imperative in Hithpael*, from שחה, to *incline*, to *bow down.* The *LXX.* conſtantly render that word by προσκυνέω. And προσκυνέω is probably derived from κύω; and thence κυνέω, *oſculor*, to *kiſs*; which alſo is ſometimes uſed for to *Adore*, or *Worſhip*; as, πάντες γόνυ πεπλακῶτες ἐμοὶ κυνέουσι δεσπότην; that is, ſaith *Euſtathius*, προσκυνοῦσί με, ὡς δεσπότην; *they worſhip me as their Lord*; for being joyned with πεπλακῶτες, *bowing*, or *falling down*, it expreſſeth the whole uſe and ſignification of προσκυνέω. How *kiſſing* was of old a Sign, Token and Pledge of Worſhip, eſpecially to *bow down and kiſs the ground*, I have elſewhere declared. And this derivation of the word, I prefer far before that which makes it primitively ſignifie *more canum adulari*; as if taken from the *crouching of Dogs.*

In the New Teſtament it is no where uſed, but for that *Religious Worſhip* which is due to God alone. And when it is remembred of any that they did προσκυνεῖν, or *perform the Duty and Homage denoted by this Word*, unto any but God, it is remembred as their *Idolatry*, *Rev.* 13. 12, 16. 2. And unto this ſenſe was it reſtrained of old by the *Spartans*, who denyed that it was ἐν νόμῳ *lawfull* for them ἄνθρωπον προσκυνέειν, that is, to *fall down* to, or to *adore* a man; *Herodot. in Polym.*

And in this ſenſe it is exceedingly *reſtrained* from the uſe and importance of שחה, yea, and from that of השתחוה, in *Hithpael*, though that alwayes ſignifie a *bowing down* with Reſpect and Reverence; for it is employed to denote *Civil*, as well as Religious Worſhip. But for ſeveral ſorts of Religious Worſhip diverſified by its Objects, the Scripture knows nothing. The word properly denotes to *bow down*, and when it is referred unto God, it reſpects the inward Reverence and Subjection of our minds, by a *Metonymie of the Adjunct*. See it for Civil, reſpect, *Gen.* 27. 29. *Chap.* 33. 6.

Ἄγγελοι. Ἄγγελοι, אלהים, *Elohim* is rendered *Angels* by the *LXX. Gen.* 31. 24. *Job* 38. 7. *Pſal.* 8. 6. *Pſal.* 96. 8. *Pſal.* 137 1. of which Interpretation of the word, we ſhall treat in the enſuing Expoſition.

This

This is the ſecond *Argument* uſed by the Apoſtle to confirm his Aſſertion of the *Preference* of the *Son* above Angels; and is taken from the command of God given unto them to worſhip him; For without Controverſie, He who is to be *worſhipped*, is greater than they whoſe duty it is to *worſhip him*.

In the words we muſt conſider, 1. The Apoſtles *Preface*: 2. His *Proof*. And in the latter muſt weigh, (1.) The *Senſe* of it. (2.) The *Suitableneſs* of it to his preſent Purpoſe.

His *Preface*, or the manner of his producing of this ſecond Teſtimony is this: ὅταν δὲ πάλιν εἰσαγάγῃ---λέγει; which words have been expoſed unto variety of Interpretations; for if πάλιν, be joyned with εἰσαγάγῃ, which immediately follows; they are to be rendered; *and when he bringeth in again into the world*; if with λέγει, which follows it after the Interpoſition of ſundry other words, then is it to be rendered as by our *Interpreters*; *and again, when he brings*; he ſaith.

Moreover! it is not clear in what ſenſe Chriſt is called πρωτότοκος, the *Firſt-born* who is elſewhere termed μονογενὴς τῦ πατρὸς, the *Only Begotten Son* of the Father.

We muſt alſo enquire what is the *Introduction*, or *bringing in* here intended; How and When performed; as alſo what is the world whereinto he was brought. The difficulties about all which muſt be ſeverally conſidered.

1. Πάλιν, *again*, may be joyned with εἰσαγάγῃ; And then the ſenſe of the words muſt run as above intimated; namely, *when he bringeth in again the firſt-born into the world*. And it is evident, that moſt Expoſitors both Antient and Modern embrace this ſenſe. So do *Chryſoſtom*, *Theodoret*, *Ambroſe*, *Oecumenius*, *Thomas*, *Lyra*, *Cajetan*, *Ribera*, *Camero*; *Gomarus*, *Eſtius*, *A Lapide*; our *Mede*, with many others. But about what this *bringing in again*, or *Second bringing in of the firſt-born into the world* ſhould be, they are greatly divided.

The Antients refer it to his *Incarnation*; affirming ſomewhat harſhly, that he was brought before into the world, when all things *were made by him*.

2. Others refer it to the *Reſurrection*, which was as it were a ſecond *bringing of Chriſt* into the world, as *David* was brought into his Kingdom again, after he had been expelled by the Conſpiracy and Rebellion of *Abſolom*.

3. Others refer it unto his *coming forth in the Effectual Preaching of the Goſpel* after his Aſcenſion, whereby he was brought forth in another manner, and with another kind of Power, than that which he appeared in, in the *Dayes of his fleſh*.

4. Some ſuppoſe the *Perſonal Reign* of Chriſt on the earth for a thouſand years with his Saints, is intended in theſe words, when God will *bring him again* with Glory into the world; of which judgement was *Mede*; and now many follow him.

5. Others again, and they the moſt, aſſign the Accompliſhment of what is here aſſerted, to the General Judgement, and the Second Coming of Chriſt in the Glory of the Father, with all the holy Angels attending him to judge the quick and the dead.

6. Some of the *Socinians* refer them unto the Triumphant Aſcenſion of Chriſt into Heaven, after his Reſurrection; he having, as they fancy, once before been taken into it, there to be inſtructed in the Mind and Will of God.

Now all theſe Aſſertions concerning the *bringing in of Chriſt into the world*, have a Truth in them *abſolutely* conſidered; but whether any of them be here intended by the Apoſtle, we muſt enquire by an Examination of the common Foundation that all their Authors proceed upon, with the Reaſons given for its Confirmation. Now this is that which we obſerved before; namely, that in the Conſtruction of the words, πάλιν, *again*, is to be joyned with εἰσαγάγῃ, *he bringeth in*; and ſo to be rendered, *when he brings in again*, or a *ſecond time*, the firſt-born; which muſt needs point to a *ſecond coming* of Chriſt, of one kind or another: And to this purpoſe they ſay,

1. That the *Traject*ion of the words in the other ſenſe, is hard and difficult, and not to be admitted but upon very cogent Reaſons. It is to ſuppoſe that the Apoſtle by ὅταν δὲ πάλιν, *When Again*; intends πάλιν δὲ ὅταν; *Again when*; And beſides, the Interpoſition of the many words between it, and λέγει, *he ſaith*, will not admit that they ſhould be conjoyned in Senſe and Conſtruction.

But this Reaſon is not cogent: for,

1. Moſt of the antient *Tranſlations* acknowledge this Tranſpoſition of the words; ſo the *Syriack*; reading thus, *and again when he bringeth in*; ſo the *Vulgar Latin*; and the *Arabick*, omitting the term *again*, as not deſigning any new thing, but meerly denoting

denoting a new Teſtimony. And they are followed by *Valla*, *Eraſmus*, *Beza*, and the beſt of Modern *Tranſlators*.

2. Such *Trajections* are not unuſual, and that in this place hath a peculiar Elegancy. For the word πάλιν, *again*, being uſed in the head of the Teſtimony foregoing, this Tranſpoſition adds to the Elegancy of the words; and that there was cauſe for it, we ſhall ſee afterwards.

3. The Apoſtle having immediately before uſed the word πάλιν, *again*, as his note of producing a *ſecond Teſtimony*, and placing it here in the entrance of a *third*, it muſt needs be uſed *Equivocally*, if the *Trajection* oppoſed be not allowed.

2. They deny that the *Angels worſhipped Chriſt* at his *firſt coming* into the world; that is, that they are recorded ſo to have done; and therefore it muſt needs be his *ſecond coming* that is intended, when he ſhall come in Glory with all his holy Angels, openly worſhipping him, and performing his commands.

This Reaſon is eſpecially ſuited unto the *Fifth Opinion* before mentioned, referring the words to the coming of Chriſt at the General Day of Judgement, and is unſerviceable unto any of the reſt. But yet neither is this ſatisfactory; for the Queſtion is not, whether it be any where *recorded*, that the Angels worſhipped Chriſt at his firſt Entrance into the World; but whether the Lord Chriſt upon his *Incarnation* was not put into that condition, wherein it was the Duty of all the Angels of God to worſhip him. Now this being at leaſt *interpretative*, a Command of God, and the Angels expreſly alwayes doing his Will, the thing it ſelf is certain, though no particular Inſtances of it be recorded. Beſides, the *Angels* attendance on his Birth, proclamation of his Nativity, and celebrating the Glory of God on that account, ſeem to have been a performance of that duty, which they had received command for. And this is allowed by thoſe of the *Antients* who ſuppoſe that the *ſecond bringing* of Chriſt into the world, was upon his Nativity.

3. They ſay, that this *bringing in* of the firſt begotten into the world, denotes a glorious Preſenting of him in his Rule, and enjoyment of his Inheritance;

But (1.) This proves not, that the Words muſt reſpect the coming of Chriſt unto Judgement, to which End this Reaſon is inſiſted on; becauſe he was certainly proclaimed with Glory to be the Son, Lord and Heir of all, upon his *Reſurrection*, and by the firſt preaching of the Goſpel. And (2.) No ſuch thing indeed can be rightly deduced from the words. The Expreſſion ſignifies no more, but an *Introduction* into the world; a real *bringing in*, without any intimation of the way or manner of it.

4. It is argued in the behalf of the ſame Opinion from the *Pſalm* from whence theſe words are taken, that it is a *Glorious Reign* of Chriſt, and his coming unto *Judgement*, that is ſet forth therein; and not his coming and abode in the ſtate of Humiliation. And this reaſon *Camero* affirms to prove undeniably, that it is the coming of Chriſt unto Judgement that is intended.

But the Truth is, the conſideration of the ſcope of the *Pſalm* doth quite reject the Opinion which is ſought to be maintained by it. For (1.) *v.* 1. upon the Reign of the Lord therein ſet forth, both *Jews* and *Gentiles*, *the Earth* and the *multitude of the Iſles*, are called to rejoyce therein: that is to receive, delight in, and be glad of the Salvation brought by the Lord Chriſt unto mankind; which is not the Work of the *laſt day*: (2.) *Idolaters* are deterred from their *Idolatry*, and exhorted to worſhip him, *v.* 7. a duty incumbent on them before the day of Judgement. (3.) The Church is exhorted upon his *Reign*, to abſtain from ſin, and promiſed Deliverance from the wicked and oppreſſors; all which things as they are unſuited unto his coming at the day of Judgement, ſo they expreſly belong unto the ſetting up of his Kingdom in this world.

And hereby it appears, that that Opinion which indeed ſeems with any probability to aſſert *a ſecond coming of Chriſt* into the world, to be intended in theſe words, is inconſiſtent with the ſcope of the place from whence the Teſtimony is taken, and conſequently the deſign of the Apoſtle himſelf.

The other *Conjectures* mentioned will eaſily be removed out of the way;

Unto that of the *Antients* aſſigning this bringing in of Chriſt into the world unto his *Incarnation*; we ſay it is true; but then that was his *firſt bringing in*, and being ſuppoſed to be intended in this place, the words can be no otherwiſe rendered, but that πάλιν, *again*, muſt be eſteemed only an Intimation of the *Citation* of a new Teſtimony.

Neither can the *Reſurrection* of the Lord Chriſt be aſſigned as the ſeaſon of the Accompliſhment of this word, which was not indeed a *bringing of him into the world*, but

but rather an Entrance into his leaving of it; neither did he at his death leave the world utterly, for though his *Soul* was ſeparated from his *Body*, yet his *Body* was not ſeparated from his Perſon; and therein he continued on the Earth.

The coming of Chriſt to *Reign here on earth a* 1000 *years* is, if not a groundleſs Opinion, yet ſo *dubious* & uncertain, as not to be admitted a place in the *Analogy* of Faith, to regulate our interpretation of Scripture, in places that may fairly admit of another Application. The figment of the *Socinians*, that the Lord Chriſt during the time of his *forty days faſt*, was taken into Heaven, which they lay as a Suppoſition unto their Interpretation of this place, I have elſe-where ſhewed to be *Irrational*, *Anti-ſcriptural*, *Mahumetical*, and derogatory to the Honour of our Lord Jeſus, as he is the Eternal Son of God.

From what hath been ſpoken it is evident, that the *Trajection* propoſed may be allowed, as it is by moſt of the Antient and Modern Tranſlations. And ſo the word πάλιν, *again*, relating unto λέγει, *he ſaith*, denotes only the Introduction of a new proof, and doth not intimate a *ſecond bringing* in of the Lord Chriſt. And unto what hath already been ſpoken I ſhall only adde, that ſuch an intention in the words as hath been pleaded for, would be ſo far from promoting the Apoſtles deſign, that it would greatly weaken and impair it. For the matter he had in hand was to prove the Preheminence of the Lord Chriſt above the Angels, not *abſolutely*, but as he was the *Revealer of the Goſpel*; and if this was not ſo, and proved to be ſo by this teſtimony, whilſt he was employed in that work in the world, it is nothing at all to his purpoſe.

Having cleared this Difficulty, and ſhewed that no *Second Coming* of Chriſt is intended in this word, but only a new teſtimony to the ſame purpoſe with them foregoing produced, the intention of the Apoſtle in his *Prefatory Expreſſion*, may be farther opened, by conſidering what that *world* is whereunto the Father brought the Son, with *how*, and *when* he did ſo, and the *manner* of it.

There are two Opinions about the *World*, whereinto Chriſt is ſaid to be brought by the Father; the one is, that of the *Socinians*, aſſerted as by others of them, ſo by *Schlichingius* in his *Comment* on this place; and by *Grotius* after them in his *Annotations*. Οἰκουμένην, ſaith *Grotius*, *eſt regio illa ſuperna quæ ab angelis habitatur, ut ipſe mox ſcriptor noſter ad hæc ſua verba reſpiciens dicet, cap.* 2. 5. *It is*, ſaith he, *that Region above, which is inhabited by the Angels, that is intended; and our Author declares as much in that reſpect which he hath to theſe words, chap.* 2. 5. In like manner *Schlichingius*, *Per terram iſtam, non eſſe intelligendam hanc quam mortales incolimus, ſed cœleſtem illam quam aliquando immortales affecti incolemus, & res ipſa, & D. autor ſequenti capite v.* 5. *aperte declarat.* That is, by the *Earth*, not the *Earth* but the *Heaven* is to be underſtood. But,

1. This ſuits not at all with the Purpoſe and Deſign of the *Apoſtle*, which is plainly to prove that the Lord Chriſt, *then*, when he ſpake to us, and revealed the will of God, and in that work, was above the Angels, which is not at all proved by ſhewing what befell him after his work was accompliſhed.

2. It receives no countenance from that other place of *chap.* 2. 5. whither we are ſent by theſe *Interpreters*. For that the Apoſtle is there *treating* of a matter quite of another nature, without any reſpect unto theſe words, ſhall be there declared. Neither doth he abſolutely there mention οἰκουμένην, the *world*, but with the addition of μέλλουσαν, *to come*; which what it is, we ſhall enquire upon the place.

3. Οἰκουμένη ſignifies properly the *Habitable Earth*, and is never uſed abſolutely in the Scripture, but for the *habitable world*, or men dwelling in it; and cauſeleſly to wreſt it unto another ſignification, is not to *interpret* but to offer violence unto the *Text*.

2. By Οἰκουμένη then, the World, or *Habitable Earth* with them that dwell therein, and nothing elſe is intended; for as the word hath no other ſignification, ſo the *Pſalmiſt* in the place from whence the enſuing teſtimony is taken expounds it, by the *multitude of the Iſles*, or the Nations *lying abroad in the wide earth*. This is the *World* deſigned, even that *Earth* wherein the rational creatures of God converſe here below. Into this was the Lord Chriſt brought in by the Father.

We are therefore nextly to enquire wherein the Fathers *bringing* of the Son into this *world* did conſiſt. We have ſeen formerly, that ſome have aſſigned it unto One thing in particular, ſome Another; ſome to his *Incarnation* and Nativity, ſome to his *Reſurrection*, ſome to his Miſſion of the Spirit, and propagation of his Kingdom that enſued. The Opinion about his *Coming to reign in the world a thouſand years*, as alſo that of his coming at the general Judgment, we have already excluded. Of the others, I am apt to think, that it is not any one particular excluſive to the other, that the Apo-

ſtle intendeth or deſigneth. That which was intended in the Old Teſtament in the Promiſes of his *coming into the world*, is that which is here expreſſed by the phraſe of *bringing him in*. See *Mal.* 3. 2. *The Lord whom ye ſeek ſhall come, but who may abide the day of his coming?* Now it was not any one *ſpecial Act*, nor any one particular Day that was deſigned in that and the like Promiſes. But it is the *whole work* of God in bringing forth the *Meſſiah* by his Conception, Nativity, Unction with the Spirit, Reſurrection, Sending of the Holy Ghoſt, and preaching of the Goſpel, which is the ſubject of thoſe Promiſes. And their accompliſhment it is which thoſe words expreſs, *When he brings the firſt-born into the world*; that is, after he had kept his Church under the Adminiſtration of the Law given by Angels in the hand of *Moſes* the Mediator, in the expectation of the coming of the *Meſſiah*, when he bringeth him forth unto and carries him on in his work unto the accompliſhment of it, he ſays, *Let all the Angels of God worſhip him.* And herein moſt of the former ſenſes are compriſed.

And this Interpretation of the words compleatly anſwers the intention of the Apoſtle in the *citation* of the enſuing Teſtimony, namely, to prove that in the diſcharge of his work of revealing the Will of God, he was ſuch an One, as by reaſon of the Dignity of his Perſon, had all Religious Worſhip & Honour due unto him from the Angels themſelves.

This ſenſe alſo we are led unto by the *Pſalm* whence the enſuing teſtimony is taken, *Pſal.* 97. The Exultation which the firſt verſe of the *Pſalm* requires and calls for, is not unlike that which was in the Name of the whole Creation expreſſed at his *Nativity*, *Luke* 2. 11. And the four following verſes are an *Allegorical* deſcription of the work that the Lord Chriſt ſhould make, in and by the preaching of the Goſpel. See *Mal.* 3. 2, 3, 4. *chap.* 4. 1. *Matth.* 3. 10. *Luke* 2. 24. And hereon enſues that ſhame and ruine which was brought upon *Idols* and *Idolaters* thereby, *v.* 7. And the joy of the whole Church in the preſence of Chriſt, *v.* 8. attended with his glorious Reign in Heaven, as a conſequent of the Accompliſhment of his work, *v.* 9. Which is propoſed as a motive unto Obedience, and a matter of confidence and rejoycing unto the Church. And this is the *Fathers bringing of the Son into the world*, deſcribed by the *Pſalmiſt*, and intended by the *Apoſtle*.

It remains that we enquire why, and in what ſenſe, Chriſt is here called πρωτότοκος, *primogenitus*, or the *firſt-born*. The common Anſwer is, *Non quod poſt illum alii, ſed quod ante illum nullus*; *Not that any was born after him*, (in the ſame way) *but that none was born before him*; which as we have ſhewed before will agree well enough with the uſe of the Word. And this is applied both to the Eternal Generation of his Divine Perſon, and to the Conception and Nativity of his Humane Nature.

But if we ſuppoſe that his Perſon and Eternal Generation may be intended in this Expreſſion, we muſt make πρωτότοκος, or the *firſt-born*, to be the ſame with μονογενὴς, or *only begotten*, which may not be allowed; for Chriſt is abſolutely called the *only begotten of the Father* in his Eternal Generation, his Eſſence being infinite, took up the whole Nature of *Divine Filiation*; ſo that it is impoſſible that with reſpect thereunto, there ſhould be any more Sons of God. But πρωτότοκος, or *firſt-born*, is uſed in relation unto others; and yet, as I ſhewed before, it doth not require that he who is ſo ſhould have any other brethren in the ſame kind of *Sonſhip*. But becauſe this is by ſome aſſerted, namely that Chriſt has many *Brethren* in the ſame kind of *ſonſhip* whereby he is himſelf the Son of God, and is on that account called the *firſt-born*, (which is an aſſertion greatly derogatory to his Glory and Honour) I ſhall in our paſſage remove it, as a ſtumbling-block, out of the way.

Thus *Schlichingius* on the place, *Primogenitum eum nomine Dei Filium appellat, innuens hoc pacto plures Dei eſſe Filios etiam ad Chriſtum reſpectu habito; ſcilicet ut oſtenderet non ita Chriſtum eſſe Dei Filium, quin alii etiam eodem filiationis genere contineantur, quanquam filiationis perfectione & gradu Chriſto multò inferiores.* And again, *Primogenitus dicitur Chriſtus quod eum Deus ante omnes Filios, eos nimirum qui Chriſti fratres appellantur genuerit; eo ſcilicet modo quo Deus Filios gignere ſolet; eos autem gignit quos ſibi ſimiles efficit: primus eſt Chriſtus qui Deo ea ſanctitate ſimilis fuit, qualem in novo fœdere præcipit.*

But theſe things agree neither with the *truth*, nor with the *deſign* of the Apoſtle in this place, nor with the *Principles* of them by whom they are aſſerted. It is acknowledg'd that God hath *other ſons* beſides *Jeſus Chriſt*, and that with reſpect unto him; for in him we are *adopted*, the only way whereby any one may attain unto the priviledge of Sonſhip; but that we are ſons of God, with, or in the *ſame kind of ſonſhip* with Jeſus Chriſt, is,

1. *Falſe*; becauſe, 1. Chriſt in his Sonſhip is μονογενὴς, *the only begotten Son of God*; and there[illegible] it is impoſſible that God ſhould have any more ſons in the *ſame kind* with

with him; for if he had, certainly the Lord Chriſt could not be μονογενὴς, *his only begotten Son*. 2. The only way of *Filiation*, the only kind of *Sonſhip*, that Believers ſhare in, is that of *Adoption*; in any other kind of *ſonſhip* they are not partakers. Now if Chriſt be the Son of God in this kind, he muſt of neceſſity antecedently unto his Adoption be a Member of another Family, that is, of the Family of Sathan and the World, as we are by Nature, and from thence be tranſplanted by *Adoption* into the Family of God; which is Blaſphemy to imagine. So that neither can Believers be the ſons of God with that kind of *ſonſhip* which is proper to Chriſt, he being the *only begotten* of the Father; nor can the Lord Chriſt be the Son of God with the ſame kind of *Sonſhip* as Believers are, which is only by *Adoption*, and their tranſlation out of one Family into another. So that either to exalt Believers into the *ſame kind of Sonſhip* with Chriſt, or to depreſs him into the ſame rank with them, is wholly inconſiſtent with the *Analogy* of Faith, and Principles of the Goſpel. 3. If this were ſo, that the Lord Chriſt and Believers were the Sons of God by the ſame kind of Sonſhip, only differing *in degrees*, (which alſo are imaginary, for the formal Reaſon of the ſame kind of Sonſhip is not capable of variation by degrees) what great matter is in the condeſcenſion mentioned by the Apoſtle, *chap.* 2. 11. that *he is not aſhamed to call them brethren*; which yet he compares with the condeſcenſion of God, in being called their God, *chap.* 11. 16.

2. This conceit, as it is *Untrue*, ſo it is contrary to the deſign of the Apoſtle. For to aſſert the *Meſſiah* to be the *Son of God* in the ſame way with men, doth not tend at all to prove him *more excellent than the Angels*, but rather leaves us juſt ground of ſuſpecting their preference above him.

3. It is contrary unto other declared Principles of the Authors of this Aſſertion. They elſe-where affirm, that the Lord Chriſt was the Son of God on many accounts, as firſt and principally, becauſe he was *conceived and born of a Virgin by the power of God*; now ſurely all Believers are not partakers with him in *this kind* of Sonſhip. Again, they ſay, he is the Son of God becauſe God *raiſed him from the dead*, to confirm the Doctrine that he had taught; which is not ſo with Believers. Alſo they ſay he is the *Son of God*, and ſo called, upon the account of his ſitting at the Right Hand of God, which is no leſs his peculiar priviledge than the former. So that this is but an unhappy attempt to lay hold of a word for an advantage, which yields nothing in the iſſue but trouble and perplexity.

Nor can the Lord Chriſt (which is affirmed in the laſt place) be called the Son of God, and the firſt-born, becauſe in him was that *Holineſs which is required in the new Covenant*; for both all Believers under the Old Teſtament had that Holineſs and likeneſs unto God in their degrees, and that Holines conſiſts principally in *Regeneration*, or being born again by the Word and Spirit out of a corrupted eſtate of death and ſin, which the Lord Chriſt was not capable of. Yea, the truth is, the Holineſs and Image of God in Chriſt was in the *kind* of it that which was required under the *firſt Covenant*; an Holineſs of perfect Innocency and perfect Righteouſneſs in Obedience. So that this laſt invention hath no better ſucceſs than the former.

It appeareth then, that the Lord Chriſt is not called the *firſt-begotten*, or the *firſt-born*, with any ſuch reſpect unto others, as ſhould include him and them in the ſame kind of *Filiation*.

To give therefore a direct account of this *Appellation* of Chriſt, we may obſerve, that indeed the Lord Chriſt is never abſolutely called the *firſt-begotten*, or *firſt-born*, with reſpect either to his Eternal Generation, or to the Conception and Nativity of his Humane Nature. In reſpect of the *former* he is called the *Son*, and the *only begotten Son of God*; but no where the *firſt-born*, or *firſt-begotten*: and in reſpect of the *latter*, indeed he is called the *firſt-begotten Son of the Virgin*, becauſe ſhe had none *before* him, but not abſolutely the firſt-born, or firſt-begotten, which Title is here and elſe-where aſcribed unto him in the Scripture. It is not therefore the thing it ſelf, of *being the firſt-born*, but the Dignity and Priviledge that attended it, which are deſigned in this Appellation. So *Col.* 1. 15. he is ſaid to be πρωτότοκος πάσης κτίσεως, *the firſt-born of the creation*; which is no more, but he that hath Power and Authority over all the creatures of God.

The word which the Apoſtle intends to expreſs is בכור, which oft-times is uſed in the ſenſe now pleaded for, namely to denote not the *birth* in the firſt place, but the *priviledge* that belonged thereunto. So *Pſal.* 89. 27. God is ſaid to make *David* his בכור, his *firſt-born*; which is expounded in the next words, *higher than the Kings of*

the earth. So that the Lord Chriſt being the *firſt-born*, is but the ſame which we have inſiſted on, of his being *Heir of all*, which was the priviledge of the *firſt-born*. And this priviledge was ſometimes tranſmitted unto others that were not the firſt-born, although the natural courſe of their nativity could not be changed: *Gen.* 21. 10. *chap.* 49. *v.* 3, 4, 8. The Lord Chriſt then, by the appointment of the Father, being entruſted with the whole Inheritance of Heaven and Earth, and Authority to diſpoſe of it, that he might give out portions to all the reſt of God's family is, and is called the *firſt-born* thereof.

There remains now but one word more to be conſidered for the opening of this Introduction of the enſuing Teſtimony; and that is λέγει, *he ſaith*; that is, *God himſelf ſaith*; they are *His words* which ſhall be produced. What ever is ſpoken in the Scripture in his name, it is *his ſpeaking*, and he continueth to ſpeak it unto this day. He ſpeaks in the Scripture unto the end of the world. This is the foundation of our faith, that which it riſeth from, and that which it is reſolved into; *God ſpeaketh*, and I ſuppoſe we need no interpoſition of Church or Tradition to give Authority or Credit unto what he *ſays* or *ſpeaks*.

This then is the ſum of theſe words of the Apoſtle, *Again, in another place, where the Holy Ghoſt fore-tells the bringing forth into the world, and amongſt men, him that is the Lord and Heir of all, to undertake his work, and to enter into his Kingdom and Glory, the Lord ſpeaks to this purpoſe, Let all the Angels of God worſhip him.*

To manifeſt this teſtimony to be appoſite unto the confirmation of the Apoſtles aſſertion, three things are required.

1. That it is the *Son* who is intended and ſpoken of in the place from whence the words are taken, and ſo deſigned as the Perſon to be worſhipped.

2. That they are *Angels* that are ſpoken unto, and commanded to worſhip him.

3. That on theſe ſuppoſitions, the words prove the *Preheminence* of Chriſt above the Angels.

For the two former, with them that acknowledge the Divine Authority of this Epiſtle, it is ſufficient in general to give them ſatisfaction. The place is applied unto Chriſt, and this paſſage unto the *miniſtring Angels*, by the ſame Spirit who firſt wrote that Scripture. But yet there is room left for our enquiry how theſe things may be evidenced, whereby the ſtrength of the Apoſtles Reaſonings with them who were not yet convinced of the infallibility of his Aſſertions, any farther than they were confirmed by teſtimonies out of the Old Teſtament, and the faith of the Antient Church of the *Hebrews* in this matter, may be made to appear; as alſo a check given to their boldneſs, who upon pretence of the *impropriety* of theſe Allegations have queſtioned the Authority of the whole Epiſtle.

And our firſt enquiry muſt be, *whence* this teſtimony is taken. Many of the Antients, as *Epiphanius*, *Theodoret*, *Euthymius*, *Procopius*, and *Anſelm*, conceive the words to be cited from *Deut.* 32. 42. where they expreſly occur in the Tranſlation of the *LXX.* Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ; *Rejoyce ye Heavens with him, and let all the Angels of God worſhip him.* But there are two conſiderations that put it beyond all pretenſions that the words are not taken from this place of the *LXX.*

1. Becauſe indeed there are *no ſuch words* in the Original Text, nor any thing ſpoken that might give occaſion to the ſenſe expreſſed in them; but that *whole Verſe* is inſerted in the *Greek Verſion* quite beſides the ſcope of the place. Now though it may perhaps be ſafely granted, that the Apoſtles in citing the Scripture of the Old Teſtament, did ſometimes uſe the words of the *Greek Tranſlation* then in uſe, yea, though not exact according to the *Original* whilſt the ſenſe and meaning of the Holy Ghoſt was retained in them; yet to cite that from the Scripture as the word and teſtimony of God, which indeed is not therein, nor was ever ſpoken by God, but by humane failure and corruption crept into the *Greek Verſion*, is not to be imputed unto them. And indeed I no way queſtion, but that this addition unto the *Greek Text* in that place, was made after the Apoſtle had uſed this teſtimony. For it is not unlikely, but that ſome conſidering of it, and not conſidering from whence it was taken, becauſe the words occur not abſolutely and exactly in the *Greek* any where, inſerted it into that place of *Moſes*, amidſt other words of an alike ſound, and ſomewhat an alike importance; ſuch as immediately precede and follow the clauſe inſerted.

2. The *Holy Ghoſt* is not treating in that place about the Introduction of the Firſt-born

born into the world, but quite of another matter, as is evident upon the firſt view of the Text; ſo that this teſtimony is evidently not taken from this place; nor would, nor could the Apoſtle make uſe of a teſtimony liable unto ſuch juſt exceptions.

Later *Expoſitors* generally agree, that the words are taken out of *Pſal.* 97. *v.* 7. where the *Original* is rendred by the *LXX*, προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ; which with a very ſmall variation in the words, and none at all in the ſenſe, is here expreſſed by the Apoſtle, *And let all the Angels of God worſhip him.*

The *Pſalm* hath no *Title* at all in the *Original*, which the *Greek Verſion* noteth, affirming that it is ἀνεπίγραφος παρ' Ἑβραίοις; but it addes one of its own, namely, ψαλμὸς τῷ Δαβὶδ ὅτε ἡ γῆ αὐτοῦ κατῳκίσατο, *A Pſalm of David, when his land was reſtored.* Hence it is referred by ſome to the time of his return unto *Hieruſalem*, after he had been expelled the Kingdom by *Abſolom*; by others, with more probability, to the time of his bringing the *Ark* into the Tabernacle from the houſe of *Obed-edom*, when the land was quieted before him. And unqueſtionably in it, the Kingdom of God was ſhadowed out under the Type of the Kingdom of *David*; which Kingdom of God was none other but that of the *Meſſiah.*

It is evident that this *Pſalm* is of the ſame Nature with that which goes before, yea a part of it, or an *Appendix* unto it. The firſt words of this take up and carrie on what is affirmed in the tenth verſe, or cloſe of that: ſo that both of them are but one continued *Pſalm* of Praiſe. Now the *Title* of that Pſalm, and conſequently this is שיר חדש, *A new ſong*, *v.* 1. which Pſalms, as *Raſhi* confeſſeth, are to be referred unto the *World to come*, that is the Time and Kingdome of the *Meſſiah.* So *Kimchi* affirms, that this *Pſalm* and that following, reſpect the time when the people ſhall be delivered from the *Captivity* out of all Nations, that is the time of the *Meſſiah.* And *Rakenati* affirms, that the laſt verſe of it, *He cometh to judge the earth*, can reſpect nothing but the coming and reign of the *Meſſiah.* Thus they out of their Traditions.

Some of the Antients, I confeſs, charge them with corrupting this Pſalm in the verſion of the 10 verſe, affirming that the words ſometimes were ὁ κύριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου, *The Lord reigned from the Tree*, denoting, as they ſay, the *Croſs.* So *Juſtin Martyr* in his Dialogue with *Trypho.* And after him the ſame words are remembred by *Tertullian*, *ad. Judæ. cap.* 10. *ad. Marci. lib.* 3. And *Auguſtin. Enarr. in Pſal.* 95. And though the fraud and corruption pretended be improbable, indeed impoſſible; nor are the words mentioned by *Juſtine* acknowledged by the *Targum*, or any *Greek Tranſlator*, or *Hierom*; yet it is evident, that all parties granted the *Meſſiah* and his Kingdom to be intended in the Pſalm, or there had been no need or colour for the one to ſuſpect the other of corruption about it. It is then evident, that the *Antient Church of the Jews*, whoſe Tradition is herein followed by the *Modern*, acknowledged this Pſalm to contain a deſcription of the Kingdom of God in the *Meſſiah*, and on their conſent doth the Apoſtle proceed. And the next Pſalm, which is of the ſame importance with this, is entituled by the *Targumiſt*, חשבחת נבואה, *A Prophetical Pſalm*, namely of the Kingdom and Reign of the *Meſſiah.*

But the matter of the *Pſalm* it ſelf makes it manifeſt that the Holy Ghoſt treateth in it about God's *bringing in the firſt-born into the world*, and the ſetting up of his Kingdom in him. A Kingdom is deſcribed, wherein *God would reign*, which ſhould deſtroy Idolatry and falſe-worſhip; a Kingdom wherein the *Iſles of the Gentiles* ſhould rejoyce, being called to an intereſt therein; a Kingdom that was to be preached, proclaimed, declared, unto the encreaſe of Light and Holineſs in the world, with the manifeſtation of the glory of God unto the ends of the earth; every part whereof declareth the Kingdom of Chriſt to be intended in the Pſalm, and conſequently that it is a Propheſie of the *bringing in of the firſt-begotten into the world.*

2. Our ſecond enquiry is, Whether the Angels be intended in theſe words. They are, as was before obſerved, כל־אלהים, *omnes dii*; and are ſo rendred by *Hierom*, *Adorate eum omnes dii*; and by ours, *Worſhip him, all ye gods.* The preceding words are, *Confounded be all they that ſerve graven images*, המתהללים באלילים, *that boaſt themſelves in*, or *of idols*; *Vanities*, *Nothings*, as the word ſignifies; whereon enſues this *Apoſtrophe*, *Worſhip him*, כל־אלהים, *all ye gods:* And who they are, is our preſent enquiry.

Some, as all the Modern *Jews*, ſay, that it is the *gods of the Gentiles*, thoſe whom they worſhip, that are intended; ſo making אלהים and אלילים, *gods*, and *vain idols*, to be the ſame in this place: But,

1. It cannot be, that the *Pſalmiſt* ſhould exhort the *idols of the Heathen*, ſome whereof

of were *Devils*, some *dead men*, some *inanimate parts of the Creation*, unto a reverential worshipping of God reigning over all. Hence the *Targumist* seeing the vanity of that Interpretation perverts the words, and renders them, *Worship before him all ye Nations, which serve idols.*

2. אלהים, *Elohim*, is so far in this place from being *exegetical* of אלילים, *gods*, or vain idols, that it is put in direct Opposition unto it, as is evident from the words themselves.

3. The word *Elohim*, which most frequently denoteth the true God, doth never alone, and absolutely taken, signifie *false gods* or idols, but only when it is joyned with some other word discovering its application; as *his god*, or *their gods*, or *the gods of this or that people*: in which case it is rendred by the *LXX* sometimes εἴδωλον, an *idol*, sometimes χειροποίητον, an *idol made with hands*, sometimes βδέλυγμα, an *abomination*: but here it hath no such limitation or restriction.

Whereas therefore there are some *Creatures*, who by reason of some peculiar Excellency and likeness unto God, or subordination unto him in his work, are called *gods*, it must be *those*, or some of them that are intended in the expression; now these are either *Magistrates* or *Angels*.

First, *Magistrates* are somewhere called *Elohim*, because of the Representation they make of God in his Power, and their peculiar subordination unto him in their working. The *Jews* indeed contend that no other *Magistrates* but only those of the *Great Sanedrin* are any where called *gods*; but that concerns not our present enquiry: *some Magistrates* are so called, but none of them are here intended by the *Psalmist*; there being no Occasion administred unto him of any such *Apostrophe* unto them.

Secondly, Angels also are called *Elohim*; λεγόμενοι θεοὶ, 1 *Cor.* 8. 5. They have the Name of God attributed unto them, as we have shewed before in some instances. And these alone are they whom the *Psalmist* speaks unto. Having called on the whole Creation to rejoyce in the bringing forth of the Kingdom of God, and pressed his Exhortation upon things on the Earth, he turns unto the *ministring Angels*, and calls on them to the discharge of their duty unto the *King* of that Kingdom. Hence the *Targumist* in the beginning of *Psal.* 96. which is indeed the beginning of this, expressly mentioneth אנגלי מרומא, his *high Angels*, joyning in his praise and worship, using the *Greek* word ἄγγελος, for distinction sake; as on the same account it often occurs in the *Targum*.

We have thus evinced that the *Psalm* treats about the *bringing in of the first-born into the world*; as also that they are the *ministring Angels* who are here commanded to worship him.

For the command it self, and the nature of it, it consisted in these two things. 1. A declaration of the state and condition of the *Messiah*, which is such, as that he is a meet Object of Religious Adoration unto the *Angels*, and attended with peculiar motives unto the discharge of their duty. The former he hath from his *Divine Nature*, the latter from his *Work* with his State and Dignity that ensued thereon. 2. An intimation of the pleasure of God unto the Angels, not that *Divine Worship* was absolutely due unto the Son of God, which they knew from the first instant of their Creation; but that all Honour and Glory were due unto him on the account of his Work and Office, as Mediator and King of his Church.

3. It remaineth only that we shew, that this testimony thus explained was *suitable* unto the *Apostles* design and purpose, and did prove the Assertion in the Confirmation whereof it is produced. Now this is a matter of so full and clear an evidence, that it will not at all detain us. For it is impossible that there should be any more clear or full demonstration of this truth, That the Lord Christ hath an unspeakable *Prehemi-nence* above the Angels than this; that they are all appointed and commanded by God himself to *adore* him, with Divine and Religious Worship. We may now therefore consider what Observations the words will afford us for our own instruction. It appears then from hence.

1. *That the Authority of God speaking in the Scripture is that alone which Divine Faith rests upon, and is to be resolved into. He saith.* It was the begetting of faith in some of the *Hebrews*, and the increase or establishment of it in others, that the Apostle aimed at. That which he proposeth to them as the Object of their faith, that which they were to believe, was that Excellency of the Person and Kingly Authority of the *Messiah*, wherein they had not as yet been instructed. And hereof he endeavours not to beget an *Opinion* in them, but that Faith which cannot deceive, or be deceived. To this end he proposeth

propoſeth that unto them, which they ought to ſubmit unto, and which they may ſafely reſt in. For as Faith is an Act of Religious Obedience, it reſpects the Authority of God requiring it, and as it is a Religious infallible aſſent of the mind, it regards the Truth and Veracity of God as its Object. On this alone it reſts, *God ſaith.* And in what ever God ſpeaks in the Scripture, his Truth and Authority manifeſt themſelves to the ſatisfaction of faith, and no where elſe doth it find reſt.

II. *That for the begetting, increaſing, and ſtrengthning of faith, it is uſeful to have important fundamental Truths confirmed by many teſtimonies of Scripture. Again he ſaith.* Any one word of God is ſufficient to eſtabliſh the moſt important Truth to Eternity, ſo as to hang the ſalvation of all mankind thereon; neither can any thing impeach or weaken what is ſo confirmed. No more is required in any caſe to make *Faith* neceſſary on our part as a *Duty* of Obedience, and infallible as to the *Event*, but that God hath by any means, by any *one word* revealed that which he requires our aſſent unto. But God dealeth not upon ſtrict terms. Infinite Condeſcenſion lies at the bottom of all wherein he hath to deal with us. He reſpects not what the nature of the thing ſtrictly requires, but what is needful unto our infirmity and weakneſs. Hence he multiplies his Commands and Promiſes, and confirms all by his *Oath*, ſwearing to his Truth *by himſelf*, to take away all pretence of diſtruſt and unbelief. For this cauſe he multiplies Teſtimonies to the Truths wherein the concernments of his Glory and our Obedience do lie; as might be manifeſted by the conſideration of inſtances innumerable. Thus in his name deals the Apoſtle in this place. And this is uſeful to Faith. For,

1. What is it may be *obſcure* in one, is cleared in another; and ſo what *doubts and fears* remain on the conſideration of one Teſtimony, are removed by another, whereby the ſouls of Believers are carried on unto a *full Aſſurance.* And therefore becauſe ſuch is our *weakneſs* that there is *need* hereof in our ſelves, ſuch is the *Goodneſs* of God that there is no *want* of it in the Word.

2. Faith diſcerns hereby the *weight* that God lays upon its embracing of the Truth ſo teſtified unto. He knows our concernment in it, and thereon urgeth us with its acceptance. This awakens and excites Faith unto Attention and Conſideration, the eminent means of its growth and increaſe. It knows that it is not for nothing that the Holy Ghoſt thus preſſeth his Truth upon it, and attends the more diligently upon his urgency.

3. Every teſtimony hath ſomething *ſingle* in it, and *peculiar* unto it. Though many bear witneſs to the ſame truth, yet ſuch is the *fulneſs of the Scripture*, and ſuch the Wiſdom of God laid up therein, that every one of them hath alſo ſomewhat of its *own*, ſomewhat ſingular, tending to the enlightning and eſtabliſhment of our minds. This Faith makes a diſcovery of, and ſo receives peculiar profit and advantage thereby.

And this ſhould teach us to abound in the *ſtudy* and ſearch of the Scriptures, that we may thereby come to eſtabliſhment in the truth. God hath thus left us *many teſtimonies* to each important Truth, and he hath not done it in vain; he knows our need of it; and his Condeſcenſion in ſo doing, when he might have bound us up to the ſtricteſt terms of cloſing with the leaſt intimation of his will, is for ever to be admired. For us to neglect this great effect and product of the Wiſdom Grace and Love of God, is *unſpeakable folly.* If we think we need it not, we make our ſelves wiſer than God; if we think we do, and neglect our duty herein, we are really as *unwiſe* as the Beaſts that periſh. Want of this fortifying of faith by a diligent ſearch after the teſtimonies given unto the truth propoſed unto it to be believed, is the cauſe that ſo many every day turn away from it, and therewithall make *ſhipwrack of faith and a good conſcience.* Let us then never think our ſelves ſafe in the knowledge and profeſſion of any truth, but whilſt we continue ſincerely in the *inveſtigation* of all the confirmation that God hath given it in his Word. The Oppoſition made to every Truth is ſo various, and from ſo many hands, that not the leaſt contribution of evidence unto it can be neglected with ſafety.

III. *The whole Creation of God hath a great concernment in God's bringing forth Chriſt into the world, and his Exaltation in his Kingdom.* Hence in the *Pſalm* from whence theſe words are taken, all the principal parts of it are called on to *triumph* and rejoyce therein; *The Earth, and the multitude of the Iſles, the Heaven, and all People*, are invited unto this congratulation; neither is any thing excluded but *Idols* and *Idolaters*, whoſe

whoſe ruine God intends in the Erection of the Kingdom of Chriſt. And this they have ground for.

1. Becauſe, in that *Work* conſiſted the principal manifeſtation of the Wiſdom Power and Goodneſs of God. The whole Creation is concerned in the Glory of the Creator. In his Exaltation doth their honour intereſt and bleſſedneſs conſiſt. For this End were they made, that God might be glorified. The more that is done by any means, the more is their *End* attained.

Hence the very *inanimate parts* of it are introduced by a προσωποποιία, *rejoycing, exulting ſhouting and clapping their hands*, when the Glory of God is manifeſted; in all which, their ſuitableneſs and propenſity to their proper End is declared; as alſo by their *being burdened and groaning* under ſuch an Eſtate and Condition of things, as doth any way eclipſe the Glory of their Maker. Now in this work of *bringing forth the firſt-born* is the Glory of God principally and eminently exalted. For the Lord Chriſt is the *Brightneſs of his Glory*, and in him all the Treaſures of Wiſdom Grace and Goodneſs, are laid up and hid. What ever God had any other wayes before *parcelled* out, of and concerning his Glory by the works of his hands, is all, and altogether, and with an unſpeakable Addition of Beauty and Excellency, repeated in Chriſt.

2. The whole Creation receiveth a *real Advancement and honour* in the Sons being made the *firſt-born of every creature*, that is the eſpecial *Heir and Lord of them all*. Their being brought into a new *dependance* on the Lord Chriſt, is their Honour, and they are exalted by becoming his Poſſeſſion. For after that they had loſt their firſt Original Dependance on God, and their reſpect unto him grounded on his pronouncing of them *exceeding good*, that is ſuch as became his Wiſdom and Power to have made, they fell under the power of the *Devil*, who became *Prince of this world* by ſin. Herein conſiſted the vanity and debaſement of the Creature, which it was never *willingly*, or of *its own accord* ſubject unto. But God ſetting up the Kingdom of Chriſt, and making *him the firſt-born*, the whole Creation hath a right unto a new glorious Lord and Maſter. And however any part of it be violently for a ſeaſon detained under its *old bondage*, yet it hath grounds of an earneſt Expectation of a full and total Deliverance into Liberty, by vertue of this *Primogeniture* of Chriſt Jeſus.

3. *Angels* and *Men* the Inhabitants of Heaven and Earth, the principal parts of the Creation, on whom God hath in an eſpecial manner eſtamped his own likeneſs and Image, are hereby made partakers of ſuch ineſtimable Benefits, as indiſpenſably call for *rejoycing* in a way of Thankfulneſs and Gratitude. This the whole Goſpel declares, and therefore it needs not our particular improvement in this place.

And if this be the duty of the whole Creation, it is eaſie to diſcern in what a ſpecial manner it is incumbent on *them that believe*, whoſe Benefit Advantage and Glory was principally intended in this whole work of God. Should they be found wanting in this Duty, God might as of old call Heaven and Earth to witneſs againſt them. Yea, Thankfulneſs to God, for the *bringing forth of the firſt-born* into the world, is the ſumm and ſubſtance of all that Obedience which God requires at the hands of believers.

IV. *The Command of God is the ground and Reaſon of all Religious Worſhip.* The Angels are to worſhip the Lord Chriſt the Mediator, and the ground of their ſo doing is Gods command: he ſaith, *Worſhip him all ye Angels.*

Now the command of God is twofold: (1.) *Formal* and *vocal*; when God gives out a Law or Precept unto any creature ſuperadded to the Law of its Creation: Such was the Command given unto our firſt Parents in the Garden, concerning the Tree of the *knowledge of Good and Evil*; and ſuch were all the Laws, Precepts, and Inſtitutions, which he afterwards gave unto his Church, with thoſe which to this day continue as the Rule and Reaſon of their Obedience. (2.) *Real* and *interpretative*; conſiſting in an impreſſion of the Mind and Will of God upon the nature of his creatures, with reſpect unto that Obedience which their ſtate condition and dependance on him requireth. The very nature of an *intellectual Creature* made for the Glory of God, and placed in a *moral* dependance upon him, and ſubjection unto him, hath in it the force of a *Command*, as to the Worſhip and Service that God requireth at their hands. But this Law in man, being blotted, weakned, impaired through ſin, God hath in mercy unto us collected, drawn forth, and diſpoſed all the Directions and Commands of it in *vocal formal* Precepts recorded in his Word; whereunto he hath

ſuperadded

ſuperadded ſundry new Commands in the Inſtitutions of his Worſhip. With *Angels* it is otherwiſe. The ingrafted *Law of their Creation* requiring of them the Worſhip of God and Obedience to his whole Will, is kept and preſerved entire; ſo that they have no need to have it repeated and expreſſed in *vocal formal* Commands. And by vertue of this Law, were they obliged to conſtant and everlaſting Worſhip of the Eternal Son of God, as being created and upheld in an univerſal dependance upon him. But now when God *brings forth his Son into the world*, and placeth him in a new condition of being *incarnate*, and becoming ſo the Head of his Church, there is a new *Modification of the Worſhip* that is due to him brought in, and a *new reſpect* unto things not conſidered in the firſt creation. With reference hereunto God gives a *new Command* unto the Angels, for that peculiar kind of Worſhip and Honour, which is due unto him in that ſtate and condition which he had taken upon himſelf.

This the Law of their Creation in *general* directed them unto; but in *particular* required not of them. It enjoyned the Worſhip of the Son of God in every condition, but that condition was not expreſſed. This God ſupplies by a *new Command*; That is ſuch an Intimation of his Mind and Will unto them, as anſwers unto a *vocal Command* given unto men, who by that means only may come to know the Will of God. Thus in one way or other, *Command* is the Ground and Cauſe of all Worſhip. For,

1. All Worſhip is *Obedience*; Obedience reſpects Authority; and Authority exerts it ſelf in Commands. And if this Authority be not the *Authority of God*, the Worſhip performed in Obedience unto it, is not the Worſhip of God, but of him or them whoſe Commands and Authority are the Reaſon and cauſe of it. It is the *Authority of God alone* that can make any Worſhip to be *religious*, or the performance of it to be an Act of Obedience unto him.

2. God would never allow that the Will and Wiſdom of any of his Creatures ſhould be the riſe, *Rule*, or meaſure of his Worſhip, or any part of it, or any thing that belongs unto it: This Honour he hath reſerved unto himſelf, neither will he *part with it* unto any other. He alone knows what becomes his own Greatneſs and Holineſs, and what tends to the Advancement of his Glory. Hence the Scripture abounds with ſevere Interdictions and Comminations againſt them, who ſhall preſume to do or appoint any thing in his Worſhip beſides or beyond his own Inſtitution.

3. All Preſcriptions of Worſhip are *vain*, where men have not *ſtrength* to perform it in a due manner, nor Aſſurance of Acceptance when it is performed. Now both theſe are, and muſt be from God alone; nor doth he give *ſtrength* and ability for any thing in his Worſhip but what himſelf commands; nor doth he promiſe to accept any thing but what is of his own Appointment; ſo that it is the greateſt folly imaginable to undertake any thing in his Worſhip and Service, but what his Appointment gives warrant for.

And this ſhould teach us in all that we have to do in the Worſhip of God carefully to look after his word of Command and Inſtitution. Without this, all that we do is loſt, as being no Obedience unto God. Yea, it is an open ſetting up of our own Wills and Wiſdom againſt him, and that in things of his own eſpecial concernment, which is intolerable boldneſs and preſumption. Let us deal thus with our Rulers amongſt men, and obey them not according to their Laws but our own fancies, and ſee whether they will accept our perſons? And is the Great and Holy God leſs to be regarded? beſides, what we have our own *Inventions*, or the *Commands* of other men as the ground and reaſon of our doing it, we have nothing but our own or their warranty for its Acceptance with God; and how far this will ſecure us, is eaſie to judge.

We might hence alſo farther obſerve,

V. *That the Mediator of the New Covenant is in his own Perſon God bleſſed for ever, to whom Divine or Religious Worſhip is due from the Angels themſelves.* As alſo that,

VI. *The Father upon the account of the Work of Chriſt in the World, and his Kingdom that enſued it, gives a new Commandment unto the Angels to Worſhip him, his Glory being greatly concerned therein.* And that,

VII. *Great is the Churches ſecurity and Honour, when the Head of it is worſhipped by all the Angels in Heaven*; as alſo that,

VIII. *It can be no duty of the Saints of the New Teſtament to worſhip Angels, who are their fellow ſeruants in the worſhip of Jeſus Chriſt.*

Verſe VII.

HAving in *one Teſtimony* from the Scripture expreſſing the ſubjection of *Angels* unto the Lord Chriſt, ſignally proved his main Deſign; The Apoſtle proceedeth to the farther confirmation of it in the ſame way, and that by *ballancing* ſingle Teſtimonies concerning the Nature and Offices of the Angels, with ſome others concerning the ſame things in the Lord Chriſt of whom he treats. And the firſt of theſe relating unto Angels he layes down in the next verſe.

Verſe 7.

Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

πρὸς ἀγγέλους. There is not much of Difficulty in the words: πρὸς ἀγγέλους, *unto the Angels*. Syr. לְמַלְאָכַיָּא, of, or concerning the Angels. אל, is often uſed for על, and on the contrary, and πρὸς for περὶ; ſo that πρὸς τοὺς ἀγγέλους, *to the Angels*, is as much as περὶ τῶν ἀγγέλων, *of, or concerning the Angels*. *But as concerning the Angels*, (or) *and of the Angels he ſaith*; for theſe words are not ſpoken *unto the Angels*, as the following words are directly ſpoken *unto the Son*; He is the Perſon as well *ſpoken to*, as *ſpoken of*, but ſo are not the Angels in the place from whence this Teſtimony is taken, wherein the Holy Ghoſt only declareth the Providence of God concerning them.

Λέγει, he ſaith; that is, God the Father ſaith; or the Holy Ghoſt in the Scripture ſaith, as was before obſerved.

Λειτουργούς. Τοὺς λειτουργοὺς; λειτουργὸς, is *Miniſter publicus*; a *publick Miniſter*, or Agent; from λήϊτον, which is the ſame with δημόσιον, as *Heſychius* renders it, *publick*. He that is employed in any great and publick work is λειτουργός. Hence of old *Magiſtrates* were termed λειτουργοὶ θεῶν, as they are by *Paul* διάκονοι θεοῦ, *Rom.* 13. 4. *The Miniſters of God*. And *Chap.* 8. *v.* 2. of this *Epiſtle*, he calls the Lord Jeſus in reſpect of his Prieſtly Office, τῶν ἁγίων λειτουργὸν, *the publick Miniſter of Holy Things*; and himſelf, in reſpect of his *Apoſtleſhip*, λειτουργὸν Ἰησοῦ χριστοῦ, *Rom.* 15. 16. *A Miniſter of Jeſus Chriſt*. So the name is on this account *equipollent* unto that of *Angels*; For as that denoteth the *Miſſion* of thoſe ſpirits unto their work, ſo doth this their *Employment* therein.

This Teſtimony is taken from *Pſal.* 104. *v.* 4. where the words are to the ſame purpoſe. עשה מלאכיו רוחות משרתיו אש להט. The *Tranſlation* now in the *Greek* is the ſame with that of the Apoſtle; only for πυρὸς φλόγα, *a flame of fire*, ſome *Copies* have it πῦρ φλέγον, *a flaming fire*, more expreſs to the Original; and the change probably was made in the *Copies* from this place of the Apoſtle; *Symmachus*, πῦρ καθαρὸν, *a devouring Fire*.

Verſe 7.

But unto (of) *the Angels he ſaith, who maketh his Angels Spirits, and his Miniſters a flame of fire*; or flaming fire.

The Apoſtle hereentereth upon his *Third* Argument to prove the Preheminence of the Lord Chriſt above Angels, and that by comparing them together, either as to their *Natures*, or as to their *Employments*, according as the one and the other is ſet forth declared and teſtified unto in the Scriptures of the Old Teſtament. And this firſt Place which he refers unto Angels, we ſhall now explain and vindicate. And in ſo doing enquire, both *Who* they are of whom the *Pſalmiſt* ſpeaks, and *what* it is that he affirmeth of them.

There is a *threefold ſenſe* given of the words of the *Pſalmiſt*, as they lye in the *Hebrew Text*.

1. The Firſt is that of the *Modern Jews*, who deny that there is any mention made of *Angels*: affirming the Subject that the *Pſalmiſt* treats of to be the *Winds*, with *Thunder* and *Lightning*, which God employes as his *Meſſengers* and *Miniſters* to accompliſh his Will and Pleaſure. So he made the *Winds* his *Meſſengers* when he ſent them

them to raiſe a ſtorm on *Jonah*, when he fled from his Preſence; and a *flaming fire his Miniſter*, when by it he conſumed *Sodom* and *Gomorrah*; and this Opinion makes רוחות, which it interprets *Winds*, and אש להט, a *flaming fire* to be the *Subject* of the Propoſition, of whom it is affirmed that God employes them as his *Meſſengers* and *Miniſters*.

That this Opinion which is directly contradictory to the *Authority* of the Apoſtle, is ſo alſo to the *Deſign* of the Pſalmiſt, ſenſe of the Words, Conſent of the Antient *Jews*, and ſo no way to be admitted, ſhall afterwards be made to appear.

2. Some averr that the *Winds* and *Meteors* are principally intended, but yet ſo, as that God affirming that he makes the *Winds his Meſſengers*, doth alſo intimate that it is the Work and Employment of his *Angels* above to be his Meſſengers alſo; and that becauſe he maketh uſe of their *Miniſtry* to cauſe thoſe *Winds* and *Fires*, whereby he accompliſheth his Will; And this they illuſtrate by the *Fire* and *Winds* cauſed by them on *Mount Sinai*, at the giving of the Law.

But this Interpretation, whatever is pretended to the contrary, doth not really differ from the *former*, denying *Angels* to be intentionally ſpoken of, only *hooking* in a reſpect unto them, not to be ſeen to contradict the Apoſtle, and therefore will be diſproved together with that which went before.

3. Others grant, that it is the *Angels* of whom the Apoſtle treats, but as to the Interpretation of the words, they are of two Opinions.

1. Some make *Spirits* to be the *ſubject* of what is affirmed, and *Angels* to be the *Predicate*. In this ſenſe, God is ſaid to make thoſe ſpiritual Subſtances Inhabitants of Heaven his *Meſſengers*, employing them in his ſervice, and them whoſe nature is a *flaming fire*, that is, the *Seraphims* to be his *Miniſters*, and to accompliſh his pleaſure. And this way, after *Auſtin*, go many Expoſitors, making the Term, *Angels*, here meerly to denote an Employment, and not the *Perſons* employed. But as this Interpretation alſo takes off from the Efficacy and Evidence of the Apoſtles Argument, ſo we ſhall ſee that there is nothing in the words themſelves, leading to the Embracement of it.

It remains therefore, that it is the *Angels* that are here ſpoken of, as alſo that they are intended and deſigned by that *name*, which denotes their *Perſons* and not their employment.

1. That *Angels* are primarily intended by the *Pſalmiſt*, contrary to the firſt Opinion of the *Modern Jews*, and the *ſecond* mentioned, leaning thereunto: appears,

1. From the ſcope and deſign of the *Pſalmiſt*. For deſigning to ſet out the Glory of God in his works of Creation and Providence, after he had declared the framing of all things by his Power, which come under the name of *Heaven*, *v.* 2, 3. before he proceeds to the Creation of the Earth, paſſing over, with *Moſes*, the creation of *Angels*, or couching it with him under the *production of Light*, or of the *Heavens*, as they are called in *Job*, he declareth his Providence and Soveraignty in employing his Angels between Heaven and Earth, as his ſervants for the accompliſhment of his pleaſure. Neither doth it at all ſuit his method or deſign, in his Enumeration of the works of God, to make mention of the Winds and Tempeſts, and their uſe in the *Earth*, before he had mentioned the *Creation* of the Earth its ſelf; which follows in the next Verſe unto this; ſo that theſe ſenſes are excluded by the Context of the Pſalm.

2. The conſent of the *Antient Jews* lyes againſt the ſentiments of the *Modern*; both the old *Tranſlations* either made, or embraced by them, expreſly refer the words unto *Angels*. So doth that of the *LXX.* as is evident from the words; and ſo doth the *Targum* thus rendring the place, דעבד אתרוי סרהובין היך רוחא שמשוי תקיפין היך אשא מצלהבא, *who maketh his* Meſſengers, *or Angels ſwift as Spirits, and his Miniſters ſtrong* or powerful, *as a flaming fire.* The ſupply of the *note of ſimilitude* makes it evident that they underſtood the Text of *Angels*, and not Winds; and of making Angels as Spirits, and not of making *Winds to be Angels* or Meſſengers which is inconſiſtent with their Words.

3. The word מלאכים, doth uſually denote the *Angels* themſelves, and no reaſon can be given why it ſhould not do ſo in this place.

2. Moreover it appears that that Term is the *Subject* of the Propoſition. For,

1. The Apoſtle, and the *LXX.* fixing the *Articles* before ἀγγέλους, and λειτουργοὺς, *Angels* and *Miniſters* do plainly determine the Subject ſpoken of. For although it may be, ſome variety may be obſerved in the uſe of *Articles* in other places, ſo that

they do not alwayes determine the *subject* of the Proposition, as sometimes confessedly they do, as *John* 1. 1. *John* 4. 24. Yet in this place, where in the *Original* all the words are left indefinitely without any *prefix* to direct the *Emphasis* unto any one of them, the fixing of them in the *Translation* of the Apostle, and *LXX.* must necessarily design the *subject* of them or else by the addition of the *Article*, they leave the sense much more ambiguous than before, and give occasion to a great mistake in the Interpretation of the words.

2. The Apostle speaks of *Angels*; *Unto the Angels he saith*; and in all other Testimonies produced by him, that whereof he treats, hath the place of the *subject* spoken of, and not of that which is *attributed* unto any thing else. Neither can the words be freed from *equivocation*, if *Angels* in the first place denote the *Persons* of the Angels, and in the latter their *employment* only.

3. The *Design* and scope of the Apostle requires this Construction of the words; for his intention is to prove by this Testimony, that the *Angels* are employed in *such Works and Services*, and in such a manner as that they are no way to be compared to the Son of God, in respect of that Office which as Mediator he hath undertaken; which the sense and construction contended for alone doth prove.

4. The *Original Text* requires this sense; for according to the common use of that Language, among words indefinitely used, the *first* denotes the *subject* spoken of, which is Angels here; עשה מלאכיו רוחות, *making his Angels Spirits*; and in such Propositions oft times some *note of similitude* is to be understood, without which the sense is not compleat; and which as I have shewed the *Targum* supplyeth in this place.

From what hath been said, I suppose it is made evident, both that the *Psalmist* expresly treats of *Angels*, and that that the *subject* spoken of by the Apostle is expressed in that wotd; and that following, of Ministers.

Our next enquiry is after what is affirmed concerning these *Angels* and *Ministers* spoken of; And that is, that *God makes them Spirits, and a flame of fire.* And concerning the meaning of these words there are two Opinions.

First, That the *Creation of Angels* is intended in the words; and the Nature whereof they were made is expressed in them. *He made them Spirits*; that is of a *spiritual substance*; and his Heavenly Ministers, quick, powerful, agile, as a *flaming fire*; Some carry this sense farther, and affirm that two sorts of *Angels* are intimated; one of an *aerial substance* like the Wind, and the other *igneal* or *fiery*, denying all pure intelligences without mixture of matter, as the product of the *School of Aristotle.*

But this seems not to be the intention of the words; nor is the Creation of the Angels, or the substance whereof they consist, here expressed. For,

First, The *Analysis* of the Psalm formerly touched on requires the referring of these words to the *Providence* of God employing of the Angels, and not to his *Power* in making them.

Secondly, The Apostle in this place hath nothing to do with the *Essence* and *Nature* of the Angels, but with their Dignity, Honour and Employment, on which accounts he preferreth the Lord Christ before them. Wherefore,

Secondly, The Providence of God in disposing and employing of *Angels* in his service is intended in these words; and so they may have a double sense;

1. That God employeth his Angels and Heavenly Ministers in the Production of those *Winds*, רוחות, and *Fire*, אש לחש Thunder and Lightning, whereby he executeth many Judgements in the world.

2. A note of *similitude* may be understood to compleat the sense; which is expressed in the *Targum* on the *Psalm*; he *maketh*, or sendeth *his Angels like the Winds, or like a flaming fire*, maketh them speedy, spiritual, agil, powerful, quickly and effectually accomplishing the work that is appointed unto them.

Either way this is the plain intendment of the *Psalm*; that God useth and employeth his Angels in effecting the Works of his Providence here below, and they were made to serve the Providence of God in that way and manner. This saith the Apostle is the Testimony which the Holy Ghost gives concerning them, their Nature, Duty and Work wherein they serve the Providence of God; But now saith he, consider what the Scripture saith concerning the Son, how it calls him *God*, how it ascribes a *Throne* and a *Kingdom* unto him, (Testimonies whereof he produceth in the next Verses) and you will easily discern his Preheminence above them.

But

But before we proceed to the conſideration of the enſuing Teſtimonies we may make ſome Obſervations on that which we have already paſſed through: as,

I. *Our conceptions of the Angels, their Nature, Office and Work, is to be regulated by the Scripture.*

The Jews of old had many curious ſpeculations about Angels, wherein they greatly *pleaſed*, and greatly *deceived* themſelves. Wherefore the Apoſtle in his dealing with them calls them off from all their fooliſh imaginations, to attend unto thoſe things which God hath revealed in his word concerning them. This the *Holy Ghoſt ſaith of them*, and therefore this we are to receive and believe, and this alone: For,

1. This will keep us unto that *becoming Sobriety* in things above us, which both the Scripture greatly commends, and is exceedingly ſuited unto Right Reaſon. The Scripture minds us, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, *Rom.* 12. 3. *To keep our ſelves within the bounds of Modeſty, and to be wiſe to ſobriety.* And the Rule of that Sobriety is given us for ever, *Deut.* 29. 28. הַנִּסְתָּרֹת לַיהוָה אֱלֹהֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ, *Secret things belong to the Lord our God, but revealed things to us and our Children.* Divine Revelation is the *Rule* and meaſure of our knowledge in theſe things, and that bounds and determines our ſobriety. And hence the Apoſtle condemning the Curioſity of men in this very ſubject about Angels, makes the nature of their ſin to conſiſt in *exceeding theſe bounds*, by an enquiry into things unrevealed, and the riſe of that evil to lye in Pride, Vanity and Fleſhlineſs, and the tendency of it to be unto *falſe Worſhip*, Superſtition and Idolatry, *Col.* 2. 18. Neither is there any thing more averſe from Right Reaſon, nor more condemned by wiſe men of former times, than a *curious humour* of prying into thoſe things wherein we are not concerned; and for whoſe inveſtigation we have no certain, honeſt, lawful Rule or *medium*. And this evil is encreaſed where God himſelf hath given bounds to our enquiries, as in this caſe he hath.

2. This alone will bring us unto any *Certainty and Truth*. Whileſt men indulge to their own imaginations and fancies, as too many in this matter have been apt to do, it is ſad to conſider how they have wandered up and down, and with what fond Conceits they have deceived themſelves and others. The world hath been filled with monſtrous Opinions and Doctrines about Angels, their Nature, Offices and Employments; ſome have *Worſhipped* them, others pretended I know not what *Communion* and entercourſe with them, in all which conceits there hath been *little* of Truth, and *nothing* at all of Certainty. Whereas if men according to the Example of the Apoſtle, would keep themſelves to the word of God, as they would know enough in this matter for the diſcharging of their own Duty, ſo they would have Aſſurance and Evidence of Truth in their conceptions, without which pretended high and raiſed notions, are but a *ſhadow of a dream*, worſe then profeſſed ignorance.

II. We may hence obſerve, *That the Glory, Honour and Exaltation of Angels lyes in their ſubſerviency to the Povidence of God*; It lyes not ſo much in their Nature, as in their work and ſervice. The intention of the Apoſtle is to ſhew the Glory of Angels and their Exaltation, which he doth by the induction of this Teſtimony, reporting their ſerviceableneſs in the works wherein of God they are employed. God hath endowed the Angels with a very *Excellent Nature*; furniſhed them with many eminent properties of Wiſdom, Power, Agility, Perpetuity; but yet what is hereby glorious and honourable herein, conſiſts not *meerly in their nature it ſelf*, and its Eſſential Properties, all which abide in the horrideſt and moſt to be deteſted Part of the *whole Creation*, namely, the *Devils*; but in their conformity and anſwerableneſs unto the *Mind* and *Will* of God, that is in their *moral*, not meerly *natural* Endowments; Theſe make them amiable, glorious, excellent. Unto this their Readineſs for, and compliance with the will of God, that God having made them for his ſervice, and employing them in his work, their diſcharge of their Duty therein, with Cheerfulneſs, Alacrity, Readineſs and Ability, is that which renders them truly honourable and glorious. Their Readineſs and Ability to ſerve the Providence of God is their Glory. For,

1. The greateſt *Glory* that any Creature can be made partaker of is to ſerve the Will, and ſet forth the Praiſe of its Creator. That is its Order and Tendency towards its Principal End, in which *two* all true Honour conſiſts. It is glorious even in the Angels to ſerve the God of Glory; what is there above this for a creature

to

to aſpire unto? what that its nature is capable of? Thoſe among the Angels, who as it ſeems attempted *ſomewhat farther*, ſomewhat *higher*, attained nothing but an endleſs Ruine in ſhame and miſery. Men are ready to fancy ſtrange things about the Glory of Angels, and do little conſider, that all the difference in Glory that is in any parts of Gods Creation, lyes meerly in Willingneſs, Ability and Readineſs to ſerve God their Creator.

2. The works wherein God employes them in a ſubſervience unto his Providence, are in an eſpecial manner glorious works. For the ſervice of Angels as it is intimated unto us in the Scripture, it may be reduced unto two Heads. For they are employed either in the communication of Protection and Bleſſings to the Church, or in the Execution of the *Vengeance* and Judgements of God againſt his Enemies. Inſtances to both theſe purpoſes may be multiplyed; but they are commonly known. Now theſe are glorious works. God in them eminently exalts his Mercy and Juſtice, the two properties of his Nature, in the Execution whereof he is moſt eminently exalted; and from theſe works ariſeth all that Revenue of Glory and Praiſe which God is pleaſed to reſerve to himſelf from the world; ſo that it muſt needs be very honourable to be employed in theſe works.

3. They perform their Duty in their ſervice in a very *glorious manner*; with great Power, Wiſdom, and uncontroulable Efficacy. Thus *one* of them ſlew 145000. of the Enemies of God in a night; *Another* ſet fire on *Sodom* and *Gomorrah* from Heaven; of the like Power and Expedition are they in all their ſervices; in all things to the utmoſt capacity of creatures anſwering the Will of God. God himſelf, it is true, ſees *that* in them and their Works, which keeps them ſhort of abſolute Purity and Perfection, which are his own Properties; but as to the capacity of *meer Creatures*, and for their ſtate and condition, there is a perfection in their Obedience, and that is their Glory.

Now if this be the great *Glory of Angels*, and we poor worms of the earth are invited as we are, into a *Participation* with them therein, what unſpeakable folly will it be in us, if we be found negligent in labouring to attain thereunto. Our *future* Glory conſiſts in this, that we ſhall be made *like unto Angels*; and our Way towards it is to do the Will of our *Father on Earth*, as it is *done by them in Heaven*. Oh in how many Vanities doth *vain man* place his Glory; nothing ſo ſhamefull that one or other hath not gloried in; whileſt the true and only glory of doing the will of God is neglected by almoſt all. But we muſt treat again of theſe things upon the laſt *Verſe* of this Chapter.

Verſe VIII, IX.

HAving given an Account of what the Scripture teacheth and teſtifieth concerning *Angels*, in the following *Verſes*, He ſheweth how much other things, and *far more glorious* are ſpoken to and of the *Son*, by whom God revealed his will in the Goſpel.

Ver. 8, 9.

Πρὸς δὲ τὸν υἱόν, ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου, ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν, διὰ τοῦτο ἔχρισέ σε ὁ θεὸς σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. *M. S. T.* ἡ ῥάβδος εὐθύτητος; and for ἀνομίαν, ἀδικίαν.

πρὸς τὸν υἱόν. Πρὸς δὲ τὸν υἱόν. *But unto the Son.* Syr. אל בר ין אמר, *but of the Son he ſaith*; which is neceſſarily ſupplyed as to the Apoſtles deſign. In the *Pſalm* the words are ſpoken by way of *Apoſtrophe* to the Son; and they are recited by the Apoſtle as ſpoken *of him*; that is, ſo ſpoken *to him*, as to continue a Deſcription of him and his State or Kingdom.

Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, *Pſal.* 45. 7. is the place from whence the words are taken. כסאך אלהים עולם ועד. The *LXX.* render theſe words as the Apoſtle. *Aquila*, ὁ θρόνος σου θεὸς εἰς αἰῶνα καὶ ἔτι: θεὸς, for ὁ θεὸς. *Thy Throne O God for ever and yet*; *Symmachus*, ὁ θρόνος σου ὁ θεὸς, αἰώνιος καὶ ἔτι, *Thy Throne O God is everlaſting and yet*; and that becauſe it is not ſaid לעולם, but עולם, abſolutely; ὁ θεὸς, θεὸς, as in the *Tranſlation* of *Aquila*.

כסא is a *Kingly Throne*; nor is it ever uſed in Scripture for מושב, a *Common Seat*. *Metonymically* it is uſed for Power and Government, and that frequently. The *LXX* almoſt conſtantly render it by θρόνος, and θρόνος is ἐλευθέριος καθέδρα σὺν ὑποποδίῳ, *Athenæ. lib.* 5. *A free open Seat with a Foot-ſtool.* And ſuch a *Throne* is here properly aſſigned unto the Lord Chriſt, mention of his *Foot-ſtool* being immediately ſubjoyned. So God ſays of himſelf, *Heaven is my Throne, and the Earth is my Foot-ſtool:* as the Heathen termed Heaven, Διὸς θρόνον, the *Throne of God.* Ὁ θρόνος.

Thy Throne, O God, עולם ועד, *In ſeculum & uſque; in ſempiternum & perpetuo; in ſeculum ſeculorum.* The *Duration* denoted by the conjunction of both theſe words, is moſtly an *abſolute perpetuity*, and a certain uninterrupted continuance, where the ſubject ſpoken of admits a limitation. Many of the Greek Interpreters render עד by εἰς, attending to the *ſound* rather than the uſe and ſignification of the word; ſo is *yet* in our language. This we expreſs by, *For ever and ever.* Εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Ῥάβδος εὐθύτητος ἡ ῥάβδος βασιλείας σου; the variation of ἡ ῥάβδος in the firſt place before mentioned, takes off from the Elegancy of the Expreſſion, and darkens the ſenſe; for the *Article* prefixed to the laſt ῥάβδος declares that to be the ſubject of the Propoſition. Ῥάβδος.

The words of the *Pſalmiſt* are, שבט מישר שבט מלכיותך. *Shelet* is *Virga* and *Sceptrum*, and in this place is rendred by *Aquila* σκῆπτρον, a Rod, a Staff, a *Scepter*; always a *Scepter* when referred to Rule, as in this place it is called the *Scepter of the Kingdom.*

A Scepter מישר, from ישר, *rectus fuit*, to be *right*, *ſtreight*; *upright* principally in a *moral* ſenſe: εὐθύτητος, of Uprightneſs. Εὐθύτης is properly ſuch a Rectitude as we call *ſtreight*, oppoſed to *crooked*; and *Metaphorically* only is it uſed for *moral uprightneſs*, that is, Equity and Righteouſneſs. *Syr.* שבטא פשיטא; *Boderianus*, *Sceptrum erectum*, a *Scepter lifted up*, or *held upright.* The *Paris Edition*, *Sceptrum protenſum*, a *Scepter ſtretched out*; and the *ſtretching out of the Scepter* was a ſign and token of mercy, *Eſth.* 5. 2. *Tremelius*, *Virga recta*, which anſwers *miſchor* in both its acceptations. *Erpenius* to the ſame purpoſe, *Sceptrum rectum*, a right Scepter. Εὐθύτητος.

Thou haſt loved Righteouſneſs, and hated רשע; ἀνομίαν, ἀδικίαν, Iniquity, Unrighteouſneſs, Wickedneſs; διὰ τοῦτο, על־כן, *propterea*, *propter quod*, *quare*, *ideo*, *idcirco*; Wherefore, for which cauſe. Some copies of the *LXX* and *Aquila* read ἐπὶ τούτῳ; ſo that διὰ τοῦτο ſeems to have been taken into the *LXX* from this rendring of the words by the Apoſtle. Ἀνομίαν. Διὰ τοῦτο.

Ἔχρισε σε ὁ Θεὸς ὁ Θεός σε ἔλαιον ἀγαλλιάσεως, משחך אלהים אלהיך שמן ששון *God thy God, hath anointed thee.* The words in *Greek* and *Hebrew* are thoſe from whence the Names of *Chriſt* and *Meſſiah* are taken, which are of the ſame importance and ſignification, the *Anointed one.* And the ſame is expreſſed by the *Targumiſt*, *Aquila*, ἔλαιόλιπτε. Ἔχρισε.

Hath anointed thee, ἔλαιον ἀγαλλιάσεως, the Inſtrument in doing of the thing intended, expreſſed by the *Accuſative Caſe*; whereof there are other inſtances in that Language. Of old the *LXX* read ἐλαίῳ ἀγαλλιάσεως, *with the Oil of delight*, or Ornament; ſo that ἔλαιον ἀγαλλιάσεως came alſo into the *Greek Verſion* from this place of the Apoſtle, and is more proper than the old reading, the *Oil of rejoycing*, Joy or Gladneſs. Ἔλαιον ἀγαλλιάσεως.

Παρὰ τοὺς μετόχους σου, מחבריך, *before*, or *above thoſe* that partake with thee. Thy *fellows*, or companions: ſo *Symmachus*, τοὺς ἑταίρους σου. Παρὰ τοὺς μετόχους σου.

Verſ. 8, 9.

But unto the Son (he ſaith) Thy Throne, O God is for ever, the Scepter of thy Kingdom is a Scepter of Righteouſneſs. Thou haſt loved Righteouſneſs, and hated Iniquity, wherefore God, thy God, hath anointed thee with the Oil of gladneſs above thy fellows.

This *teſtimony* is produced by the Apoſtle in anſwer unto that fore-going concerning Angels. *Thoſe* words, ſaith he, were ſpoken by the Holy Ghoſt of the Angels, wherein their Office and Employment under the Providence of God is deſcribed. *Theſe* are ſpoken by the *ſame Spirit* of the *Son*, or ſpoken to him; denoting his *Præexiſtence* unto the Propheſies themſelves.

There is little or no difficulty to prove that this *Teſtimony* belongs properly unto him by whom it is applied by the Apoſtle. The antient *Jews* granted it, and the preſent

preſent *Doctors* cannot deny it: One of them ſayes indeed, זה המזמור נאמר על דוד או על המשיח, this *Pſalm* is *ſpoken of David or the Meſſiah*. Theſe are the words, and this is the opinion of *Aben-Ezra*, who accordingly endeavours to give a double ſenſe of the chief paſſages in this *Pſalm*; one as applied unto *David*, another as applied unto the *Meſſiah* which he enclines unto. *Jarchi* turns it into an *Allegory*, without any tollerable ſenſe throughout his diſcourſe. But though it might reſpect them both, yet there is no pretence to make *David* the ſubject of it; the Title and whole Contexture of it excluding ſuch an Application.

The *Targum* wholly applies the Pſalm to the *Meſſiah*; which is ſomewhat a better evidence of the Conception of the *antient Jews*, than the private Opinion of any later Writer can give us. And the *Title* of the *Pſalm* in that *Paraphraſe*, would make it a Propheſie given out in the days of *Moſes*, for the uſe of the *Sanedrin*; which manifeſts what account it had of old in their *Creed* concerning the *Meſſiah*.

Some *Chriſtian Interpreters* have ſo far aſſented unto the latter *Rabbins*, as to grant that *Solomon* was primarily intended in this Pſalm as a Type of Chriſt; and that the whole was an *Epithalamium* or Marriage-ſong, compoſed upon his *Nuptials with the Daughter of Pharaoh*. But there want not important Reaſons againſt this Opinion. For,

1. It is not probable that the Holy Ghoſt ſhould ſo celebrate *that Marriage*, which as it was antecedently *forbidden* by God, ſo it was never conſequently bleſſed by him, ſhe being among the number of *thoſe ſtrange women which turned his heart from God*, and was curſed with barrenneſs; the firſt forreign breach that came upon his Family and all his *Magnificence* being alſo from *Egypt*, where his tranſgreſſion began.

2. There is ſcarce any thing in the *Pſalm* that can with propriety of ſpeech be applied unto *Solomon*. Two things are eſpecially inſiſted on in the former part of the *Pſalm*; firſt, the *Righteouſneſs* of the Perſon ſpoken of in all his ways and adminiſtrations, and then the perpetuity of his Kingdom. How the *firſt* of theſe can be attributed unto him, whoſe tranſgreſſions and ſins were ſo publick and notorious; or the *latter* to him who reigned but forty years, and then left his *Kingdom* broken and divided to a *wicked fooliſh ſon*, is hard to conceive.

As all then grant that the *Meſſiah* is *principally*, ſo there is no cogent reaſon to prove that he is not *ſolely* intended in this Pſalm. I will not contend, but that ſundry things treated of in it might be obſcurely typified in the Kingdom and *Magnificence* of *Solomon*; yet it is certain, that moſt of the things mentioned, and expreſſions of them, do ſo *immediately* and directly belong unto the Lord Chriſt, as that they can in no ſenſe be applied unto the perſon of *Solomon*; and ſuch are the words inſiſted on in this place by our Apoſtle, as will be made evident in the enſuing explication of them.

We muſt then in the *next place* conſider what it is that the Apoſtle intends to prove and confirm by this teſtimony, whereby we ſhall diſcover its ſuitableneſs unto his deſign. Now this is not, as ſome have ſuppoſed, the *Deity of Chriſt*; nor doth he make uſe of that directly in this place, though he do in the next verſe, as a *medium* to prove his Preheminence above the Angels, although the teſtimonies which he produceth do eminently mention his *Divine Nature*. But that which he deſigns to evince is this only, that He whom they ſaw for a time made *lower than the Angels*, *chap.* 2. 10. was yet in his *whole Perſon*, and as he diſcharged the Office committed unto him, ſo far *above* them, as that he had Power to alter and change thoſe Inſtitutions which were given out by the *miniſtery of Angels*. And this he doth undeniably by the teſtimonies alledged, as they are compared together. For whereas the Scripture teſtifies concerning Angels, that they are *all ſervants*, and that their chiefeſt Glory conſiſts in the diſcharge of their Duty as ſervants; unto Him a Throne, Rule, and Everlaſting Dominion, adminiſtred with Glory, Power, Righteouſneſs and Equity are aſcribed: whence it is evident, that he is exceedingly exalted above them, as is a *King on his Throne* above the ſervants that attend him and do his pleaſure.

And this is ſufficient to manifeſt the deſign of the Apoſtle, as alſo the evidence of his *Argument* from this teſtimony. The Expoſition of the words belongs properly to the place from whence they are taken. But yet that we may not leave the *Reader* unſatisfied as to any particular difficulty that may ſeem to occur in them, this Expoſition ſhall be here alſo attended.

The firſt thing to be attended in them, is the *Compellation* of the Perſon ſpoken unto, *O God*; *Thy Throne, O God*.

Some would have *Elohim*, (ὁ Θεὸς) to be a name common to God with others, namely

namely Angels, and Judges; and in that large acceptation to be here aſcribed to the Lord Chriſt; ſo that though he be expreſly called *Elohim*, and ὁ Θεὸς yet that proves him not to be God by *Nature*, but only to be ſo termed in reſpect of his Office, Dignity and Authority; and this is contended for by the *Socinians*. But this gloſs is contrary to the *perpetual uſe* of the Scripture; for no one place can be inſtanced in, where the name *Elohim* is uſed abſolutely, and reſtrained unto any one perſon, wherein it doth not undeniably denote the true and only God. *Magiſtrates* are indeed ſaid to be *Elohim*, in reſpect of their Office, but no one Magiſtrate was ever ſo called; nor can a man ſay without blaſphemy to any of them, *Thou art Elohim*, or God. *Moſes* alſo is ſaid to be *Elohim*, a God, but not abſolutely; but *a God to Pharaoh*, and to *Aaron*; that is, in God's ſtead, doing and performing in the name of God what he had commanded him. Which places *Jarchi* produceth in his Comment, to countenance this ſenſe but in vain.

It is then the *True God* that is ſpoken unto in this *Apoſtrophe*, *Elohim*, *O God*. This being granted, *Eraſmus* ſtarts a new Interpretation of the whole words, though he ſeemeth not to approve of his own invention: ὁ δεύτερος ὁ Θεὸς, *It is uncertain*, ſaith he, *whether the meaning be*, *Thy throne*, *O God*, *or God is thy throne for ever*: in the firſt way, the word is an *Apoſtrophe* to the Son, in the latter it expreſſeth the Perſon of the Father. And this Interpretation is embraced and improved by *Grotius*, who granting that the word *Elohim* uſed abſolutely ſignifieth as much as *Elohe Elohim*, the God of Gods, would not allow that it ſhould be ſpoken of Chriſt, and therefore renders the words, *God ſhall be thy ſeat for ever*, that is, ſhall eſtabliſh thee in thy Throne. And this Evaſion is alſo fixed on by *Aben-Ezra*, from *Hagaon*, כסאך יכין אלהים; *God ſhall eſtabliſh thy throne*. May men be allowed thus to thruſt in what words they pleaſe into the Text, leading to another ſenſe than what it ſelf expreſſeth, there will not much be left *certain* in the whole Book of God. However, in this preſent *inſtance*, we have light enough to rebuke the boldneſs of this attempt. For, 1. The Interpretation inſiſted on is contrary to all old *Tranſlations*, whoſe language would bear a difference in the word, expreſſing it in the *Vocative Caſe*, *O God*. 2. Contrary to the *received ſenſe* of *Jews* and *Chriſtians* of old, and in eſpecial of the *Targum* on the Pſalm, rendring the words, *Thy throne*, *O God*, *is in heaven*, *for ever*. 3. Contrary to the *contexture and deſign* of the Apoſtles diſcourſes, as may appear from the conſideration of the preceding Enarration of them. 4. Leaves no tollerable ſenſe unto the words; neither can they who embrace it declare in what ſenſe *God is the throne of Chriſt*. 5. Is contrary to the univerſally conſtant uſe of the expreſſion in Scripture; for where ever there is mention of the *Throne of Chriſt*, ſomewhat elſe, and not God, is intended thereby. 6. The word ſupplied by *Grotius* from *Saadias* and *Aben-Ezra*, to induce a ſenſe unto his Expoſition, [*ſhall eſtabliſh*] makes a new Text, or leads the old utterly from the intention of the words. For whereas it cannot be ſaid, that *God is the throne of Chriſt*, nor was there any need to ſay, that God *was for ever and ever*, which two things muſt take up the whole intendment of the words, if God the Father be ſpoken of, the adding of, *ſhall eſtabliſh*, or confirm, into the Text, gives it an arbitrary ſenſe, and ſuch as by the like ſuggeſtion of any other word, (as *ſhall deſtroy*) may be rendred quite of another importance.

It is Chriſt then, the Son, that is ſpoken to and denoted by that name *Elohim*, *O God*, as being the true God by Nature, though what is here affirmed of him be not *as God*, but as the King of his Church and People; as in another place, *God is ſaid to redeem his Church with his own bloud*.

Secondly, We may conſider what is aſſigned unto him, which is his Kingdom; and that is deſcribed, 1. By the *Inſignia regalia*, the Royal Enſigns of it, namely his Throne and Scepter. 2. By its duration, *it is for ever*. 3. His manner of Adminiſtration, it is with Righteouſneſs; his *Scepter is a Scepter of righteouſneſs*. 4. His furniture or preparation for this Adminiſtration, he *loved righteouſneſs and hated iniquity*. 5. By an adjunct priviledge, *unction with the Oil of gladneſs*: Which, 6. is exemplified by a compariſon with *others*, it is ſo with him, *above his fellows*.

The firſt *inſigne regium* mentioned, is his Throne, whereunto the Attribute of Perpetuity is annexed, *it is for ever*. And this *Throne* denotes the Kingdom it ſelf. A Throne is the ſeat of a King in his Kingdom, and is frequently uſed *metonymically* for the Kingdom it ſelf, and that applied unto God and man. See *Dan.* 7. 9. 1 *King.* 8. 2, 7. Angels indeed are called *Thrones*, *Col.* 1. 16. But that is either *metaphorically* only, or elſe in reſpect of ſome eſpecial ſervice allotted unto them; as they are alſo called

Princes, *Dan.* 10. 13. yet being indeed *ſervants*, *Rev.* 22. 9. *Heb.* 1. 14. Theſe are no where ſaid to *have Thrones*; the Kingdom is not theirs, but the Sons. And whereas our *Lord Jeſus Chriſt* promiſeth his Apoſtles that they ſhall at the laſt day *ſit on Thrones judging the Tribes of Iſrael*: as it proves their participation with Chriſt in his Kingly Power, being made *Kings unto God*, *Rev.* 1. 5. and their intereſt in the Kingdom which it is his pleaſure to give them, ſo it proves not abſolutely that the *Kingdom* is theirs, but his on whoſe Throne theirs do attend.

Neither doth the Throne ſimply denote the Kingdom of Chriſt, or his ſupream Rule and Dominion; but the Glory alſo of his Kingdom, being on his Throne, is in the *height* of his Glory. And thus becauſe God manifeſts his Glory in Heaven, he calls that his *Throne*, as the Earth is his footſtool, *Iſa.* 66. 1. So that the Throne of Chriſt is his Glorious Kingdom elſewhere expreſſed by his *ſitting down at the right hand of the Majeſty on high.*

Secondly, To this Throne *Eternity* is attributed; it is עולם ועד, *for ever and ever.* So is the Throne of Chriſt ſaid to be in Oppoſition unto the frail mutable Kingdoms of the earth. *Of the increaſe of his Government and Peace there ſhall be no end, upon the Throne of* David, *and upon his Kingdom to order it, and to eſtabliſh it with judgement and with juſtice from henceforth and for ever*, Iſa. 9. 7. *His Dominion is an everlaſting Dominion which ſhall not paſs away, and his Kingdom that which ſhall not be deſtroyed*, *Dan.* 7. 14. *Micah* 4. 7. *Pſal.* 72. 7, 17. *Pſal.* 145. 13. It ſhall neither decay of it ſelf, nor fail through the Oppoſition of its Enemies: for he muſt reign untill *all his enemies are made his footſtool*, 1 *Cor.* 15. 24, 25, 26, 27. Nor is it any impeachment of the perpetuity of the Kingdom of Chriſt, that at the *laſt day he ſhall deliver it up to God the Father*: 1 *Cor.* 15. 24. Seeing that then ſhall be an end of all Rule. It is enough that it continue untill all the *Ends of Rule* be perfectly accompliſhed; that is, untill all the enemies of it be ſubdued, and all the Church be ſaved, and the Righteouſneſs Grace and Patience of God be fully glorified; whereof afterwards.

Thirdly, The ſecond *inſigne Regium*, is his *Scepter.* And this though it ſometimes alſo denote the Kingdom it ſelf, *Gen.* 49. 10. *Numb.* 24. 17. *Iſa.* 14. 5. *Zech.* 10. 11. Yet here it denotes the actual Adminiſtration of Rule, as is evident from the *Adjunct of Uprightneſs* annexed nnto it. And thus the Scepter denotes both the *Laws* of the Kingdom, and the Efficacy of the Government it ſelf. So that which we call a *Righteous Government*, is here called a Scepter of Uprightneſs.

Now the Means whereby Chriſt carrieth on his Kingdom, are his Word and Spirit, with a *ſubſerviency of Power* in the works of his Providence, to make way for the progreſs of his Word to avenge its Contempt. So the Goſpel is called, *The rod of his ſtrength*, *Pſalm* 110. 2. See 2 *Cor.* 10. 4, 5, 6. *He ſmites the earth with the rod of his mouth, and ſlayes the wicked with the breath of his lips*, *Iſa.* 11. 4. And theſe are attended with the ſword of his Power and Providence, *Pſal.* 45. 3. *Revel.* 19. 15. or *his rod*, *Pſal.* 2. 8. or *ſickle*, *Revel.* 14. 18. In theſe things conſiſts the Scepter of Chriſts Kingdom.

Fourthly, Concerning this *Scepter* it is affirmed, that it is a *Scepter of Uprightneſs.* εὐθύτης, or מישר, denotes either the *Nature* of the Scepter, that it is *ſtraight* and right, or the *Uſe* of it, that it is lifted up or ſtretched out, as was ſhewed in the opening of the words. In the *firſt* ſenſe it denoteth Righteouſneſs, in the *latter* Mercy. According to the *firſt* ſenſe, the following words, *thou haſt loved Righteouſneſs*, diſcover the *habitual* root of his *actual* Righteous Adminiſtration. According to the *latter*, there is a progreſs made in them to a farther qualification of the Rule of Chriſt, or of Chriſt in his Rule. But the former ſenſe is rather to be embraced; the latter *Metaphor* being more ſtrained and founded only in one inſtance that I remember in the Scripture, and that not taken from among the people of God, but Strangers and Oppreſſors, *Eſther* 5. 2.

The Scepter then of the Kingdom of Chriſt is a *Scepter of Righteouſneſs*, becauſe all the Laws of his Goſpel are Righteous, Holy, Juſt, full of Benignity and Truth, *Titus* 2. 11, 12. And all his Adminiſtration of Grace, Mercy, Juſtice, Rewards and Puniſhments, according to the Rules, Promiſes and Threats of it, in the Converſion, Pardon, Sanctification, Trials, Afflictions, Chaſtiſements, and Preſervation of *his Elect*, in his convincing, hardening, and deſtruction of his *Enemies*, are all *Righteous*, holy, unblameable and good, *Iſa.* 11. 4, 5, 6. *Chap.* 32. 7. *Pſal.* 145. 17. *Rev.* 15. 34. *Chap.* 16. 5. and as ſuch will they be glorioufly manifeſted at the laſt day, 2 *Theſſ.* 1. 10. though in this preſent world they are reproached and deſpiſed.

Fifthly,

Fifthly, The *Habitual Frame of the Heart of Chriſt* in his Regal Adminiſtrations. *He loveth Righteouſneſs and hateth Iniquity.* This ſhews the abſolute compleatneſs of the Righteouſneſs of Chriſts Kingdom, and of his Righteouſneſs in his Kingdom. The Laws of his Rule are righteous, and his Adminiſtrations are righteous, and they all proceed from an habitual love to Righteouſneſs, and hatred of Iniquity in his own perſon. Among the Governments of this world, oft times the very Laws are *tyranical*, unjuſt and oppreſſive; and if the Laws are good and equal, yet oft times their Adminiſtration is unjuſt, partial and wicked; or when men do abſtain from ſuch Exorbitancies, yet frequently they do ſo upon the account of ſome ſelf-intereſt and advantage, like *Jehu*, and not out of a conſtant, equal, unchangeable *love of Righteouſneſs and hatred of iniquity*; but all theſe are abſolutely compleat in the Kingdom of Jeſus Chriſt. For whereas the expreſſion both in the *Hebrew* and the *Greek* ſeems to regard the time paſt, *thou haſt loved righteouſneſs and hated iniquity*, yet the conſtant preſent frame of the heart of Chriſt in his Rule is denoted thereby; for the *Greek* Tranſlation exactly followeth and expreſſeth the *Hebrew*. Now there being no *form of Verbs* in that Language expreſſing the *preſent time*, there is nothing more frequent in it than to denote that which is preſent and abiding, by the *Præterperfect Tenſe*, as it doth in this place.

Sixthly, The Conſequence of this Righteous Rule in Chriſt is, his *Anointing with the Oyle of Gladneſs*; wherein we may conſider, (1.) The *Author* of the Priviledge conferred on him; that is, *God, his God.* (2.) The *Priviledge it ſelf*, Unction with the oyle of gladneſs. (3.) The *Connection* of the collation of this priviledge unto what went before; *wherefore*, or for which cauſe.

1. For the Author of it, it is ſaid to be *God.* ὁ θεὸς, ὁ θεός σου, *God thy God.* Many both antient and Modern Expoſitors do ſuppoſe, that ὁ θεὸς, in the firſt place, *or God*, is uſed in the ſame ſenſe as ὁ θεὸς, in the Verſe foregoing, and that it ought to be rendered *O God*, and the words to be read, therefore, *O God, thy God hath anointed thee*; but as no old Tranſlation gives countenance to this Conception, ſo that Reduplication of the Name of God, by an Application of it in the ſecond place, *as God my God, God thy God, God the God of Iſrael*, being frequent in the Scripture, there is no cogent Reaſon why we ſhould depart in this place from that ſenſe of the Expreſſion. The name *God*, in the firſt place, denotes him *abſolutely* who conferred this priviledge on the Lord Chriſt, that *is God*; and in the ſecond place, a reaſon is intimated of the collation its ſelf, by an Appropriation of *God to be his God* in a peculiar manner.

God is ſaid to be the *God of the Son*, upon a threefold account; 1. In reſpect of his *Divine Nature*; as he is his *Father*, ſo *his God*, whence he is ſaid to be *God of God*; as having his nature communicated unto him by vertue of his Eternal Generation, *John* 1. 14. 2. In reſpect of his *Humane Nature*, as he was *made of a Woman made under the Law*; ſo God alſo was his God; as he is the God of all creatures: *Pſal.* 16.3. *Pſal.* 22. 1. 3. In reſpect of his whole perſon, God and Man, as he was deſigned by his Father to the work of Mediation; In which ſenſe he calls him *his God and his Father*, *John* 20. 17. And in this laſt ſenſe is it, that God is here ſaid to be *his God*; that is, *his God* in eſpecial Covenant, as he was deſigned and appointed to be the Head and King of his Church: For therein did God the Father undertake to be with him, to ſtand by him, to carry him through with his work, and in the End to crown him with Glory. See *Iſa.* 49. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. *Chap.* 50. 4, 5, 6, 7, 8, 9.

2. For the *Priviledge* it ſelf, it is *Unction with the Oyle of Gladneſs.* There may be a double Alluſion in theſe words. 1. To the *common uſe* of Oyle, and anointing, which was to *exhilerate* and make the countenance appear chearful at Feaſts and publick Solemnities, *Pſal.* 104.15. *Luke* 7. 37. 2. To the *eſpecial uſe* of it in the Unction of Kings, Prieſts and Prophets, *Exod.* 30. That the *Ceremony* was typical, is evident from *Iſa.* 61. 1. and it denoted the collation of the Gifts of the Holy Ghoſt, whereby the *Perſon anointed* was enabled for the diſcharge of the Office he was called unto. And in this ſenſe there is commonly aſſigned a threefold Unction of Chriſt. 1. At his *Conception*, when his Humane Nature was ſanctified by the Holy Spirit, *Luke* 1.35. and radically endowed with Wiſdom and Grace which he grew up in *Luke* 2.40,52. 2. At his *Baptiſm* and entrance into his publick Miniſtry, when he was in an eſpecial manner furniſhed with thoſe Gifts of the Spirit which were needful for the diſcharge of his Prophetical Office, *Matth.* 3. 17. *John* 1. 3. At his *Aſcenſion*, when he received of the Father the Promiſe of the Spirit, to pour him forth upon his Diſciples, *Acts* 2. 33.

Now though I acknowledge the Lord Chriſt to have been thus *anointed*, and that the communication of the Gifts and Graces of the Spirit unto him in fulneſs, is called his *Unction*; yet I cannot grant that any of them are here directly intended. But that which the Apoſtle ſeems here to expreſs with the *Pſalmiſt*, is the Glorious Exaltation of Jeſus Chriſt, when he was ſolemnly enſtated in his Kingdom: This is that which is called the making of him both Lord and Chriſt, *Acts* 2. 36. When God raiſed him from the dead, and gave him *glory*, 1 *Pet.* 1. 21. He is called *Chriſt* from the Unction of the Spirit; and yet here in his Exaltation, he is ſaid in eſpecial manner to be made Chriſt; that is, taken glorioufly into the Poſſeſſion of all the Offices and their full Adminiſtration, whereunto he was anointed and fitted by the communication of the Gifts and Graces of the Spirit unto him. It is I ſay, the *joyful* glorious Unction of his Exaltation, when he was ſignally made Lord and Chriſt, and declared to be the *anointed one of God* that is here intended: See *Phil.* 2. 9, 11. which alſo appears,

1. From the *Adjunct* of this Unction; *he is anointed with the Oyle of gladneſs*; which denotes Triumph and Exaltation, freedom from trouble and diſtreſs: Whereas, after thoſe *Antecedent communications* of the Spirit unto the Lord Chriſt, he was a man of ſorrows, acquainted with grief, and expoſed to innumerable evils and troubles.

2. The *Relation* of this Priviledge granted unto the Lord Chriſt unto what went before, *He loved righteouſneſs, and hated iniquity*, expreſſed by עַל־כֵּן, and διὰ τοῦτο, (the third thing conſiderable in this laſt clauſe of the Teſtimony) doth plainly declare it. The Lord Chriſts Love to Righteouſneſs and Hatred to Iniquity, proceeded from his *Unction* with the Graces and Gifts of the Spirit; and yet they are plainly intimated here to go before this anointing *with the Oyle of gladneſs*; which is therefore mentioned, as the Conſequent of his diſcharge of his Office in this world, in like manner as his Exaltation every where is, *Phil.* 2. 9, 11. *Rom.* 14. 9. And if this anointing denote the *firſt Unction* of Chriſt, then muſt he be ſuppoſed to have the Love to Righteouſneſs mentioned, from elſewhere, as antecedent thereunto, which is not ſo. Wherefore theſe words, עַל־כֵּן, and διὰ τοῦτο, do declare at leaſt a Relation of Congruency and Conveniency unto an antecedent diſcharge of Office in the Lord Chriſt, and are of the ſame importance with διὸ, *Pſal.* 2. 9. and ſo can reſpect nothing but his glorious Exaltation, which is thus expreſſed.

The laſt thing conſiderable in the words, is the Prerogative of the Lord Chriſt in this Priviledge; *He is anointed above his fellows.* Now theſe *Fellows*, *Companions*, or Aſſociates of the Lord Chriſt, may be conſidered either *generally*, for all thoſe that partake with him in this Unction, which are all Believers, who are *Co-heirs* with him, and thereby *heirs of God*, *Rom.* 8. 17. or more *eſpecially* for thoſe who were employed by God, in the Service Building and Rule of his Church in their ſubordination unto him; ſuch as were the *Prophets* of old, and afterwards the *Apoſtles*, *Epheſ.* 2. 20. In reſpect unto both ſorts the Lord Chriſt is *anointed with the Oyle of gladneſs above them*; but the latter ſort are eſpecially intended; concerning whom the Apoſtle gives an eſpecial inſtance in *Moſes*, *Ch.* 3. affirming the Lord Chriſt in his work about the Church to be made partaker of more Glory than he. In a word, he is incomprehenſibly exalted above Angels and Men.

And this is the *firſt Teſtimony* whereby the Apoſtle confirms his Aſſertion of the preheminence of the Lord Chriſt above Angels, in that compariſon which he makes between them; which alſo will afford the enſuing Obſervations.

I. *The conferring and comparing of Scriptures is an excellent means of coming to an Acquaintance with the Mind and Will of God in them.* Thus dealeth the Apoſtle in this place; he compareth what is ſpoken of *Angels* in one place, and what of the *Son* in another, and from thence manifeſteth what is the mind of God concerning them. This duty lyes in the command we have to *ſearch the Scriptures*, *John* 5. 39. ἐραυνᾶτε τὰς γραφὰς, make a diligent Inveſtigation of the *Mind of God* in them, *comparing ſpiritual things with ſpiritual.* What God hath declared of the *mind of the Spirit* in one place, with what in like manner he hath manifeſted in another. God to try our Obedience, and to exerciſe our Diligence, unto a ſtudy in his Word *day and night*, *Pſal.* 1. 2. and our continual *Meditation* thereon, 1 *Tim.* 4. 15. (ταῦτα μελέτα ἐν τούτοις ἴσθι, *Meditate on theſe things, be wholly in them*) hath planted his Truths with great Variety up and down his Word; yea, here one part, and there another of the ſame Truth, which cannot be throughly learned, unleſs we gather them together into one view. For inſtance, In one place, God commands us to *circumciſe our Hearts*, and to make

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unto our ſelves *new hearts*, that we may fear him; which at firſt conſideration ſeems ſo to repreſent it not only as our Duty, but alſo within our Power, as though we had no need of any help from Grace for its Accompliſhment. In another he promiſeth abſolutely to *circumciſe our hearts*, and to *give us new hearts* to fear him, as though it were ſo his work, as not to be our concernment to attempt it. But now theſe ſeveral places being *ſpiritually* compared together, make it evident, that as it is our Duty to have *new and circumciſed hearts*, ſo it is the Effectual Grace of God that muſt work and create them in us. And the like may be obſerved in all the important Truths that are of Divine Revelation. And this,

1. Diſcovers the Root of almoſt all the Errors and Hereſies that are in the World. Men whoſe hearts are not ſubdued by Faith and Humility unto the Obedience of the Truth, *lighting* on ſome Expreſſions in the Scripture, that ſingly conſidered ſeem to give countenance to ſome ſuch Opinion as they are willing to embrace; without farther ſearch they fix it on their minds and imagination, untill it is too late to oppoſe any thing unto it. For when they are once fixed in their perſwaſions, thoſe other places of Scripture which they ſhould with Humility have *compared* with that whoſe ſeeming ſenſe they cleave unto, and from thence have learned the *mind of the Holy Ghoſt* in them all, are conſidered by them to no other End, but only how they may *pervert them*, and free themſelves from the Authority of them. This I ſay, ſeems to be the way of the moſt of them, who pertinaciouſly cleave unto falſe and fooliſh Opinions. They raſhly take up a ſeeming ſenſe of ſome particular places, and then obſtinately make that ſenſe the Rule of interpreting all other Scriptures what ever. Thus in our own dayes, we have many who from the *outward ſound* of thoſe words, *Joh.*1.9. *He is the true light which lighteneth every man that comes into the world*, having taken up a raſh, fooliſh and falſe imagination that Chriſt is that *Light which is remaining in all men*, and therein their Guide and Rule, do from thence either wreſt the whole Scripture to make it ſuit and anſwer that ſuppoſal, or elſe utterly ſlight and deſpiſe it; when if they had compared it with other Scriptures which clearly explain and declare the mind of God in the things which concern the Perſon and Mediation of the Lord Chriſt, with the Nature and Works of *natural*, and *ſaving ſpiritual light*, and ſubmitted to the Authority and Wiſdom of God in them, they might have been preſerved from their deluſion. It ſhews alſo,

2. The Danger that there is unto men unskilled and unexerciſed in the Word of Truth: when without the Advice, Aſſiſtance, or Directions of others who are able to guide them and inſtruct their Enquiry after the mind of God. They *haſtily* embrace Opinions, which it may be ſome one Text or other of Scripture doth *ſeemingly* give countenance unto. By this means do men run themſelves into the fore-mentioned Danger every day; eſpecially where any *ſeducing Spirit* applyes himſelf unto them, with *ſwelling words of vanity*, boaſting of ſome miſunderſtood word or other. Thus have we ſeen multitudes lead by ſome general Expreſſions in two or three particular places of Scripture, into an Opinion about a general Redemption of all mankind and every Individual thereof; when if they had been wiſe, and able to have ſearched thoſe other Scriptures innumerable, ſetting forth the *Eternal Love of God to his Elect*, his purpoſe to ſave them by Jeſus Chriſt, the nature and end of his Oblation and ranſom, and compared them with others, they would have underſtood the vanity of their haſty Conceptions.

3. From theſe things it appears, what Diligence, Patience, Waiting, Wiſdom is required of all men in ſearching of the Scriptures, who intend to come unto the acknowledgement of the Truth thereby. And unto this end, and becauſe of the greatneſs of our concernment therein, doth the Scripture it ſelf abound with Precepts, Rules, Directions, to enable us unto a *right and profitable diſcharging* of our Duty. They are too many here to be inſerted. I ſhall only add, that the *Diligence* of Heathens will riſe up in judgement and condemn the *ſloth* of many that are called Chriſtians in this matter. For whereas they had no *certain Rule*, Way, or means to come to the knowledge of the Truth, yet they ceaſed not with indefatigable diligence and induſtry to enquire after it, and to trace the *obſcure footſteps* of what was left in their own natures, or implanted on the works of Creation. But many, the moſt of thoſe unto whom God hath granted the *ineſtimable benefit* and priviledge of his Word, as a ſure and *infallible Guide* to lead them into the knowledge of all uſeful and ſaving Truth, do openly neglect it, not accounting it worthy their *ſearching*, ſtudy, and diligent Examination. How wofully will this riſe up in Judgement againſt them at the

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laſt day, is not difficult to conceive. And how much greater will be their miſery, who under various pretences for their own corrupt ends, do deter, yea and *drive* others from the ſtudy of it.

II. *It is the duty of all Believers to rejoyce in the Glory, Honour and Dominion of Jeſus Chriſt.* The Church in the *Pſalm* takes by faith a proſpect at a great diſtance of his Coming and Glory; and breaks out thereon in a way of Exultation and Triumph into thoſe words; *Thy Throne O God is for ever.* And if this were a matter of ſuch joy unto them, who had only an *obſcure Viſion* and Repreſentation of the glory which many Ages after was to follow, 1 *Pet.* 1. 11. 12. what ought the full Accompliſhment and manifeſtation of it, be unto them that believe now in the dayes of the the Goſpel. This made them of old rejoyce with *joy unſpeakable and full of Glory*, even becauſe they ſaw and heard the things which *Kings Wiſe men and Prophets* deſired to ſee, and ſaw them not; *God having prepared ſome better thing for us, that they without us ſhould not be made perfect*, *Chap.* 11. 40. For,

1. *Herein God is glorified*: The Kingdom of Chriſt is the glory of God; thereby is his Name and Praiſe exalted in the world; and therefore upon the Erection and ſetting of it up, are all his People ſo earneſtly invited to rejoyce and triumph therein, *Pſal.* 95. 1, 2, 3. *Pſal.* 96. 1, 2, 3, 4. *Pſal.* 97. 1, 2, *&c.* This I ſay is a cauſe of Eternal Joy unto all his Saints, that God is pleaſed to glorifie himſelf, and all the infinite Excellencies of his Nature in the Kingdom and Rule of Jeſus Chriſt.

2. Herein doth the Honour and Glory of Chriſt as *Mediator* conſiſt, which is a matter of great rejoycing unto all that love him in ſincerity. He tells his Diſciples, *John* 14. 28. *That if they loved him, they would rejoyce becauſe he ſaid he went unto the Father.* They conſidered only their own preſent condition and diſtres, being *filled with ſorrow*, becauſe he had told them of his Departure from them: but ſaith he, Where is your Love to me? Ought you not to have that in your hearts as well as care of your ſelves? for your Condition I ſhall take care, and provide for your *ſecurity*; and if you love me, you cannot but rejoyce *becauſe I go to my Father* to receive my Kingdom. That he *who loved us*, that gave himſelf for us, that underwent every thing that is reproachful or miſerable for our ſakes, is now exalted, glorified, enthroned in an everlaſting immoveable Kingdom, above all his Enemies, ſecure from all Oppoſition, is a matter of inexpreſſible Joy, if we have any love unto him.

3. Our own concernment, ſecurity, ſafety, preſent and future happineſs lyes herein. Our *All* depends upon the Kingdom and Throne of Chriſt. He is our King if we are Believers; our King to Rule, Govern, Protect and Save us; to uphold us againſt Oppoſition, to *ſupply* us with ſtrength, to *guide* us with Counſel, to *ſubdue* our Enemies, to give us our Inheritance and Reward, and therefore our principal intereſt lyes in his *Throne*, the Glory and Stability thereof. Whileſt he *reigneth* we are *ſafe*, and in our way to Glory. To ſee by faith this *King in his Beauty*, upon his Throne, *high and liſted up, and his train filling the Temple*, to ſee all Power committed unto him, all things given into his hands, and *herein* diſpoſing of all and ruling all things for the Advantage of his Church, muſt needs cauſe them to rejoyce, whoſe whole intereſt and concernment lyes therein.

4. The whole world, all the Creation of God are concerned in this Kingdom of Chriſt. Setting aſide his *curſed Enemies* in *Hell*, and the whole Creation is benefited by this Rule and Dominion; for as ſome men are made partakers of *ſaving Grace* and ſalvation thereby, ſo the *reſidue of that race*, by and with them, do receive unſpeakable Advantages in the Patience and Forbearance of God; and the very *creature it ſelf* is raiſed as it were into an Hope and Expectation thereby of Deliverance from that ſtate of *Vanity* whereunto now it is ſubjected, *Rom.* 8. 20, 21. So that if we are moved with the Glory of God, the Honour of Jeſus Chriſt, our own only and eternal intereſt, with the Advantage of the whole Creation, we have cauſe to rejoyce in this Throne and Kingdom of the Son.

III. *It is the Divine Nature of the Lord Chriſt, that gives Eternity, Stability and Unchangeablenſs to his Throne and Kingdom. Thy Throne O God is for ever.* Concerning this ſee what hath formerly been delivered about the Kingdom of Chriſt.

IV. *All the Laws, and the whole Adminiſtration of the Kingdom of Chriſt by his Word and Spirit, are all equal, righteous and holy. His Scepter is a Scepter of Righteouſneſs* The world indeed likes them not; all things in his Rule ſeem unto it, weak, abſurd, and fooliſh,

fooliſh, 1 *Cor.* 1. 20, 21. but they are otherwiſe, the Holy Ghoſt being judge, and ſuch they appear unto them that do believe; yea whatever is requiſite to make Laws and Adminiſtrations righteous, it doth all concurr in thoſe of the Lord Jeſus Chriſt. As

1. *Authority*, a juſt and full Authority for enacting is requiſite to make Laws *righteous*. Without this, Rules and Precepts may be good *materially*, but they cannot have the *formality* of Law, which depends on the juſt Authority of the *Legiſlator*; without which nothing can become a *righteous Law*. Now the Lord Chriſt is veſted with ſufficient *Authority* for the enacting of Laws and Rules of Adminiſtration in his Kingdom; All Authority, all *Power in Heaven and Earth*, is committed unto him, as we have before proved at large. And hence thoſe that will not ſee the Equity of his Rule, ſhall be forced at laſt to bow under the Excellency of his Authority. And it were to be wiſhed, that thoſe who undertake to make Laws and Conſtitutions in the Kingdom of Chriſt, would look well to their Warrant. For it ſeems that the Lord Chriſt unto whom all Power is committed, hath not delegated *any* to the ſons of men, but only that whereby they may *teach others to do and obſerve what he hath commanded*, *Matth.* 28. 20. If moreover they ſhall command or appoint ought of their own, they may do well to conſider by *what Authority* they do ſo, ſeeing that is of indiſpenſible neceſſity unto the Righteouſneſs of any Law whatever.

2. *Wiſdom* is required to the making of Righteous Laws. This is the *eye* of Authority, without which it can act nothing rightly or equally. Effects of Power without Wiſdom are commonly unjuſt and *Tyranical*, alwayes uſeleſs and burdenſom. The Wiſdom of Law-makers is that which hath principally given them their renown. So *Moſes* tells the *Iſraelites*, that all Nations would admire them when they perceived the *Wiſdom of their Laws*, *Deut.* 4. Now the Lord Chriſt is abundantly furniſhed with *Wiſdom* for this purpoſe. He is the *foundation ſtone* of the Church, that hath *ſeven eyes upon him*, *Zech.* 3. 9. A perfection of Wiſdom and Underſtanding in all Affairs of it; being anointed with the Spirit unto that purpoſe, *Iſa.* 11. 3, 4. Yea, in him are hid all the *Treaſures of Wiſdom and Knowledge*, *Col.* 2. 3. it having pleaſed the Father, that *in him all fulneſs ſhould dwell*, *Col.* 1. 19. So that there can be no defect in his Laws and Adminiſtrations on this account. He is *Wiſe of heart*, and knows perfectly what Rules and Actings are ſuited to the Glory of God, and the condition of the ſubjects of his Kingdom; and what tendeth to their ſpiritual and eternal Advantage. He knows how to order all things unto the *great end* which in his Government he aimeth at. And thence do all his Laws and Adminiſtrations become righteous. And this alſo well deſerves their conſideration, who take upon them to appoint Laws and Rules within his Dominion unto his Subjects, for the ends of his Rule, and ſubſtance of his Worſhip. Have they *Wiſdom* ſufficient to enable them ſo to do? doth the *Spirit of the Lord Chriſt reſt upon them*, to make them of *quick underſtanding* in the fear of the Lord? Are they acquainted with the ſtate and condition, the Weakneſs, Temptations, Graces of all the people of Chriſt? If they are not, how know they but that they may command and appoint them things greatly to their diſadvantage, when they think to profit them? It ſeems a great *ſelf-aſſuming*, for men to ſuppoſe themſelves wiſe enough to give Laws to the Subjects of Chriſt, in things directly appertaining to his Kingdom.

3. They are *Righteous*, becauſe they are *Eaſie*, *gentle*, and not *burdenſome*. The Righteouſneſs and uprightneſs here mentioned, doth not denote *ſtrict*, *rigid*, ſevere Juſtice, extending its ſelf unto the utmoſt of what can be required of the ſubjects to be ruled; but *Equity* mixed with Gentleneſs, tenderneſs and condeſcenſion; which if it be abſent from Laws, and they breath nothing but ſeverity, rigor and arbitrary impoſitions, though they may not be abſolutely *unjuſt*, yet they are grievous and burdenſom: Thus *Peter* calls the Law of commandments contained in the Ordinances of old, *a yoke which neither their Fathers nor themſelves were able to bear*, *Acts* 15. 10. that is could never obtain reſt or peace in the preciſe rigid obſervation required of them. But now for the Rule of Chriſt, he tells us, that his *yoke is eaſie*, *and his burden light*, *Matth.* 11. 30. and that his *commandments are not grievous*, 1 *John* 5. 3. And this gentleneſs and eaſineſs of the rule of Chriſt conſiſteth in theſe three things.

1. That his Commands are all of them *Reaſonable*, and ſuited unto the principles of that *natural Obedience* we owe to God; and ſo not *grievous* unto any thing in us, but that principle of ſin and darkneſs which is to be deſtroyed. He hath not *multiplied* Precepts meerly arbitrary, and to expreſs his Authority; but given us only ſuch as are in themſelves *Good*, and ſuitable unto the Principles of Reaſon; as might be evinced

evinced by the particular considerations of his Institutions. Hence our Obedience unto them is called our *reasonable service*, *Rom.* 12. 1.

2. His *commands are easie*, because all of them are suited to that principle of the *new Nature*, or *new Creature* which he worketh in the hearts of all his Disciples. It likes them, loves them, delights in them, which makes them *easie* unto it. The Lord Christ rules, as we said, by his Word and Spirit, these go together in the Covenant of the Redeemer, *Isa.* 59. 20, 21. And their work is suited and commensurate one to the other. The Spirit creates a new Nature fitted for Obedience according to the Word; and the Word gives out *Laws* and Precepts suited unto the inclination and disposition of that Nature: and in these two consist the *Scepter* and *Rule* of Christ. This *suitableness* of Principle and Rule one to the other makes his *Government easie*, upright and righteous.

3. His *commands are easie*, becauses he continually gives out *supplies of his Spirit*, to make his subjects to yield obedience unto them. This is that which above all other things sets a *lustre* upon his Rule. The Law was *holy* just and good of old; but whereas it exhibited not *strength* unto men to enable them unto Obedience, it became unto them altogether *useless and unprofitable*, as to the end they aimed at in its observation. It is otherwise in the Kingdom of Christ; what ever he requires to have done of his subjects, he gives them *strength by his Spirit and grace* to perform it; which makes his rule *easie*, *righteous*, *equal*, and altogether lovely. Neither can any of the sons of men pretend to the least share or interest in this priviledge.

4. This Rule and Administration of Christs Kingdom is righteous, because *useful* and *profitable*. Then are Laws good, wholesome and equal, when they lead unto the benefit and advantage of them that do observe them. Laws about *slight and trivial things*, or such as men have no benefit or advantage by their observation, are justly esteemed grievous and burdensome. But now all the Laws, and whole Rule of the Lord Christ, are every way *useful* and *advantagious* to his subjects. They make them *holy*, *righteous*, such as please God and are useful to mankind. This is their nature, this their tendency. *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report*, they are all ingenerated in the soul, by and in the observance of these Laws of Christ's Rule. They *free* the soul from the power of lust, the service of sin, fear of death hell and the world, guide it in the truth, make it fruitful amongst mankind, and amiable unto God himself.

5. Their *end* manifests them to be *righteous*. The worth and equity of Laws is taken off, when low and unworthy ends are proposed unto their observation: But these of the Lord Christ direct unto the *highest* end, propose and promise the most *glorious* reward; so that whatsoever may be done or suffered in an adherence unto them, bears no *proportion* to that exceeding rich and eternal reward which they are attended withall, which renders them highly *righteous* and *glorious*. And many other considerations of the like nature may be added. And hence a three-fold *Corolary* may be taken.

1. That our *submission to this Scepter* of the Lord Christ, our obedience to the Laws of his Kingdom, and the Administration thereof, is very *righteous*, equal and reasonable. What can be farther desired to *render* it so, or to provoke us unto it?

2. That the condemnation of those that refuse the Reign of Christ over them, that will not yield obedience unto his *Laws*, is most just and righteous. On these accounts will their mouthes be stopped for ever, when he comes to deal with them, who *know not God, and obey not the Gospel*.

3. It is our wisdom to content our selves with the Laws of Christ, in things that belong unto his Kingdom. They alone, as we have seen, have those properties which make our obedience useful or profitable; what-ever we do else in reference unto the same end with them, is needless and fruitless drudging.

V. *The righteous Administrations of the Lord Christ in his Government proceed all from his own habitual righteousness and love thereunto.* See this declared by the *Prophet*, *Isa.* 11. *v.* 1, 2, 3, 4, 5, 6, 7.

VI. *God is a God in especial covenant with the Lord Christ, as he is the Mediator; God thy God.* Of this Covenant I have treated largely else-where; and therefore shall not here insist upon it.

VII. *The*

VII. *The collation of the Spirit on the Lord Chriſt, and his glorious Exaltation, are the peculiar works of God the Father. God thy God hath anointed thee.* It was God the Father who *deſigned* and appointed him unto his work, who actually ſent him, and ſet him *forth in the fulneſs* of time; and therefore on him was it incumbent both to *furniſh* him unto his work, and to *crown* him upon its performance. And herein theſe ſeveral Acts, partly *Eternal*, partly *Temporal*, are conſiderable. 1. The *ingagement* of the Eternal Will, Wiſdom, and Counſel of the *Father* with the *Son* about his work. *Prov.* 8. 22, 23, 30, 31. *Iſa.* 40. 10, 11, 12. 2. His *fore-ordination* of his coming, by an eternal free act of his will, 1 *Pet.* 1. 20. *Act.* 2. 23. 3. His *Covenant* with him to abide by him in the whole courſe of his work. *Iſa.* 49. 6, 7, 8, 9. *chap.* 50. 7, 8, 9. 4. His *Promiſe* of him from the foundation of the world, often reiterated and repeated, *Gen.* 3. 15. 5. His *actual Miſſion* and ſending of him in his *Incarnation*, *Zech.* 2. 8, 9, 10. 6. The *exerting* of his Almighty power unto that purpoſe and effect, *Luke* 1. 35. 7. His *giving* of him command and commiſſion *for* his work, *Joh.* 10. 18. *Joh.* 20. 21. 8. *Furniſhing* him with all the gifts and graces of his Spirit, to fit him and enable him *unto* his work, *Iſa.* 11. 2, 3. *Iſa.* 61. 1, 2. *Matth.* 3. 16, 17. *Joh.* 1. 32, 33. *Col.* 1. 19. 9. *Abiding* by him in Care, Love, Power and Providence, during the whole courſe of his Obedience and Miniſtry, *Iſa.* 49. 2, 8. 10. *Speaking* in him, working by him, and in both bearing witneſs unto him, *Heb.* 1. 1. *Joh.* 5. 19, 20, 21, 22. 11. *Giving* him up unto death, *Rom.* 8. 32. *Act.* 2. 23. 12. *Raiſing* him from the dead, 1 *Pet.* 1. 21. *Act.* 2. 24. 13. *Giving* all Power, Authority and Judgment unto him, *Joh.* 5. 22. *Matth.* 28. 18. 14. Exalting of him by his Aſſumption into heaven, and glorious *ſeſſion* at his right hand, *Act.* 2. 32, 33. *Phil.* 2. 9, 10. 15. *Giving* him to be the Head over all unto the Church, and ſubjecting all things under his feet, *Epheſ.* 1. 20, 21, 22. 16. *In* all things crowning him with eternal glory and honour, *Joh.* 17. 5. *Heb.* 2. 9. All theſe and ſundry other particulars of the like nature, are aſſigned unto the *Father*, as part of his work, in reference unto the Mediation of the Son. And amongſt them his *Exaltation* and *Unction* with the *Oil of gladneſs* hath an eminent place. And this are we taught, that in this whole work we might ſee the Authority, Counſel, and Love of the Father, that *ſo our faith and hope through Jeſus Chriſt might be in God, who raiſed him up from the dead, and gave him glory*, 1 *Pet.* 1. 21.

VIII. *The Lord Jeſus Chriſt is ſingular in this Unction.* This is that which the Apoſtle proves in ſundry inſtances, and by comparing him with *others*, who in the moſt eminent manner were partakers of it. And this we are in the conſideration of, as the particulars of it do occur. Neither ſhall I at preſent farther inſiſt on the enſuing *Obſervations*, becauſe I will not longer detain the *Reader* from the Context, namely, that

IX. *All that ſerve God in the work of building the Church, according to his appointment, are anointed by his Spirit, and ſhall be rewarded by his Power*, Dan. 12. 3.

X. *The Diſciples of Chriſt, eſpecially thoſe who ſerve him in his Church faithfully, are his companions in all his grace and glory.*

Verſe X, XI, XII.

IN the following Verſes, the Apoſtle by another *illuſtrious* Teſtimony taken out of *Pſal.* 102. confirms his principal Aſſertion in the words enſuing.

Verſ. 10, 11, 12.

Verſ. 10. Καὶ σὺ κατ' ἀρχὰς, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί.

Verſ. 11. Αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται;

Verſ. 12. Καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτοὺς καὶ ἀλλαγήσονται; σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.

In the laſt verſe for ἑλίξεις one copy hath ἀλλάξεις, to anſwer unto ἀλλαγήσονται. And *M. S. T.* ἑλίξεις ἀντὶ τοῦ ἱματίου.

The words are the ſame in the *Greek Bibles* as in this place of the Apoſtle, nor is there any foot-ſtep of any other old *Tranſlation* of them in the Pſalm. The *Syriack* differs little, καὶ it renders ויתוב, *and again*, to ſhew that καὶ *is no part of the teſtimony cited*, but ſerves only to the introduction of another. *v.* 11. For αὐτοὶ ἀπολοῦνται, *they ſhall periſh*, הכון יעבירו, *they ſhall paſs away*, alluding to that of 2 *Pet.* 3. 10. οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, *the heavens ſhall paſs away with a noiſe*: σὺ δὲ διαμένεις, *but thou abideſt, thou continueſt*, ואנת קים אנת, *& tu ſtans es, & tu ſtas, & tu ſtabilis es*; and *Thou ſtandeſt, thou art ſtanding*; anſwering the *Hebrew*, תעמד in the *Pſalm*. ἑλίξεις αὐτούς, *thou ſhalt roll them up*. תעוף אתון, which words Interpreters render variouſly, though to the ſame purpoſe; *involves, Boderianus, roll them*; *complicabis, Tremelius, fold them. Duplicabis*; *D' Dieu, double them up*. And it is manifeſt, that the Tranſlator reads ἑλίξεις, and not ἀλλάξεις; and I doubt not but the ſame word was inſerted into the Tranſlation of the Pſalm from this place of the Apoſtle, σὺ δὲ ὁ αὐτὸς εἶ, *thou art the ſame*, or *thou art, I am*. ואנת איך דאיתיך אנת; *Boderia: Et tu ſicut exiſtens es*; *and thou art as thou exiſteſt. Tremel. Tu autem ſicut es, eris*; *But thou ſhalt be as thou art.* Properly, *And thou, as thou art, art*; that is, *art the ſame.*

Καὶ.

Σὺ κύριε.

The *Tranſlation* of the Apoſtle in all things *material* anſwereth the *Original* in the *Pſalm*, *v.* 26, 27. σὺ κύριε, *thou, O Lord*, is ſupplied out of the verſe fore-going, *I ſaid, O my God.* לפנים הארץ יסדת, *of old*, before it was; that is, κατ' ἀρχάς, or בראשית, *in the beginning*. And our Tranſlation needed not to have uſed any difference of expreſſion in the *Pſalm* and this place of the Apoſtle, as they do; there, *of old*; here, *in the beginning. Thou haſt founded* (not laid the foundation of) *the earth. And the heavens are the works*: מעשה, *the work*, which the *Greek* renders *works*, becauſe of their variety; *of thy hands.*

לפנים
Κατ' ἀρχάς.

יסדת
Ἐθεμελίωσας.

מעשה
Ἔργα.

They ſhall periſh, ואתה תעמד; *but thou ſhalt ſtand*, or doſt abide. The word uſed in our Tranſlation of the *Pſalm*, (*endure*) doth ill anſwer the Original, but the *margin* gives relief. *Pſal.* *Yea all of them ſhall wax old like a garment*; here, *And they ſhall all wax old as doth a garment.* A little *variety* without difference, and that *needleſs*; the *Greek Text* exactly expreſſing the *Hebrew*. *And as a veſture ſhalt thou fold them up*, תחליפם; *ſhalt thou change them.* The *change* of a veſture, whereunto the *change* of the Heavens is compared, being by *folding up*, and laying aſide, at leaſt from former uſe; the Apoſtle inſtead of ἀλλάξεις, *thou ſhalt change*, renders the word by ἑλίξεις, *thou ſhalt fold*, or roll them up: ואתה הוא, *& tu ipſe, and thou art he*; καὶ σὺ ὁ αὐτὸς; *and thy years ſhall have no end*; ſhall not fail, לא יתמו, *ſhall not conſume.*

אתה תעמד
Σὺ διαμένεις.

תחליפם
Ἑλίξεις.

ואתה הוא
Καὶ σὺ ὁ αὐτὸς.

There is no queſtion but that theſe words do ſufficiently prove the *Preheminence* of him of whom they are ſpoken, *incomparably* above all Creatures what ever. Two things therefore are queſtioned by the Enemies of the Truth contained in them: 1. Whether they were *originally* ſpoken *at all* of Chriſt, which the preſent *Jews* deny. 2. Whether they are ſpoken *all* of Chriſt, which is queſtioned by the *Socinians*. Theſe Enquiries being firſt ſatisfied, the words ſhall be opened, and the force of the Apoſtles *Argument* from thence declared.

1. That what is ſpoken in this *Pſalm* doth properly reſpect the *Meſſiah* is denied by the preſent *Jews*. That it was owned by the antient *Hebrews* is ſufficiently evident from hence, that the *Apoſtle* dealing with them on their own Principles, urgeth them with the teſtimony of it. The *Pſalm* alſo it ſelf gives us light enough into the ſame inſtruction. It is partly *Eucticall*, partly *Prophetical*; both parts ſuited unto the condition of the Church when the Temple was *waſted*, and *Sion* lay in the duſt during the *Babyloniſh* Captivity. In the *Prophetical* part there are three things ſignal.

1. The *Redemption* of the people, with the Re-edification of the Temple, as a Type of that Spiritual Temple and Worſhip which was afterwards to be erected. As *v.* 13. *Thou ſhalt ariſe and have mercy upon Sion, for the time to favour her, yea the ſet time is come.* And *v.* 16. *When the Lord ſhall build Sion, he ſhall appear in his glory.*

2. The *Calling of the Gentiles* to the Church and Worſhip of God, *v.* 15. *The Heathen ſhall fear the name of the Lord, and all the Kings of the earth thy glory.* V. 21, 22. *To declare the name of the Lord in Sion, and his praiſe in Jeruſalem, when the people are gathered together, and the kingdoms to ſerve the Lord.*

3. Hereby the *creation* of a *new people*, a new world, is brought in: *v.* 18. *This ſhall be written for the generation to come*, (the world to come) *and the people that ſhall be created* (the new creation of Jews and Gentiles) *ſhall praiſe the Lord.* Theſe are the heads

heads of the *Prophetical* part of the Pſalm, and they all reſpect things every where peculiarly aſſigned unto the *Son* who was to be incarnate; or the days of the *Meſſiah*, which is all one. For,

1. The *Redemption* and deliverance of the Church out of trouble is his proper work. Where ever it is mentioned, it is he who is intended. *Pſal.* 98. 18. ſo ſignally, *Zech.* 2. 8, 9, 10, 11, 12, 13. and other places innumerable.

2. The *bringing in of the Gentiles* is acknowledged by all the *Jews* to reſpect the time of the *Meſſiah*, it being he who was to be *a light unto the Gentiles, and the ſalvation of God unto the ends of the earth.*

3. Alſo the Generation to come, and people to be *created*, the *Jews* themſelves interpret of the עולם הבא, *world to come*, or the *new ſtate of the Church* under the *Meſſiah*. Theſe two laſt put together, the *gathering of the people*, and the *world to come, created for the praiſe of God*, makes it evident that it is the *Son* whom the *Pſalmiſt* hath reſpect unto.

Grotius in this place affirms, that *the Apoſtle accommodates unto the Meſſiah what was ſpoken of God.* And he thinks it a ſufficient argument to prove, the words were not ſpoken of the *Meſſiah*, becauſe they were ſpoken of God: whereas they are produced by the Apoſtle to prove his *Excellency* from the properties and works of his Divine Nature. And he addes, as the ſenſe of the words, as accommodated unto Chriſt, *Thou haſt laid the foundation of the earth*, that is, *the world was made for thy ſake.* But this *Interpretation*, or violent detortion of the words deſtroys it ſelf. For if they are ſpoken of *God abſolutely*, and not of the *Meſſiah* to whom they are *accommodated*, how can it be ſaid that the *world was made for his ſake*, and *not by him?* both ſenſes of the words cannot be true. But this is indeed plainly to deny the Authority of the Apoſtle.

It appeareth then, that many things in this *Pſalm* are ſpoken directly and *immediately of the Son*; though it be probable alſo that ſundry things in it are affirmed diſtinctly of the *Perſon of the Father.* And hence it may be are thoſe frequent *variations* of ſpeech from the *Second* to the *Third* Perſon, that occur in this Pſalm.

2. As to the ſecond Enquiry, the *Socinians*, who grant the *Divine Authority* of this Epiſtle, and therefore cannot deny but that *theſe words* ſome way or other belong unto the Lord Chriſt, yet plainly perceiving that if they are wholly underſtood of him, that there is an *end of all their Religion*; (the *creation*, not of a *new*, but of that *world which was made of old*, and which ſhall *periſh at the laſt day*, being here aſcribed unto him) fix here upon a new and peculiar Evaſion. *Some words*, they ſay, *of this teſtimony belong unto Chriſt*, (ſo much they will yield to the authority of the Apoſtle) but not all of them; whereby they hope to ſecure their own errour. Now becauſe if this *pretence* hold not, this *teſtimony* is fatal to their perſwaſion, I hope it will not be unacceptable, if in our paſſage we do conſider the *diſtribution* they make of the words according to their ſuppoſition, and the Arguments they produce for the confirmation of their Expoſition, as they are managed by *Crellius* or *Schlictingius* in their *Comment* on this place.

1. He ſays, that *this teſtimony doth ſo far belong unto Chriſt, as it pertaineth unto the ſcope of the Writer of the Epiſtle. This Scripture*, ſaith he, *as appears from v. 4. is to prove, that after Chriſt ſate down at the right hand of God, he was made more excellent than the Angels; whereto the affirming that he made heaven and earth, doth no way conduce.*

Anſw. 1. Suppoſe that to be the *ſcope of the Apoſtle* which is intimated; how doth this Author know that it ſuits not his purpoſe to ſhew that the Lord Chriſt is God, by whom Heaven and Earth were made, ſeeing it is manifeſt that himſelf thought otherwiſe, or he had not produced *this teſtimony thereof.* 2. The Teſtimony is not unſuited unto the *ſcope pretended.* For whereas in the Adminiſtration of his *Office* the Son was apparently for a *while made lower than the Angels*, he may in theſe words diſcover the *equity* of his after Exaltation above them, in that in his *Divine Nature* and Works he was ſo much more excellent than they. 3. The true and *proper deſign* of the Apoſtle we have before evinced, which is to prove the *Excellency of the Perſon* by whom the Goſpel was revealed, and his Preheminence above Men and Angels, which nothing doth more unqueſtionably *demonſtrate* than this, that by him the world was created; whence the Aſſignation of a *Divine Nature* unto him doth undeniably enſue.

2. To promote this *Obſervation*, he addes a large diſcourſe about the uſe and application of teſtimonies out of the Old Teſtament in the New, and ſays, *That they*

are made uſe of by the writers of it, either becauſe of ſome agreement and likeneſs between the things intended in the one and the other, or becauſe of ſome ſubordination. In the former way, that which is ſpoken of the Type, is applied unto the Anti-type; and ſometimes for likeneſs ſake, that which was ſpoken of one thing is applied unto another, as Matth. 15. 7, 8. *our Saviour applies thoſe words of Iſaiah to the preſent Jews, which were ſpoken of their fore-fathers.*

Anſw. That which is ſpoken in the firſt place of an *inſtituted Type*, is alſo ſpoken of the *Anti-type* or things pre-figured by it, ſo far as it is repreſented by the *Type*; ſo that one thing *teaches another*, and thereon the words have a double application; *firſt* to the *Type*; *ultimately* to the *Anti-type*. But herein ſuch teſtimonies as this have no concernment. 2. The Scripture ſometimes makes uſe of *Allegories*, illuſtrating one thing by another, as *Gal.* 4. 21, 22, 23, 24. Neither hath this any place here. 3. That what is ſpoken of one, ſhould becauſe of ſome *ſimilitude* be affirmed to be ſpoken of another, and nothing agree properly unto him, is untrue, and not to be exemplified with any ſeeming inſtance. 4. The words of *Iſaiah*, *chap.* 29. 13. which our Saviour makes uſe of, *Matth.* 15. 7, 8, 9. were a Propheſie of the *Jews* who then lived, as both our Saviour expreſly affirms, and the *Context* in the Prophet doth plainly declare.

Some things he addes, *Are applied unto others than they are ſpoken of, becauſe of their ſubordination to him or them of whom they are ſpoken. Thus things that are ſpoken of God are applied unto Chriſt, becauſe of his ſubordination to him; and of this*, ſaith he, *we have an inſtance in* Acts 13. 47. *where the words ſpoken of the Lord Chriſt*, Iſa. 49. 6. I have ſet thee to be a light to the Gentiles, that thou ſhouldeſt be for ſalvation to the ends of the earth; *are applied unto the Apoſtles becauſe of their ſubordination unto Chriſt. And in this caſe the words have but one ſenſe, and belong primarily unto him of whom they are firſt ſpoken, and are ſecondarily applied unto the other.*

Anſw. According to this *Rule*, there is nothing that ever was ſpoken of God, but it may be ſpoken of and applied unto *any* of his Creatures: All things being in *ſubordination* unto him. At leaſt it may be ſo in that wherein they act *under* him, and are in a peculiar *ſubordination* to him. And yet neither can ſuch a *ſubordination*, according to this mans *Opinion*, be applied unto Chriſt, who in the Creation of Heaven and Earth was in no other *ſubordination* to God, than any other things not yet made or exiſting; ſo that this Rule, that *what is ſpoken of God is applied unto them who are in ſubordination unto him*, as it is *falſe* in it ſelf, ſo it is no way *ſuited* to the preſent buſineſs; Chriſt being in this man's judgment in no *ſubordination* to God when the world was made, being abſolutely in all reſpects in the condition of things that *were not*. Nor doth the inſtance given at all prove or *illuſtrate* what is pretended. The Apoſtle in the citing of thoſe words to the *Jews*, doth not in the leaſt *apply them to himſelf*, but only declares the ground of his going to *preach the Goſpel unto the Gentiles*; which was, that God had promiſed to make *Him whom he preached* to be a *Light, and to bring ſalvation unto them alſo.*

Wherefore he addes, 3. what is direct to his pretenſion, *That all the words, or things ſignified by them in any teſtimony, which are firſtly ſpoken of one, and then are for ſome of the cauſes mentioned,* (that is, conveniency, ſimilitude or ſubordination) *applied unto another, are not to be looked on as proper to him to whom they are ſo applied; but ſo much of them is to be admitted as agrees to the ſcope of him by whom the teſtimony is uſed: as in the teſtimony produced,* v. 7. I will be unto him a Father, and he ſhall be to me a Son; *the words immediately following are*, If he ſhall offend againſt me, I will chaſtiſe him with the rod of men; *which words being ſpoken of* Solomon, *can no way be applied unto Chriſt.*

Anſw. What is ſpoken of any *Type* and of Chriſt *jointly*, is not ſo ſpoken for any *natural conveniency, ſimilitude* or *ſubordination*, but becauſe of *Gods inſtitution*, appointing the *Type* ſo to repreſent and ſhadow out the Lord Chriſt, that what he would teach concerning him ſhould be ſpoken of the Type whereby he was repreſented. Now no perſon that was appointed to be a *Type* of that, being in *all things a Type*, it is not neceſſary that what ever was ſpoken of him was alſo ſpoken of Chriſt, but only what was ſpoken of him under that *formal conſideration* of an *inſtituted Type*. This we ſhewed the caſe to have been with *Solomon*, of whom the words mentioned were ſpoken, as he bare the Perſon of Chriſt: Other things being added in the ſame place, that belonged unto him in his own *perſonally moral capacity*. And therefore thoſe things (as that, *if he offend againſt me*) are not at all mentioned by the *Apoſtle*, as not being ſpoken of him as a *Type*. And this plainly over-throws the pretenſion of our *Commentator*;

tator. For if the Apoſtle would not produce the *very next words* to the teſtimony by by him brought, becauſe they did *not belong* unto him of whom he ſpake, it proves undeniably that all thoſe which he doth ſo *urge* and *produce* were properly ſpoken of him. And I cannot reach the *ſtrength* of this inference, becauſe in a place where all that was *ſpoken* was not *ſpoken* of Chriſt, the Apoſtle makes uſe of what was *ſo ſpoken* of him, and omits that which was not; therefore of that which he doth *produce* in the next place, ſomewhat does belong to him, and ſomewhat does not. If any thing be offered to this purpoſe, it muſt be in an *inſtance* of a teſtimony produced, in the words whereof, which are produced, and not in what may follow in the ſame *Chapter* and *Pſalm*, there is that affirmed, which doth now no more belong unto Chriſt, than the *making of heaven or earth belongeth* to this Writer, which is the caſe in hand.

Having premiſed theſe *general conſiderations*, he makes *Application* of them in particular to his Interpretation of this *Teſtimony* uſed by the Apoſtle.

Theſe words, ſaith he, *being firſt expreſly ſpoken of God, and here by this Writer referred unto Chriſt, we muſt conſider what in them makes to his ſcope and purpoſe, what is agreeable to the nature and condition of Chriſt, who certainly was a man; and ſuch certainly is not He which the Pſalm ſpeaks of, about the Creation of heaven and earth. And this was well known to them with whom the Apoſtle had to do.*

But any one may perceive that theſe things are ſpoken *gratis*, and upon the ſuppoſition that Chriſt was a *meer Man*, and *not God by Nature.* When the words themſelves aſcribing a *præ-exiſtence to the World*, and *Omnipotency* unto him, do prove the contrary. What is the *ſcope* of the Apoſtle in the whole diſcourſe under conſideration, hath been ſhewed; as alſo how directly this *whole Teſtimony* tends to the proof of what he had propoſed. It is true, that the words are ſpoken of him *who is God*, but no leſs true, the Apoſtle being judge, that it is the *Son of God* who is that God. It is true, that he alſo *was Man*, and nothing is aſcribed unto him but what belongs unto him, *who was Man*, but not *as he was man.* And ſuch was the Creation of Heaven and Earth.

The opinion of theſe men is, that whereas *two things* are mentioned in the words, the *Creation of the world*, which was paſt; and the *diſſolution or deſtruction of it*, which was to come, that the *latter* is aſſigned unto Chriſt, but not the *former*: and for this diviſion of the words, which confeſſedly is not in the leaſt intimated by the Apoſtle, he gives theſe reaſons.

1. *All the words of the Pſalm being manifeſtly ſpoken of the high God, and no word in the Pſalm declaring Chriſt to be that God, yet of neceſſity if theſe words be applied unto Chriſt, he muſt be ſuppoſed to be the high God there ſpoken of. But if this Divine Writer had taken this for granted, he had been eminently fooliſh to go about to prove by Arguments and Teſtimonies, that the Creator does excel all creatures. He ſhould uſe in a matter no way doubtful witneſſes no way neceſſary.*

This is the *firſt Reaſon* whereby he would prove that the Apoſtle did not apply the words to Chriſt, though himſelf ſay plainly that he does; for his Preface to them is, *But to the Son he ſaid*: Or that if he doth ſo, he doth it *wondrous fooliſhly*; for ſuch *liberty* do poor worms take to themſelves. That the *Pſalm* ſo ſpeaketh of the *high God*, that it directly and peculiarly intends Chriſt *the Son of God*, hath been in part declared, and ſhall farther afterwards be evinced. And the *Elogium* in theſe words given unto him proves him to be ſo. And though he affirm that it was *a fooliſh thing in the Apoſtle* to prove from the works of him that is God, that he is *above the Angels*, the moſt glorious of made creatures, yet God himſelf moſt frequently from *theſe his works*, his Omniſcience, Omnipreſence, and other Attributes declared in them, proves his excellency in compariſon of Idols, which have no exiſtence but in the *imagination* of men. See *Iſa.* 41. 20, 21, &c.

By this *teſtimony* then, the Holy Ghoſt with *infinite Wiſdom* proves, that he who was made *leſs for a little while than the Angels*, in one reſpect, was abſolutely and in his *own perſon* infinitely *above them*, as being the Creator of Heaven and Earth.

He addes, *Secondly, Thoſe Hebrews to whom he wrote were either perſwaded that Chriſt was God, the Creator of Heaven and Earth, or they were not; if they were, what need of all theſe Arguments and Teſtimonies? one word might have diſpatched this whole controverſie, by affirming that Chriſt was the Creator, Angels creatures, between whom there could be no compariſon; nor any reaſon to fear that the Law given by the Adminiſtration of Angels ſhould be preferred to the Goſpel whereof he was the Author: if we*

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ſhall ſay the latter, that they did not yet believe it; how do we ſuppoſe that he takes a great deal of pains to little purpoſe? for he aſſures and takes for granted, that that was true which was alone in queſtion. What need He then to prove by ſo many Arguments that Chriſt was more excellent than the Angels, and to take that for granted which would have put it out of queſtion, namely that he was God who made heaven and earth.

Anſw. This *Dilemma* hath as much force againſt the *other teſtimonies* produced in this Chapter or elſe-where by the Apoſtle, as it hath againſt this; ſo that the uſing of it doth ſcarce argue that *Reverence* to the Holy Word of God which is required of us. But the truth is, grant whether of the *ſuppoſitions* you pleaſe, nothing of *inconveniency* as unto the Apoſtles argumentation will enſue. Let it be granted that they *did believe*, and that expreſly Chriſt to be God; Have Believers no need to have their *faith confirmed* by teſtimonies out of the Word, that may not ſo readily occur to themſelves? Have they no need to be ſtrengthned in the faith, eſpecially in ſuch points as were in thoſe days *greatly oppoſed*, as was this of the Eternal Glory of the *Meſſiah*, concerning which the believing *Hebrews* had to do with learned and ſtubborn Adverſaries continually. And if the Apoſtle might have ended the *whole controverſie*, by plainly affirming that he was the *Creator of all things*, and the *Angels creatures*; might he not as well have ended the diſpute about his *Prehemineence above Angels* with one word, without citing ſo many teſtimonies to prove it? But had he then unfolded the *myſteries of the Old Teſtament* to the *Hebrews*, which was his deſign? Had he manifeſted that he taught nothing but what was before revealed (though obſcurely) to *Moſes* and the *Prophets*, which he aimed to do, thereby to ſtrengthen and confirm in the faith thoſe that did believe, and convince gain-ſayers? Again, ſuppoſe ſome of them to whom he wrote did not yet *expreſly believe* the *Deity of Chriſt*, as the Apoſtles themſelves did not for a while *believe his Reſurrection*; could any more convincing way be fixed on to perſwade them thereunto, than by minding them of thoſe teſtimonies of the *Old Teſtament*, wherein the *Attributes* and Works of God are aſcribed unto him? Nor was it now in queſtion whether Chriſt was God or no; but whether he were more *Excellent than the Angels* that gave the Law: And what more effectual courſe could be taken to put an *end to that Enquiry*, than by proving that he made the Heaven and Earth; that is, producing a teſtimony, *wherein the creation of all things is aſſigned unto him*, is beyond the wiſdom of man to invent.

3. He addes, *That Chriſt might be ſpoken of in this place, either in reſpect of his Humane Nature, or of his Divine; if of the former, to what end ſhould he make mention of the creation of Heaven and Earth; Chriſt as a man, and as made above the Angels, made not Heaven and Earth. If as God, how could he be ſaid to be made above the Angels?*

But the anſwer is eaſie; Chriſt is ſaid to be *made above*, and *more excellent than the Angels*, neither abſolutely *as God*, nor abſolutely *as man*, but as he was *God-Man*, the *Mediator between* God and man; in which reſpect *as Mediator* for the diſcharge of one part of his Office, he *was a little while made lower than they*; and ſo the Creation of Heaven and earth does demonſtrate the *Dignity* of his Perſon, and the Equity of his being *made more* excellent than the Angels in his Office. And this fully removes his following exceptions, that the *remembring of his Deity could be no argument to prove that the Humanity was exalted above the Angels:* for it is not an argument of the Exaltation of his Humanity, but the demonſtration of the *Excellency of his Perſon* that the Apoſtle hath in hand.

4. He alledgeth, *That it is contrary to the perpetual uſe of the Scripture, to affirm abſolutely of Chriſt that he created any thing. When any creation is aſcribed unto him, it is ſtill applied to him as the immediate cauſe, and ſaid to be made by him, or in him; he is no where abſolutely ſaid to create. And if he created the world, why did not* Moſes *as plainly attribute that unto him, as the Writers of the New Teſtament do the new Creation?*

Anſw. Were it affirmed in this *only place* that Chriſt made *all things*, yet the words being *plain* and evident, and the thing it ſelf *agreeable to the Scripture* in other places, and not repugnant to any teſtimony therein contained, there is no *pretence* for them who truly reverence the Wiſdom and Authority of the Holy Ghoſt in the Word, to deny the words to be ſpoken properly and directly: Nor if we may take that courſe will there be any thing left *ſacred* and ἄκυρον in the Scripture. Beſides, we have ſhewed already the vanity of that diſtinction, of God's making things by Chriſt, as though it denoted any *ſubordination* in *cauſality*; nor will the *Socinians* themſelves admit of any ſuch thing, but confute that notion in the *Arians*. But this is not the only place wherein it is affirmed that Chriſt made all things that are in the Heaven and the Earth,

Earth, *Joh.* 1. 1, 2. *Col.* 1. 16. *v.* 3. of this *Chapter*, with ſundry other places affirm the ſame. For what they exact of *Moſes*, did we not believe that God knew what Revelation of himſelf became that *dark diſpenſation* better than they, we might conſider it. But yet there are even in *Moſes* himſelf *many*, and his *Expoſitors the Prophets more Teſtimonies* of the Creation of the world by the *Word*, that is, the Son of God, which have elſewhere been opened and vindicated.

5. He concludes; *That the Order and Method of the Apoſtles procedure do evince, that this Creation of Heaven and Earth is not attributed unto him. For we ſee that he proves the excellency of Chriſt above Angels from his name that he is by the way of eminency called the Son of God; and then he proceeds to his adoration by Angels; and in the third place, he goes on to the Kingly Honour and Throne of Chriſt; after which he produceth the teſtimony we inſiſt upon, and then adds the end of that Kingdom which Chriſt now adminiſtreth in the Earth; to what end in this diſcourſe ſhould he mention the Creation of Heaven and Earth; when if that be omitted all the ſeries of the diſcourſe agrees and hangs well together? For having declared the Kingdom of Chriſt, with the continuance of his perſon for ever, he aſſerts an eminent effect of the Kingdom in the abolition of Heaven and Earth, and then the end of that Kingdom it ſelf.*

But this *Analyſis* of the Apoſtles diſcourſe, agreeth not to the *mind* of the Apoſtle, or his *Deſign* in the place; nor to the *Principles* of the men that formed it, nor is indeed any thing but *vain words*, to perſwade us that the Apoſtle *did not ſay* that *which he did ſay*, and which is written for our inſtruction: It is not firſt agreeable to their *own Principles*; For it placeth the naming of Chriſt, the *Son of God*, and his *Adoration by the Angels*, as *antecedent* to his being raiſed to his *Kingly Throne*, both which, eſpecially the latter, they conſtantly make conſequent unto it, and effects of it. Nor is it at all agreeable to the *Apoſtles deſign*, which is not to prove by theſe Teſtimonies *directly* that Chriſt was exalted above Angels; but to ſhew the Dignity and Excellency of his perſon who was ſo *exalted*, and how reaſonable it is that it ſhould be ſo; which is eminently proved by the Teſtimonie under conſideration. For the proof of this Excellency, the Apoſtle produceth thoſe *Teſtimonies* that are given unto him in the *Old Teſtament*; and that as to his *Name*, his *Honour* and *Glory*, and his *Works* in this place. Neither is there any Reaſon of aſcribing the *Deſtruction of Heaven and Earth* unto the Kingly Power of Chriſt, excluding his *Divine Power* in their Creation; for the Abolition of the world, (if ſuch it is to be) or the *change* of it, is no leſs an effect of *Infinite Power* than the Creation of it; nor doth it directly appertain to the *Kingdom of Chriſt*, but by *accident*, as do other works of the Providence of God.

Theſe Exceptions then being *removed*, before we proceed to the Interpretation of the words, we ſhall ſee what Evidence may be added unto what we have already offered from the *Pſalm*, to evince and prove, that this *whole Teſtimony* doth belong unto him, which were there no other, (as there are very many) Teſtimonies to this purpoſe, were abundantly ſufficient to determine this Controverſie.

1. We have the *Authority* of the Apoſtle for it, aſcribing it unto him; the word *And*, in the beginning of the Verſe relates confeſſedly unto; *but unto the Son he ſaith*, *v.* 8. as if he had ſaid: but *unto the Son he ſaith, thy Throne, O God, is for ever and ever*; and to the Son he ſaid, *Thou O God, in the beginning haſt founded the earth.* Again, the *whole Teſtimony* ſpeaks of the ſame perſon: there being no colour of thruſting *another perſon* into the Text not intended in the beginning: ſo that if *any part* of what is ſpoken do belong to Chriſt, the *whole* of neceſſity muſt do ſo. To ſuppoſe that in this ſentence, thou haſt laid the *Foundation of the earth*, and thou *ſhalt fold them up as a garment*, that *one perſon* is underſtood in the firſt place, *another* in the latter, no ſuch thing being intimated by the *Pſalmiſt* or the Apoſtle, is to ſuppoſe *what we pleaſe*, that we may attain what we have a mind unto. One perſon is here certainly and *only* ſpoken unto; if this be the *Father*, the words concern not Chriſt at all, and the *Apoſtle* was deceived in his *Allegation* of them; if the *Son*, the whole is ſpoken of him, as the Apoſtle affirms. Nor 3. Can any *Reaſon* be aſſigned why the *latter words* ſhould be attributed to Chriſt, and not the former. They ſay it is becauſe God by him *ſhall deſtroy the world*, which is the thing in the laſt words ſpoken of; but where is it written that God *ſhall deſtroy the world by Chriſt?* If they ſay in this place; I ſay then Chriſt is ſpoken to, and of in this place; and if ſo, he is ſpoken of in the firſt words and *thou Lord*, or not at all; Beſides, to whom do thoſe *cloſing* words belong, *but thou art the ſame, and thy years fail not?* If theſe words are ſpoken of Chriſt, it is evident that all the foregoing muſt be ſo alſo; for his *enduring the ſame*, and the *not failing of his years*; that is, his

Eternity

Eternity is oppoſed to the *Creation* and *temporary duration* of the world. If they ſay, that they belong unto the *Father primarily*, *but are attributed unto Chriſt*, as that of changing or aboliſhing the world, becauſe the *Father doth it by him*, I deſire to know what is the meaning of theſe words, *thou art the ſame by Chriſt? and thy years fail not by Chriſt?* Is not the Father Eternal but in the man Chriſt Jeſus? If they ſay, that they belong not at all to Chriſt; then this is the ſumm of what they ſay; the beginning of the words, and the cloſe of them, if ſpoken of Chriſt would prove his *Infinite* Power, Eternity and Divine Nature; One paſſage there is in the words which we ſuppoſe will *not do ſo*, therefore we will grant, that that *paſſage* concerneth him, but not the beginning, nor end of the teſtimony, though ſpoken undeniably of the ſame perſon; which whether it becomes men profeſſing a *Reverence of the Word of God* is left to themſelves to judge. Beſides, ſhould we grant all theſe *ſuggeſtions to be true*, the Apoſtle by his *citing* of this Teſtimony would prove nothing at all to his purpoſe, no not any thing toward that which they affirm him to aim at; namely, that he was *made more excellent than* the Angels: For whence out of *theſe words* ſhall any ſuch matter be made to appear? they ſay in that by him God will *fold up the Heavens as a Veſture*; but Firſt, No ſuch thing is mentioned nor intimated. He who made them, is ſaid to *fold them*; and if they ſay that from other places it may be made to appear, that it ſhall be done by *Chriſt*; then as this place muſt be laid aſide as of no uſe to the Apoſtle, ſo indeed there is nothing aſcribed to Chriſt, but what the Angels ſhall have a ſhare in, and that probably the moſt principal; namely in *folding up the Creation as a garment*, which is a work that *ſervants* are employed in, and not the King, or Lord himſelf. Indeed he that ſhall without *prejudice* conſider the *Apoſtles* Diſcourſe, will find little need of Arguments to manifeſt whom he applyes this Teſtimony unto. He calls him κύριον, in the beginning, uſing that word which *perpetually* in the New Teſtament denotes the *Lord Chriſt*, as plainly *expounding the Text* ſo far, as to declare of whom it ſpeaks. Nor doth this Teſtimony aſcribe any thing to him, but what in general he had before affirmed of him; namely, *that by him the worlds were made*; nor was it ever heard of, that any man in his *right wits* ſhould cite a Teſtimony to confirm his purpoſe, containing words that were never ſpoken of him to whom he applyes them; nor is there ſcarce any thing in them, that can tolerably be applyed unto him; and the moſt of it would declare him to be that which he is not at all: ſo that the words as uſed to his Purpoſe muſt needs be both *falſe* and *ambiguous*. Who then can but believe on this Teſtimony of the Apoſtle, that Chriſt the Lord made *Heaven and Earth*; and if the Apoſtle intended not to aſſert it, what is there in the Text or near it, as a *buoy* to warn men from running on a *ſhelf*, there where ſo fair an *harbour* appears unto them? From all that hath been ſaid it is evident, that this *whole Teſtimony* belongs to *Chriſt*, and is by the Apoſtle aſſerted ſo to do.

Proceed we now to the Interpretation of the Words; The *Perſon* ſpoken of, and
σὺ κύριε. ſpoken unto in them; is *the Lord*; σὺ κύριε, *thou Lord*. The words are not in the *Pſalm* in this Verſe, but what is ſpoken is referred unto אֵלִי, *my God*, I ſaid, *O my God*; *take me not away in the midſt of my dayes*; comforting himſelf under the conſideration of the *frailty* and miſery of his Life, with the thoughts and faith of the Eternity and Power of Chriſt. For be our Lives never ſo *frail*, yet as to *life eternal*, becauſe *he liveth we ſhall live alſo*; and he is of Power to *raiſe us up at the laſt day*, *John* 14. 19. 1 *Cor.* 15. and that is the ground of all our conſolation againſt the *brevity* and miſery of our lives. Whereby it alſo further appears, that it is the Lord Chriſt whom the *Pſalmiſt* addreſſes himſelf unto; for from the abſolute conſideration of the *Omnipotency* and *Eternity* of God, no conſolation can be drawn. And indeed, the people of the *Jews* having openly affirmed that they could not deal immediately with God, but by a *Mediator*, which God eminently approved in them, *wiſhing that ſuch an heart would alwayes abide in them*, *Deut.* 5. 25, 26, 27, 28, 29. So as he ſuffered them not to approach his *typical* preſence between the *Cherubims*, but by a *typical Mediator*, their High Prieſt; ſo alſo were they inſtructed in their *real approach* unto God, that it was not to be made immediately to the *Father*, but *by the Son*, whom in particular the Apoſtle declares the *Pſalmiſt* in this place to intend.

Concerning this Perſon or *the Lord* he affirms two things; or attributes *two* things unto him; 1. *The Creation of Heaven and Earth*: 2. The *Abolition* or change of them: from that Attribution he proceeds to a compariſon between him and the moſt glori-

ous

ous of his creatures; and that as to *Duration or Eternity*: Frailty and Change in and of *himſelf*, one of the creatures, being that which in particular he addreſſeth himſelf to the Lord about.

2. The *Time* or *ſeaſon* of the Creation is firſt intimated; κατ' ἀρχάς, for ἐν ἀρχῇ, Καῖ ἀρχάς. that is, בראשית, *in the beginning*, or as the word is here, לפנים, *of old*; before they were, or exiſted. They had their *being* and *beginning* from thee; *of old they were not*; but in thy ſeaſon thou gaveſt Exiſtence or being unto them.

Verſe 10.

Thou haſt laid the foundation of the Earth, and the Heavens are the works of thy hands.

TWo things are obſervable in this Expreſſion of the *Creation of all things*: (1.) The *Diſtribution* made of them into Heaven and Earth; being diſtinctly mentioned. In the conſideration of the works of God, to admire his Greatneſs Power and Wiſdom *in them*, or to ſet forth his praiſe *for them*, it is uſual in the Scripture to *diſtribute* them into *parts*, the more to fix the Contemplation of the mind upon them, and to excite it unto Faith Admiration and Praiſe. So dealeth the *Pſalmiſt* with the works of Gods *Providence* in bringing the *Children of Iſrael* out of *Ægypt*, *Pſal.* 136. He takes as it were, that whole curious work into its *ſeveral pieces*, and ſubjoyns that Inference of praiſe to every one of them, *for his mercy endureth for ever*. And ſo he dealeth with the works of Creation, *Pſal.* 19. and in ſundry other places. (2.) What is *peculiar* in the Expreſſions with reſpect unto each of them. Of the *Earth* it is ſaid, *he founded it*; becauſe of its *ſtability* and *unmoveableneſs*; which is the *Language* of the Scripture; *He ſet it faſt*, he eſtabliſhed it, that it ſhould not be moved for ever. It may be alſo the whole Fabrick of Heaven and Earth is compared to an *Ædifice* or *Building*; whereof the *Earth* as the loweſt and moſt *depreſſed* part is looked on as the *Foundation* of the whole; but the *ſtability*, unmoveableneſs and firmneſs of it, is that which the word expreſſeth, and which is moſt properly intended. (2.) Of the *Heavens*, that they are the *Works of his hands*; alluding to the *curious frame* and *garniſhing* of them with all their Hoſt or Glorious Lights wherewith they are adorned. The שפרה, (*Job* 26. 13.) the *beautifulneſs*, adorning, or *garniſhing* of the Heavens, in the Curious Glorious forming and faſhioning of them, is that which in a way of Diſtinction the *Pſalmiſt* aims to expreſs in theſe words, *the Heavens are the works of thy hands*; that which thy Hands, thy Power with infinite Wiſdom hath *framed* ſo as to ſet off, and give luſtre and beauty to the *whole Fabrick*; as a Maſter-Workman doth the *upper* and more *noble parts* of his building; This is the firſt thing aſſigned to the *Lord* in this Teſtimony of his Glory.

The ſecond is in the *Change* or *Abolition* of them. Moſt ſuppoſe that the Heavens and the Earth at the laſt day ſhall only be *changed*, altered, or renewed, as to their *quality* and beauty; ſome that they ſhall be *utterly deſtroyed*, conſumed and aboliſhed. The diſcuſſing of that *doubt* belongs not directly to the Interpretation or Expoſition of this place; neither ſenſe of the words conducing particularly to the Apoſtles purpoſe and deſign in reciting this Teſtimony. It is enough to his Argument, that the work which *was of old* in the Creation of the world, and that which ſhall be in the *mutation* or *abolition* of it, which is no leſs an effect of Infinite Power then the former is aſcribed unto the Lord Chriſt. What ever the work be, he compares them to a *Garment* no *more to be uſed*, or at leaſt not *to be uſed in the ſame kind* wherein it was before; and the *work* it ſelf to the *folding up*, or *rolling up of ſuch a garment*, intimating the Greatneſs of him by whom this work ſhall be performed, and the *facility* of the work unto him. The whole Creation is as a *Garment*, wherein he ſhews his Power cloathed unto men. Whence in particular he is ſaid to *cloath himſelf with Light as with a Garment*. And in it, is the *hiding of his power*: *hid it is*, as a man is *hid with a garment*; not that he ſhould not be ſeen at all, but that he ſhould not be ſeen perfectly, and as he is; it *ſhews* the man, and he is known by it; but alſo it *hides* him that he is not perfectlyor fully ſeen. So are the works of Creation unto God; he ſo far makes them his *garment or cloathing*, as in them to give out ſome *inſtances* of his Power and Wiſdom; but He is alſo *hid in them*, in that by them no creatures can come to the full and perfect knowledge of him. Now when this work ſhall ceaſe, and God ſhall

uncloath or unvail all his glory to his Saints, and they shall know him perfectly, see him as he is, so far as a created nature is capable of that comprehension, then will he lay them aside, and *fold them up*, at least as to that use, as easily as a man layes aside *a garment* that he will wear or use no more. This lyes in the *Metaphor*.

On this Assertion he insinuates a Comparison between this *glorious fabrick of Heaven and Earth* and him that made them, as to *Durableness* and *Stability*; which is the thing he *treats* about, complaining of his own *misery* or *mortality*. For the Heavens and the Earth, he declares that they are in themselves of a *flux and perishing nature*; יאבדו, αὐτοὶ, *ipsi, they shall perish*. The word immediately relates to the *Heavens*, but by the figure *Zeugma* comprehends and takes in the Earth also; the *Earth and the Heavens shall perish*. This fading nature of the fabrick of Heaven and Earth with all things contained in them, he sets forth, First, By their *future End*, *they shall perish*: Secondly, Their tendency unto that end; *they wax old as a garment*. By their *perishing* the most understand their *perishing to their present condition* and use, in that Alteration or change that shall be made of them. Others their *utter Abolition*. And to say the truth, it were very hard to suppose that an Alteration only, and that to the *better*, a change into a more glorious condition, should be thus expressed, יאבדו. that word, as the *Greek* also, being alwayes used in the *worst sense* for a *perishing by a total Destruction*. Their *tendency* unto this condition is their *waxing old as a garment*. Two things may be denoted in this *Expression*; 1. The *gradual Decay* of the Heavens and Earth *waxing old*, *worse*, and *decaying* in their worth and use; 2. A near *Approximation*, or drawing nigh to their End and Period. In this sense, the Apostle in this *Epistle* affirms that the Dispensation of the Covenant which established the *Judaical Worship* and *Ceremonies* did *wax old and decay*, *Chap.* 8. 13. Not that it had lost any thing of its *first Vigour* Power and Efficacy before its Abolition. The strict Observation of all the *Institutions* of it by our Saviour himself, manifests its Power and Obligation to have continued in its full force. And this was *typified* by the continuance of *Moses* in his full strength and vigour, untill the very day of his death. But he sayes, it *was old and decayed*, when it was ἐγγὺς ἀφανισμοῦ *near to a disappearance*, to its End, Period, and an utter uselesness, as then it was; even as all things that naturally tend to an end, do it by Age and decayes. And in *this*, not the *former* sense are the Heavens and Earth said to *wax old*, because of their *tendency* to that period, which either in themselves, or as to their use, they shall receive; which is sufficient to manifest them to be of a *changeable* perishing nature. And it may be, that it shall be with these *Heavens and Earth* at the last day, as it was with the Heavens and Earth of *Judaical Institutions* (for so are they frequently called, especially when their *dissolution* or *abolition* is spoken of) in the *day of Gods creating the new Heavens and the Earth* in the Gospel according to his promise. For though the *use* of them and their *power* of obliging to their Observation was taken away and abolished, yet are they *kept in the world*, as abiding monuments of the *Goodness and Wisdom* of God in teaching his Church of old. So may it be with the *Heavens and Earth* of the old creation; though they shall be *laid aside* at the last day from their use, as a Garment to cloath and teach the Power and Wisdom of God to men, yet may they be preserved as *eternal monuments* of them.

יאבדו
Ἀπολοῦνται.

In opposition hereunto it is said of Christ, that *he abideth, he is the same, and his years fail not*. One and the same thing is intended in all these Expressions; even his *Eternal* and absolutely immutable *Existence*. *Eternity* is not amiss called a *nunc stans*; a present existence wherein, or whereunto, nothing is past or future; it being alwayes *wholly present* in and to its self. This is expressed in that אתה העמד, *thou standest*, abidest, *endurest*, altereſt not, changest not: The same is also expressed in the next words; אתה הוא, ὁ αὐτὸς εἶ, *thou art he*, or art the same, or as the *Syriack* hath it; *the same that thou art*. There is an *Allusion* in these words unto, if not an expression of that name of God, *I am*; that is, *who is of himself*; *in himself* alwayes absolutely and unchangeably the same. And this אתה הוא, *tu ipse*, the *Hebrews* reckon as a distinct name of God. Indeed יהיה, אתה הוא, ὁ ὢν, αὐτὸς εἶ, *are all the same name of God*, expressing his *Eternal and immutable self-subsistence*.

The last Expression also though *Metaphorical* is of the same importance. *Thy years fail not*. He who is the same *Eternally*, properly hath *no years* which are a measure of *transient time*, denoting its *Duration*, Beginning and Ending. This is the *measure* of the world, and all things contained therein. Their Continuance is reckoned by *years*. To shew the *Eternal* subsistence of God in Opposition to the frailty of the world, and all

all things created therein; it is ſaid, *his years fail not*; that is, theirs do and come to an end; of his *Being and Exiſtence* there is none.

How the Apoſtle proves his *Intendment* by this Teſtimony hath been declared in the *opening* of the words, and the force of it unto his purpoſe lyes open to all; we may now divert unto thoſe *Doctrinal Obſervations* which the words offer unto us. As,

I. *All the Properties of God, conſidered in the Perſon of the Son the head of the Church, are ſuited to give Relief Conſolation and ſupportment unto Believers in all their diſtreſſes.* This Truth preſents it ſelf unto us from the *uſe* of the words in the *Pſalm*, and their *Connection* in the deſign of the *Pſalmiſt*. Under the conſideration of his own *mortality* and frailty, he relieves himſelf with thoughts of the *Omnipotency* and *Eternity* of Chriſt; and takes Arguments from thence to plead for relief.

And this may a little further be unfolded for our *uſe* in the enſuing Obſervations.

1. *The Properties of God are thoſe whereby God makes known himſelf to us*; and declares both what he is, and what we ſhall find him to be in all that we have to deal with him: He is *infinitely* Holy, Juſt, Wiſe, Good, Powerful, *&c.* And by our Apprehenſion of *theſe things*, are we lead to that Acquaintance with the Nature of God which in this *life* we may attain, *Exod.* 34. 5, 6, 7.

2. *God oftentimes declares and propoſeth theſe properties of his nature unto us for our ſupportment* Conſolation and Relief in our Troubles, Diſtreſſes and endeavours after Peace and Reſt to our ſouls. *Iſa.* 40. 27, 28, 29, 30, 31.

3. That ſince the Entrance of ſin, theſe Properties of God abſolutely conſidered *will not yield that Relief and ſatisfaction unto the ſouls of men*, which they would have done and did, whileſt man continued obedient unto God according to the Law of his Creation. Hence *Adam* upon his ſin knew nothing that ſhould encourage him to expect any help pity or relief from him, and therefore *fled from his preſence and hid himſelf*. The *Righteouſneſs*, Holineſs, Purity and Power of God all infinite, eternal, unchangeable, conſidered *abſolutely*, are no way ſuited to the Advantage of ſinners in any *condition*, *Rom.* 1. 32. *Heb.* 1. 12.

4. Theſe *Properties* of the *Divine Nature* are in every perſon of the Trinity *entirely*; ſo that each Perſon is ſo infinitely holy, juſt, wiſe, good and powerful, becauſe each perſon is *equally partaker* of the whole Divine Nature and Being.

5. *The Perſon of the Word, or the Eternal Son of God*, may be conſidered either *abſolutely* as ſuch, or as *deſigned* in the Counſel, Wiſdom and Will of the Father, by and with his own Will and Conſent, unto the work of Mediation between God and Man, *Prov.* 8. 22, 27, 28, 29, 30, 31. And in him as *ſuch*, it is that the *Properties* of the nature of God are ſuited to *yield relief* unto Believers in every condition: For,

1. It was the *Deſign* of God in the Appointment of his Son to be Mediator to retrieve the *communion* between himſelf and his creature that was loſt by ſin. Now man was ſo created *at firſt*, as that every thing in God was ſuited to be a Reward unto him, and in all things to give him ſatisfaction. This being *wholly loſt* by ſin, and the whole Repreſentation of God to man becoming *full of dread* and terror, all gracious intercourſe in a way of *ſpecial love* on the part of God, and *ſpiritual willing Obedience* on the part of man was intercepted and cut off. God deſigning again to take *ſinners* into a communion of Love and Obedience with himſelf, it muſt be by *Repreſenting unto them his bleſſed Properties* as ſuited to their encouragement, ſatisfaction and reward. And this he doth in the *Perſon of his Son*, as deſigned to be our Mediator, *Heb.* 1. 2, 3. For,

2. *The Son is deſigned to be our Mediator, and the Head of his Church, in a way of Covenant*, wherein there is an Engagement for the exerting of all the *Divine Properties* of the nature of God for the Good and Advantage of them, for whom he hath undertaken, and whom he deſigned to bring again into favour and communion with God. Hence Believers do no more conſider the *Properties of God* in the Perſon of the Son *abſolutely*, but as engaged in a *way of Covenant* for their Good, and as propoſed unto them for an everlaſting ſatisfactory Reward. This is the ground of his calling upon them ſo often to *behold ſee* and *conſider him*; and thereby to be refreſhed. They conſider his Power, as he is *mighty to ſave*: His Eternity, as he is an *everlaſting Reward*; his Righteouſneſs, as faithful to *juſtifie them*: All his Properties, as engaged in *Covenant* for their Good and Advantage. What ever he is *in himſelf*, that he will *be to them* in a way of Mercy. Thus do the holy Properties of the Divine

Nature become a means of supportment unto us, as considered in the Person of the Son of God. And this is,

1. A great *encouragement* unto *Believing*; The Lord Christ as the Wisdom of God inviting sinners to come in unto him, and to be made partakers of him, layes down all his *Divine Excellencies* as a motive thereunto, *Prov.* 8. 14, 15, *&c.* For on the account of them, he assures us that we may find *Rest Satisfaction* and an abundant Reward in him. And the like invitation doth he give to poor sinners, *Isa.* 45. 22. *Look unto me, and be saved all the ends of the Earth, for I am God, and there is none else.* They may justly expect *Salvation* in him who is God, and in *whom* all Divine Attributes are proposed to their Benefit; as *they* find who come unto him, *v.* 24. 25. The consideration hereof prevents all the *Fears*, and answers all the Doubts of them that *look up unto him.*

2. An *instruction* how to consider the *Properties of God* by faith for our Advantage, that is, as engaged in the *Person* of *the Son of God* for our Good. Absolutely considered they may fill us with dread and terror, as they did them of old, who concluded when they thought they had *seen God*, or *heard his voyce*, that they *should dye*. Considered as *his Properties*, who is our *Redeemer*, they are alwayes relieving and comforting, *Isa.* 54. 4, 5.

II. *The whole Old Creation, even the most glorious parts of it, hastening unto its period, at least of our present interest in it, and use of it, calls upon us not to fix our hearts on the small perishing shares which we have therein, especially since we have him who is Omnipotent and Eternal for our Inheritance.* The *Figure or fashion of this world*, the Apostle tells us, is passing away; that lovely Appearance which it hath at present unto us; it is *hastening* unto its period, it is a fading dying thing, that can yield us no true satisfaction.

III. *The Lord Christ the Mediator, the Head and Spouse of the Church; is infinitely exalted above all creatures whatever, in that he is God over all, Omnipotent and Eternal.*

IV. *The whole World, the Heavens and Earth, being made by the Lord Christ, and being to be dissolved by him, is wholly at his disposal, to be ordered for the good of them that do believe.* And therefore,

V. *There is no just cause of fear unto Believers, from any thing in Heaven or Earth, seeing they are all of the making, and at the disposal of Jesus Christ.*

VI. *Whatever our changes may be, inward or outward, yet Christ changing not, our eternal condition is secured, and relief provided against all present troubles and miseries.* The Immutability and Eternity of Christ is the spring of our consolation and security in every condition.

The summ of all is, that,

VII. *Such is the frailty of the nature of man, and such the perishing condition of all created things, that none can ever obtain the least stable consolation, but what ariseth from an interest in the Omnipotency Soveraignty and Eternity of the Lord Christ.* This I say is that which the words insisted on as they are used in the *Psalm* do instruct us in; and this therefore we may a little farther improve.

This is that which we are instructed in by the *Ministry of* John Baptist, *Isa.* 40. 6, 7, 8. *The voyce cryed, all flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, and the flower fadeth, because the Spirit of God bloweth upon it; surely the People is grass: The grass withereth, the flower fadeth, but the word of our God shall stand for ever.* All is grass, fading grass; though it bloom and appear *goodly* for a little season, yet there is no continuance, no consistency in it. Every *Wind* that passeth over it, causeth it to wither: This is the best *of flesh*; of all that in and by our selves, we are, we do, we enjoy, or hope for. The *Crown of the Pride of man*, and his *glorious Beauty*, is but *a fading flower*, *Isa.* 28. 1. What Joy, what Peace, what Rest can be taken in things that are *dying away in our hands*, that perish before every breath of Wind that passeth over them? Where then shall this poor Creature, so *frail* in its self, in its Actings, in its Enjoyments, seek for *Rest*, Consolation and satisfaction? in this alone, that the *Word of the Lord abides for ever*; in the *eternally abiding Word*

Word of God; that is, the Lord Jeſus Chriſt as preached in the Goſpel: ſo *Peter* applyes theſe words, 1 *Ep.* 1. 25. By an *Intereſt* in him alone, his Eternity and Unchangeableneſs, may relief be obtained againſt the conſideration of this *periſhing* dying ſtate and condition of all things. Thus the *Pſalmiſt* tells us, that *verily every man living in his beſt eſtate is altogether vanity*, *Pſal.* 39. 5. and thence takes the Concluſion now inſiſted on, *v.* 7. *And now Lord, ſeeing it is thus*: Seeing this is the condition of mankind, what is thence to be looked after? What is to be expected? nothing at all; not the leaſt of uſe or comfort? *What wait I for? My hope is in thee*; from thee alone as a God Eternal, *pardoning* and *ſaving*, do I look for Relief.

Man indeed in this Condition ſeeks oftentimes for *ſatisfaction* from himſelf, from what he is, and doth, and enjoyes; and what he ſhall leave after him; comforting himſelf againſt his own *frailty* with an *Eternity* that he fancieth to himſelf in his *Poſterity*, and their Enjoyment of his Goods and Inheritance; So the *Pſalmiſt* tells us, *Pſal.* 49. 11. *Their inward thought is, that their Houſes ſhall continue for ever, and their dwelling places unto all generations; and they call their Lands after their own names.* They ſee indeed *that all men dye, Wiſe men and Fools*, *v.* 10. and cannot but from thence obſerve their own *frailty*. Wherefore they are reſolved to make *proviſion* againſt it; they will perpetuate their Poſterity, and their Inheritance. This they make uſe of to relieve them in their *inmoſt Imaginations*. But what cenſure doth the *Holy Ghoſt* paſs upon this Contrivance, *v.* 12. *Nevertheleſs*, ſaith he, notwithſtanding all theſe imaginations, *Man being in honour abideth not, he is like the Beaſts that periſh*; which he farther proves, *v.* 17, 18, 19, 20. ſhewing fully that he himſelf is no *way concerned* in the imaginary perpetuity of his Poſſeſſions; which as they are all of them *periſhing things*, ſo himſelf *dyes and fades away*, whileſt he is in the contemplation of their *Endurance*. And the Truth propoſed may be farther evidenced by the enſuing conſiderations.

1. *Man was made for Eternity.* He was not called out of *nothing*, to return unto it again. When he once is, he is for ever; not as to his preſent ſtate, that is *frail and changeable*; but as to his *Exiſtence* in one condition or other. God made him for his *Eternal Glory*, and gave him therefore a *ſubſiſtence without End*. Had he been created to continue a *day*, a *moneth*, an *year*, a *thouſand years*, things commenſurate unto that ſpace of time might have afforded him ſatisfaction. *But he is made for ever.*

2. *He is ſenſible of his Condition.* Many indeed endeavour to caſt off the thoughts of it: They would faign hope that they *ſhall be*, no longer than they are here. In that caſe they could find enough as they ſuppoſe to ſatisfie them, in the things that are *like themſelves*. But this will not be; They find a *Witneſs* in themſelves to the contrary; ſomewhat that aſſures them of an *after-reckoning*; and that the things which now they do, will be called over in another world. Beſides the conviction of the Word with them that enjoy it, puts the matter out of queſtion. They cannot evade the Teſtimony it gives unto their *eternal ſubſiſtence*.

3. Hence men are *expoſed to double trouble and perplexity*. Firſt, That whereas their *Eternal ſubſiſtence*, as to the Enjoyment of good or bad, depends upon their preſent Life, that that is *frail, fading*, periſhing. They are here now, *but when a few dayes are come and gone*, they muſt go to the place from whence they ſhall not return. They find their *ſubſiſtence* divided into two very *unequal parts*, a *few dayes* and Eternity; and the *latter* to be regulated by the *former*. This fills them with Anxiety, and makes them ſometimes *weary* of life, ſometimes *hate* it, alwayes almoſt ſolicitous about it, and to bewail the *frailty* of it. Secondly, That *no periſhing thing* will afford them Relief or ſupportment in this Condition. How ſhould it? They and theſe are *parting every moment*, and that for Eternity. There is no comfort in a *perpetual taking leave of things that are beloved*. Such is the life of man as unto all earthly Enjoyments. It is but a *parting* with what a man hath; and the longer a man is *about it*, the more trouble he hath with it. The things of this Creation will not *continue our lives* here, becauſe of *our frailty*; they will not *accompany us unto Eternity*, becauſe of their *own frailty*: we change, and they change; we are *Vanity*, and they are no better.

4. An intereſt in the *Omnipotency Soveraignty* and *Eternity of the Lord Chriſt will yield a ſoul relief and ſatisfaction in this Condition*. There is that in them, which is ſuited to relieve us under our *preſent frailty*, and to give ſatisfaction unto our *future Eternity*. For,

1. What we have not in *our ſelves*, by an intereſt in Chriſt we have in *another*. In him we have *Stability* and Unchangeableneſs: For what he is in himſelf he is unto us, and

and for us. All our concernments are wrapped up and secured in him. He is *ours*, and though we in our own persons change, yet he changeth not, nor our *interest* in him which is our life, our All. Though we dye, yet he dyeth not; and *because he liveth, we shall live also.* Though all other things *perish* and pass away, that we here make use of, yet he *abideth* a blessed and satisfying portion unto a believing soul. For as we are *his*, so all his is *ours*; only laid up in him, and kept for us in him. So that under all Disconsolations that may befall us from our own *frailty* and misery, and the *perishing* condition of outward things, we have sweet relief tendered us in this, that we have all good things *treasured up* for us in him. And Faith knows how to make use of *all that is in Christ*, to the comfort and supportment of the soul.

2. When our *frailty* and *changeableness* have had their utmost effect upon us; when they have done their *worst* upon us, they only bring us to the full Enjoyment of what the Lord Christ is unto us, that is an *exceeding great* Reward, and a full satisfaction unto Eternity. Then shall we live for ever *in that* which we now *live upon*; being present with him, beholding his Glory, and made partakers of it. So that both *here*, and *hereafter*, there is relief, comfort and satisfaction for *Believers* laid up in the Excellencies of the Person of Jesus Christ. And this should teach us,

1. The *misery of those who have no interest in him*; and have therefore nothing to relieve themselves against the evils of any condition. All their hopes are in this life; and from the Enjoyments of it. When these are *once past*, they will be *Eternally* and in *all things* miserable; miserable beyond our Expression, or their Apprehension. And what is this life? *a vapour that appeareth for a little while*: What are the enjoyments of this life? dying perishing things, and unto them, fuell to Lust, and so to Hell. Suppose they live twenty, thirty, forty, sixty years; yet every day they *fear*, or *ought to fear*, that it will be their last. Some *dye oft* every day from the first to last, of the utmost extent of the life of man: so that every day may be the last to any one; and whose then will be all their treasures of earthly things. And the *Relief* which men have against the *tormenting fears* that the frailty of their condition doth expose them unto, is no whit better than their troubles. It is *sinful security*, which gives the fulness of their misery an advantage to *surprize them*, and themselves an advantage to aggravate that misery, by the increase of their sin. In the mean time *spes sibi quisque*; *every ones hope is in himself alone*; which makes it perpetually like *the giving up of the ghost*. Surely the contentment that *dying man* can take in *dying things*, is very contemptible. We must not stay to discover the *miseries* of the life of man, and the weakness of the comforts and joyes of it: But what ever they be, what becomes of them, when they have serious thoughts of their *present frailty*, and *future Eternity?* This following *Eternity* is *like Pharaohs lean kine*, which immediately devours all the *fat pleasures* of this *present life*, and yet continues as *lean* and miserable as ever. The *Eternal misery* of men will not be in the least *eased*, yea, it will be *greatned* by the Enjoyments of this life, when once it hath devoured them. And this is the portion of them that have no *interest* in the *Eternity* and Immutability of the Son of God. Their *present frailty* makes them continually *fear Eternity*, and their *fear of Eternity* embitters all things that they should use for the relief of their *frailty*; and that *security* which they provide against both, encreaseth *their misery*, by *sin* here, and *suffering* hereafter.

2. This also will teach us how to use these *earthly things*; how dying Persons should use dying creatures. That is, to use them for our *present service* and necessity, but not as those that look after *rest or satisfaction* in them, which they will not afford us. *Use* the world, but *live* on Christ.

3. Not to despond under a sense of our *present frailty*; we see what blessed relief is provided against our *fainting* on that account. ✳

Verse

Verſe XIII.

THe next Verſe contains the *laſt Teſtimony* produced by the Apoſtle for the confirmation of the Preheminence of the Lord Chriſt above Angels, in the words enſuing.

Ver. 13.

Πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ ποτε, κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

There is no difference about the reading of theſe words. As they are here expreſſed by the *Apoſtle*, ſo are they in the *Tranſlation* of the *LXX*, and the *Original* Text is exactly rendred by them.

Verſe 13.

But unto which of the Angels ſaid he at any time, Sit thou on my right hand, until I make (put, place) *thine enemies thy foot-ſtool,* (the foot-ſtool of thy feet.)

The uſefulneſs of this teſtimony for the confirmation of the Dignity and Authority of the *Meſſiah*, is evidenced by the *frequent quotation* of it in the *New Teſtament*; as by our Saviour himſelf, *Matth.* 22. 42. by *Peter*, *Acts* 2. 34, 35. and twice by our Apoſtle in this place, and 1 *Cor.* 15. 28.

As the words are here uſed we may conſider the *Introduction* of the Teſtimony, and the *Teſtimony* it ſelf.

The *Introduction* of the Teſtimony is by way of *Interrogation*; *Unto which of the Angels ſaid he at any time?* And herein three things may be obſerved.

1. That in the *Interrogation*, a vehement *negation* is included; *He ſaid not at any time to any Angels*; he never ſpake *theſe words* or the like concerning them: there is no teſtimony unto that purpoſe recorded in the whole Book of God. The way of Expreſſion puts an *emphaſis* upon the denial. And the ſpeaking here relates unto what is ſpoken in the Scripture, which is the *only means* of our knowledge, and rule of our faith in theſe things.

2. That he makes application of this teſtimony to *every Angel* in heaven ſeverally conſidered. For whereas he had before ſufficiently proved the *Preheminence* of the *Meſſiah* above the Angels in general, to obviate their thoughts about the eſpecial *Honour* and *Dignity* of any *one* or more Angels, or Angels in a ſingular manner, ſuch as indeed they conceived, he applies the preſent teſtimony to *every one of them ſingly* and individually conſidered. *Unto which of the Angels ſaid he at any time?*

3. A *tacit Application* of this teſtimony unto the Son, or the Meſſiah; unto the Angels he ſaid not, but unto the Son he ſaid, *Sit thou on my right hand.*

That the teſtimony it ſelf doth clearly prove the intendment of the Apoſtle, provided the words were *originally* ſpoken of him, or to him, unto whom they are applied, is beyond all exceptions. For they contain an *Elogium* of him of whom they are ſpoken, and an aſſignation of Honour and Glory to him, beyond what ever was or can be aſcribed unto any *Angel* what ever. It remains therefore that this be firſt proved, and then the importance of the teſtimony it ſelf explained.

1. For thoſe that *believe the Goſpel*, the Authority of the Lord Chriſt and his Apoſtles applying this teſtimony unto him, is ſufficient for their conviction. By our Saviour as was obſerved it is applied unto the *Meſſiah* in *Theſi*, *Matth.* 22. 42, 43, 44. And had not this been generally acknowledged by the *Scribes and Phariſees*, and whole Church of the Jews, as it had not been to his purpoſe to have mentioned it, ſo they had not been reduced unto that *conviction* and ſhame by it as they were. The *Apoſtles* apply it unto the true *Meſſiah* in *Hypotheſi*; and herein doth our faith reſt.

2. But a conſiderable part of the controverſie which we have with the *Jews* relating much unto this *Pſalm*, we muſt yet farther clear the application of it unto the *Meſſiah* from their exceptions.

Of

Of the *Targum* or *Chaldee Paraphraſe* there are two Copies, one printed in *Arias Bible*, the other in the *Baſil Edition* by *Buxtorf*. The Title of the Pſalm in both of them is, עַל יד דוד תשבחתא, *A ſong by the hand of David.* And the beginning of it is thus rendred by the former of them, *The Lord ſaid by his word that he would give me the Kingdom, becauſe I ſtudied the doctrine of the Law of his right hand; wait thou until I make thine enemies thy foot-ſtool.* By the other thus, *The Lord ſaid by his word, that he would appoint me the Lord of all Iſrael; but he ſaid unto me again, Stay for Saul who is of the Tribe of Benjamin until he die, for a Kingdom will not admit of a Companion; and after that I will make thine enemies thy foot-ſtool.*

Beſides what appears from other conſiderations, it is hence ſufficiently evident, that this *Targum* was made after the *Jews* began to be exerciſed in the controverſie with Chriſtians, and had learned to corrupt by their gloſſes all the teſtimonies given in the *Old Teſtament* unto the Lord Chriſt, eſpecially ſuch as they found to be made uſe of in the *New*. Their corrupting of the ſenſe of the Holy Ghoſt in this place by a *pretended Tranſlation*, is openly *malitious* againſt evident light and conviction. The *Pſalm* they own from the Title to be written by *David*, but they would have him alſo to be the *ſubject* of it, to be ſpoken of in it. And therefore thoſe words, *The Lord ſaid unto my Lord*, they tranſlate, *The Lord ſaid unto me*; which aſſertion is *contrary* to the Text, and *falſe* in it ſelf; for who ever were the Pen-man of the *Pſalm*, he ſpeaks of *another perſon*. *The Lord ſaid unto my Lord*; ſay they, *The Lord ſaid unto me.* And thereunto are annexed thoſe imaginations about *ſtudying the Law*, and waiting for the death of *Saul*, which in no caſe belongs to the *Text* or matter in hand.

Others therefore to avoid this Rock affirm, that the *Pſalm* ſpeaks of *David*, but was not compoſed by him, being the work of ſome other who calls him *Lord*. So *David Kimchi* on the place. And this he endeavours to prove from the inſcription of the Pſalm, מזמור לדוד, that is ſaith he, *A Pſalm ſpoken to David*; for it denotes the *third*, and not the *ſecond Caſe* or variation of *Nouns*.

But this is contrary to the uſe of that *Prefix* throughout the whole Book of *Pſalms*; and if this obſervation might be allowed, all *Pſalms* with this *Title*, לדוד, *le David*, which are the greateſt part of thoſe compoſed by him, muſt be adjudged *from him*, contrary to the received ſenſe and conſent of *Jews* and *Chriſtians*. But fully to manifeſt the folly of this pretence, and that the *Author* of it contradicted his own light out of hatred unto the Goſpel, there are ſundry *Pſalms* with this Title, לדוד, *le David*, which are expreſly affirmed to be compoſed and *ſung* by him unto the Lord; as *Pſal.* 18. whoſe Title is, *To the chief Muſician*, לעבד יהוה לדוד, (where the *Prefix* is repeated) to *David* the *ſervant of the Lord, who ſpake unto the Lord the words of this ſong.* So directly do the *modern Rabbins* contradict their own light, out of hatred unto the Goſpel.

Evident then it is that *David* is not treated of in this *Pſalm*, in that he being the *Pen-man* of it, calleth him *his Lord*; concerning whom he treats. Beſides, to omit other inſtances of alike cogency, how or when did God ſwear unto *David* that he *ſhould be a Prieſt*, and *that for ever after the order of Melchiſedeck?* The *Jews* knew well enough that *David* had nothing to do with the *Prieſthood*. So that *David* had no concernment in this *Pſalm*, but only as he was the *Pen-man* of it. He was not herein ſo much as a *Type* of the *Meſſiah*, but ſpeaks of him as his *Lord*.

Wherefore others of them, as *Jarchi*, and *Lipman*, and *Nizzachon* affirm, that it is *Abraham* who is ſpoken of in this Pſalm, of *whom* the one ſays it was compoſed by *Melchizedech*, the other by his ſervant *Eliezer of Damaſcus*. But the fondneſs of theſe preſumptuous figments is evident. *Melchizedech* on all accounts was greater than *Abraham*, above him in Degree, Dignity and Office, as being a King and Prieſt of the High God, and therefore *bleſſed him*, and received Tithes of him; and on no account could call him *his Lord*. *Eliezer* did ſo, being his ſervant, but how could he aſcribe unto him the *ſitting at the Right Hand of God?* how the ſending forth the *rod of his power from Sion?* how being a *Prieſt for ever* after the order of *Melchizedeck*, or indeed any one thing mentioned in the Pſalm? Theſe things deſerve not to be inſiſted on, but only to manifeſt the woful pretences of the preſent *Judaical* infidelity.

It appears from the Dialogue of *Juſtin Martyr* with *Trypho*, that ſome of them of old applied this *Pſalm* to *Hezekiah*. But not *one word* in it can rationally be conceived to reſpect him, eſpecially that which is ſpoken about the *Prieſthood* utterly excludes him; ſeeing his *Great Grand-father* a man of more power than himſelf, was ſmitten with *Leproſie*, and loſt the Adminiſtration of his Kingdom for one ſingle attempt to invade that Office, 2 *Chron.* 26.

It

It remains then that this *Pſalm* was written concerning the *Meſſiah* and him alone, for no other ſubject of it can be aſſigned. And this uſe in our paſſage we may make of the *Targum*, that whereas thoſe words, *The Lord ſaid*, do not intend a *word ſpoken*, but the ſtable purpoſe or decree of God; as *Pſal.* 2. *v.* 7. its Author hath rendred them, אמר יי במימרה, *The Lord ſaid in or by his word*; that is his Wiſdom, his Son, *with whom* and *to whom* he ſpeaks, and concerning whom his Decree and Purpoſe is here declared.

It remaineth only that we conſider the Objections of the *Jews* againſt our Application of this *Pſalm* unto the *Meſſiah*. And theſe are ſummed up by *Kimchi* in his Expoſition of the Text. *The Hereticks*, ſaith he, *expound this Pſalm of Jeſus; and in the firſt verſe they ſay the Father and Son are deſigned; and they read* Adonai *with* Camets *under* Nun, *in which uſe the true God is ſignified by that Name. And verſe the third, in* עמך *they read* Chirick *under* Ain, *ſo making it ſignifie* with thee. *And what is there ſaid of the beauty of Holineſs, they aſcribe unto that which is from the womb. But in all Copies that are found,* from the riſing of the Sun to the going down of it, Chiric *is with* Nun *in* Adoni, *and* Patha *with* Ain *in* Hammeka. *And* Gerolmus (Hierom) *erred in his Tranſlation. And for the errour, if the Father and Son be the God-head, how doth one ſtand in need of the other? and how can he ſay unto him,* Thou art a Prieſt? *He is a Prieſt who offers ſacrifice, but God doth not.* Of the like nature are the reſt of his exceptions unto the end of his *Notes* on that Pſalm. To this *Lipman* addes a bitter blaſphemous diſcourſe about the application of thoſe words, *from the womb*, *v.* 3. unto the *womb of the bleſſed Virgin*.

Anſw. Our cauſe is not at all concerned in theſe *miſtakes*, whether of *Jews* or *Chriſtians*. For the *Jews*, their chief enmity lies againſt the *Deity* of our Lord Jeſus Chriſt, and therefore what ever teſtimony is produced concerning him, they preſently imagine that it is for the proof of his Divine Nature. This lies at the bottom of theſe exceptions of *Kimchi*. Hence he conceives, that our argument from this place lies in the word אדני, and the pointing it with *Camets*, *Adonai*, ſo making it to be the proper Name of God; when we acknowledge that it is *Adoni* pointed with *Chirie*, and ſignifies my Lord; ſo it is rendred by the *Evangeliſt*, *Matth.* 22. *v.* 45. ſo by the *LXX.* and by *Hieron*, *Domino meo*. And the argument of our Saviour lies not in the word אדני, but that he being the Son of *David* was alſo then the Lord of *David*, which he could no otherwiſe be but upon the account of his Divine Nature.

In the words reflected on by *Kimchi*, it is confeſſed that there have been miſtakes amongſt Tranſlators and Expoſitors. Thoſe words עמך נדבת are rendred by the *LXX* μετὰ σοῦ ἡ ἀρχὴ, and by the *Vulgar* from them *tecum principium*, *with thee is the beginning*; which hath miſled many Expoſitors. But *Kimchi* knew that *Hierom* had tranſlated them, *Populi tui duces ſpontanei*, *Thy people ſhall be willing leaders*: giving both the ſignifications of נדבת, though one would ſuffice; *Thy people are*, or *ſhall be willing*. But this pertains not to the cauſe under conſideration.

In like manner have thoſe other words been miſrendred by the ſame Tranſlation, מרחם משחר לך טל ילדתך; ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε, ſay the *LXX*; and the *Vulgar*, *Ex utero ante luciferum genui te*; *From the womb before the morning Star have I begotten thee*; which gave occaſion to many uncouth Expoſitions, in *Juſtin Martyr*, *Tertullian*, *Epiphanius*, *Auſtin*, and others. But the words are rightly rendred, *The dew of thy birth is from the womb of the morning*; and expreſs the riſe and flouriſhing of the Kingdom of the *Meſſiah*. Theſe things prove indeed that it is dangerous to interpret the Scripture without heedful attending unto the *Original* Text; but that the *Meſſiah* is not intended in this *Pſalm*, they prove not.

For what they farther object on our ſuppoſition of the Divine Nature of Chriſt, *That there was no need that God ſhould promiſe God his aſſiſtance*, it is but an open effect of their ignorance or malice. Aſſiſtance is not promiſed the *Meſſiah as God*, but as *made Man* for our ſakes; and ſo as a *Prieſt* did he offer that Sacrifice without an intereſt wherein both they and we muſt eternally periſh.

To conclude this diſcourſe, we have many of their own *Maſters* concurring with us in the aſſignation of this *Pſalm* unto the *Meſſiah*; and to that purpoſe they freely expreſs themſelves, when their minds are taken off from the conſideration of the difference that they have with Chriſtians. Thus the Author ספר אבקת רוכל, in his ſigns of the coming of the Meſſiah: *Armilius ſhall ſtir up all the world*, ſaith he, *to war againſt the Meſſiah*; יאז ה "קה אינו מצרינו ולמלחמה אלא אומר לישב לימיני, *whom the holy God ſhall not compel to war, but ſhall only ſay unto him, Sit thou at my right hand*;

referring unto this place. So *Saadias Gaon*, on *Dan.* 7. 13. וזה משיח צדקנו כדכתוב נאם יי׳ לאדני שב לימיני, *This is Meſſiah our righteouſneſs, as it is written, The Lord ſaid unto my Lord, Sit thou on my right hand.* They affirm the ſame in *Midraſh Tehillim*, on *Pſal.* 18. *v.* 35. ר׳יודן אמר לעתיד לבא הבה מושיב מלך משיח לימינו שכ נאם יהוה לאדני שב לימיני, *Rabbi Joden ſaid, In the world to come, the holy bleſſed God ſhall cauſe Meſſiah the King to ſit on his right hand, as it is written, The Lord ſaid unto my Lord, Sit thou on my right hand.* And to the ſame purpoſe are the words of *R. Moſes Haddarſan in Bereſhith Rabba*, on *Gen.* 18. *v.* 1. ר׳לוי פתח וחתן לי מגן רבר כיה בשם ישעך ויטינך הסעדני לעתיר לבא הקבה מושיב למלך המשיח לימיני שכ נאם יהוה לאדני שב לימיני ואברהם ישב על שמאלו ופני אברהם מברכמות ואומר בן בני ישב על הימין ואני ישב על השמאל וקבה מפיסו ואומר לו בן בנך על ימיני ואני על ימינך הוי וענותך תרבנו. *Rabbi Berechia in the name of Rabbi Levi opened that which is ſpoken, Thou ſhalt give me the ſhield of thy ſalvation, and thy right hand ſhall ſuſtain me,* (Pſal. 18. 36.) *In the world to come the holy bleſſed God ſhall cauſe Meſſias the King to ſit on his right hand, as it is written,* The Lord ſaid unto my Lord, Sit thou on my right hand. *And* Abraham *ſhall ſit at his left hand; and the face of* Abraham *ſhall be pale, and he ſhall ſay, The Son of my Son ſits on the right hand, and I on the left. But God ſhall appeaſe him, and ſay unto him, The Son of thy Son ſits at my right hand, and I am at thy right hand, as it is written, Thy loving kindneſs ſhall encreaſe me.* And ſo on *Pſalm* 17. *Rabbi Joden in the name of R. Chijah,* לעתיר לבא הקבה מושיב למלך המשיח לימיני שנאמר נום יהוה לאדוני, *The holy bleſſed God ſhall place Meſſiah the King at his right hand, as it is ſaid,* The Lord ſaid unto my Lord.

Thus ſetting aſide the mixture of their follies and impieties wherein we are not concerned, we have a ſufficient ſuffrage from the *Jews* themſelves unto our aſſignation of this *Prophetical Pſalm* to the *Meſſiah*; which is enough to ſtop the mouths of their modern *gain-ſayers*, who neither are able to aſſign any other *Perſon* unto whom it ſhould belong. Having then removed their Objections we may return unto the Interpretation of the words.

The matter intended in the firſt part of theſe words, or *ſitting at the right hand of God*, hath been ſomewhat ſpoken unto already, and I ſhall adde but little in the further Explanation of it in this place.

Some things controverted on theſe words we may well omit the conſideration of; as whether were the more honourable place of old the *right hand* or the left: beſides they have been ſufficiently ſpoken unto already on *verſe* 3. For whereas there is no mention made any where of ſitting at *the left hand of God*, as was obſerved, there is no compariſon to be feigned between the one and the other. Beſides the pretence of the left hand to have been the moſt *honourable place of old*, is moſt vain; inſiſted on by ſome who had a deſire to vent *new* obſervations of *old* matters to little purpoſe. And *Bellarmine* ſhews what good leiſure he had in managing of Controverſies, when he ſpent more time and labour in anſwering an Objection againſt the *Popes Supremacy*, from *Peters* being placed in *old Seals* on the *left hand of Paul*, than of many Texts of Scripture plainly overthrowing his pretenſions.

Neither ſhall we conſider their claim unto this *teſtimony*, who underſtanding the *Human Nature* of Chriſt to be to be only intended and ſpoken to, affirm that its *ſitting at the right hand of God* conſiſts in a *real communication of all Divine Properties* and Attributes unto that Nature; a pretence very remote from the Apoſtles deſign and importance of the words.

For the Introductory Preface of this Teſtimony, *Unto which of the Angels ſaid he at any time*, we have already conſidered it. In the teſtimony it ſelf we muſt conſider,

1. The *Perſon* ſpeaking, *the Lord.*
2. The *Perſon* ſpoken unto, *my Lord.*
3. The *Nature* and Manner of this ſpeaking, *ſaid.*
4. The *thing ſpoken*, *Sit on my right hand.*
5. The *end* hereof as to Work and Operation, *make thine enemies thy foot-ſtool.*
6. The *Limitation* of it as unto duration, *until.*

1. The Perſon *ſpeaking* is the *Lord*, *The Lord ſaid.* In the *Greek* both the *Perſon ſpeaking*, and the *Perſon ſpoken* unto, are expreſſed by the ſame name, Κύριος, *Lord*; only the *perſon ſpoken* unto is not abſolutely called ſo, but with relation to the *Pſalmiſt*, κυρίῳ μου, to my Lord; *David* calls him *his Lord*, *Matth.* 22. 43. But in the *Hebrew* they have different denominations; the Perſon ſpeaking is *Jehovah*, נאם יהוה, that is, *God*

the

the Father; for though the Name be often uſed where the *Son* is diſtinctly ſpoken of, and ſometimes in the ſame place *each of them* are mentioned by that name, as *Gen.* 19. *v.* 24. *Zech.* 2. *v.* 8, 9. becauſe of their equal Participation of the ſame Divine Nature ſignified thereby, yet where *Jehovah* ſpeaketh unto the *Son*, or of him as here, it is the *Perſon of the Father* that is diſtinctly denoted thereby; according as was ſhewed at the entrance of this Epiſtle.

2. The Perſon ſpoken unto is the Son; אדוני, *the Lord*, *David's Lord*; in what reſpect we muſt now enquire. The Lord Chriſt the Son is in reſpect of his Divine Nature of the ſame *Eſſence Power* and *Glory* with the Father, *Joh.* 10. *v.* 30. Abſolutely therefore and naturally in that reſpect he is capable of no *ſubordination* to the Father, or Exaltation by him, but what depends on and flows from his *Eternal Generation*, *Joh.* 5. *v.* 26. By *diſpenſation* he humbled himſelf and *emptied himſelf* of this Glory, *Phil.* 2. *v.* 7, 8. not by a real *parting* with it, but by the *Aſſumption* of Humane Nature into *perſonal Union* with himſelf, being *made fleſh*, *Joh.* 1. *v.* 14. wherein his *Eternal Glory* was clouded for a ſeaſon, *Joh.* 17. *v.* 5. and his *Perſon humbled* to the diſcharge of thoſe Acts of his Mediation which were to be performed in the Humane Nature: *Phil.* 2. *v.* 9, 10. This *Perſon* of Chriſt is here ſpoken unto, not in reſpect of his *Divine Nature* only, which is not capable of *Exaltation* or Glory by the way of free gift or donation; nor in reſpect of his *Humane Nature* only, which is not the *King and Head* of the *Church*; but with reſpect unto his *whole Perſon*, wherein the *Divine Nature* exerting its Power and Glory with the Will and Underſtanding of the *Humane Nature*, is the principle of thoſe *Theandrical* acts, whereby Chriſt ruleth over all in the Kingdom given him of his Father, *Rev.* 1. *v.* 17, 18. As he was *God* he was *Davids Lord*, but not his *Son*. As he was *Man* he was *Davids Son*, and ſo abſolutely could not be his *Lord*. In his *Perſon* as he was *God and Man* he was his *Lord* and his *Son*: which is the intention of our Saviours *Queſtion*, *Matth.* 22. *v.* 45.

3. For the Nature and Manner of this *ſpeaking*, *when* and *how* God ſaid it, *four things* ſeem to be intended in it. 1. The *Eternal Decree* of God concerning the Exaltation of the Son incarnate. So *David* calls this *Word* the *Decree*, the Statute or Eternal Appointment of God, *Pſal.* 2. *v.* 7. This is λόγος ἐνδιάθετος, the *Internal and Eternal Word*, or *ſpeaking* of the Mind Will and Counſel of God; referred unto by *Peter*, 1 *Epiſt.* 1. *v.* 20. God *ſaid this* in the Eternal Purpoſe of his Will, to and concerning his Son. 2. The *Covenant and Compact* that was between the Father and Son about and concerning the Work of Mediation, is expreſſed alſo in this ſaying. That there was ſuch a *Covenant*, and the nature of it, I have elſe-where declared. See *Prov.* 8. *v.* 30, 31. *Iſa.* 53. *v.* 10, 11, 12. *Zech.* 6. *v.* 12, 13. *Joh.* 17. *v.* 4, 5, 6. In this *Covenant*, *God ſaid unto him*, *Sit thou at my right hand*; which he alſo pleaded in and upon the diſcharge of his work, *Iſa.* 50. *v.* 8, 9. *Joh.* 17. *v.* 4, 5. 3. There is alſo in it the *Declaration* of this Decree and Covenant, in the *Propheſies* and *Promiſes* given out concerning their accompliſhment and execution from the foundation of the world, *Luke* 1. *v.* 40. 1 *Pet.* 1. 11, 12. *Gen.* 3. 15. *He ſaid it by the mouth of his holy prophets which have been ſince the world began.* And in this ſenſe *David* only *recounts the propheſies and promiſes* that went before, *Luke* 24. *v.* 25, 26, 27. And all theſe are compriſed in this *ſpeaking* here mentioned, *Thus the Lord ſaid unto him.* And all theſe were paſt, when recorded by *David*. But he yet looks *forward* by a Spirit of propheſie into the actual accompliſhment of them all, when upon the *Reſurrection* of Chriſt, and the fulfilling of his work of Humiliation, God *actually inveſted him* with the promiſed Glory; which is the *fourth thing* intended in the expreſſion, *Acts* 2. *v.* 33. 36. *chap.* 5. 33. 1 *Pet.* 1. *v.* 20, 21. All theſe *four things* center in a new *Revelation* now made to *David* by the Spirit of Propheſie. This he here declares as the ſtable *Purpoſe Covenant* and Promiſe of God the Father, revealed unto him: *The Lord ſaid.*

And this alſo gives us an account of the *manner* of this Expreſſion, as to its *imperative Enunciation*, *Sit thou:* It hath in it the force of a *promiſe*, that he ſhould do ſo, as it reſpected the *Decree* Covenant and Declaration thereof from the foundation of the world; God engaging his Faithfulneſs and Power for the effecting of it in its appointed ſeaſon, ſpeaks concerning it as a thing inſtantly to be done. And as thoſe words reſpect the glorious accompliſhment of the thing it ſelf, ſo they denote the *acquieſcence* of God in the work of Chriſt, and his Authority in his glorious *Exaltation.*

4. The thing ſpoken about is *Chriſt's ſitting at the right hand of God*; wherein that conſiſts hath been declared on *verſe* 3. In brief, it is the *Exaltation of Chriſt* into the

glorious Adminiſtration of the Kingdom granted unto him, with Honour, Security and Power, or as in one word our Apoſtle calls it, his *Reigning*, 1 *Cor.* 15. 25. Concerning which we have treated already at large.

And herein we ſhall *acquieſce*, and not trouble our ſelves with the needleſs curioſity and ſpeculation of ſome about theſe words. Such is that of *Maldonat* on *Matth.* 16. before remarked on *verſe* 3. ſaith he, *Cum filius dicitur ſedere ad dextram Patris, denotatur comparatio virtutis filii & Patris, & potentia filii major dicitur ratione functionis Officii & adminiſtrationis Eccleſiæ. Paterque videtur feciſſe filium quodammodo ſe ſuperiorem, & donaſſe illi nomen etiam ſupra ipſum Dei nomen, quod omnes Chriſtiani taciè ſignificant, cùm audito nomine Jeſu detegunt caput, audito autem nomine Dei, non item.* Than which nothing could be more preſumptuouſly nor fooliſhly ſpoken. For there is not in the *words* the leaſt intimation of any compariſon between the Power of the Father and the Son, but only the Father's Exaltation of the Son unto Power and Glory expreſſed. But, as was ſaid, theſe things have been already conſidered.

5. There is in the words the *End* aimed at in this *ſitting down at the right hand of God*, and that is, the making of his *Enemies the foot-ſtool of his feet*. This is that which is *promiſed* unto him in the ſtate and condition whereunto he is exalted. For the opening of theſe words we muſt enquire,

1. *Who are theſe Enemies of Chriſt.*
2. *How they are to be made his foot-ſtool.*
3. *By whom.*

For the firſt, we have ſhewed that it is the *glorious Exaltation* of Chriſt in his Kingdom that is here ſpoken of; and therefore the *Enemies* intended muſt be the *Enemies* of his Kingdom, or *Enemies unto him* in his Kingdom; that is, as he *ſits on his Throne* carrying on the work deſigned, and ends of it. Now the Kingdom of Chriſt may be conſidered two ways. Firſt, in reſpect of the *Internal Spiritual* Power and Efficacy of it, in the hearts of his ſubjects. Secondly, with reſpect unto the outward *glorious Adminiſtration* of it in the world. And in both theſe reſpects it hath enemies in abundance: all and every one whereof muſt be made his *foot-ſtool*. We ſhall conſider them apart.

The Kingdom, Rule or Reigning of Chriſt in the *firſt ſenſe*, is the *Authority and Power* which he puts forth for the converſion ſanctification and ſalvation of his Elect. As he is their *King* he *quickens* them by his Spirit, *ſanctifies* them by his grace, *preſerves* them by his faithfulneſs, *raiſeth* them from the dead at the laſt day by his power, and glorioufly *rewardeth* them unto Eternity in his righteouſneſs. In this work the Lord Chriſt hath *many enemies*; as the *Law*, *Sin*, *Sathan*, the *World*, *Death*, the *Grave* and *Hell*: all theſe are enemies to the *Work and Kingdom* of Chriſt, and conſequently to his Perſon, as having undertaken that work.

1. The *Law* is an *enemy* unto Chriſt in his Kingdom; not abſolutely, but by accident, and by reaſon of the conſequents that attend it, where his ſubjects are obnoxious unto it. It *ſlays* them, *Rom.* 7. *v.* 9, 10, 11. which is the work of an *enemy*; is *againſt them*, and *contrary unto them*, *Col.* 2. *v.* 14. and contributes ſtrength to their other adverſaries, 1 *Cor.* 15. *v.* 56. which diſcovers the *nature* of an enemy.

2. *Sin* is univerſally and in its whole nature an *enemy* unto Chriſt, *Rom.* 8. *v.* 7. *Sinners* and *enemies* are the ſame, *Rom.* 5. *v.* 8, 10. *Col.* 1. *v.* 21. It is that which makes ſpecial direct and immediate oppoſition to the *quickning ſanctifying* and *ſaving* of his his people, *Rom.* 7. *v.* 21, 23. *Jam.* 1. *v.* 14, 15. 1 *Pet.* 2. *v.* 11.

3. *Sathan* is the ſworn *enemy* of Chriſt, the adverſary that openly, conſtantly, avowedly oppoſeth him in his Throne, *Matth.* 16. 18. *Epheſ.* 6. *v.* 12. 1 *Pet.* 5. 8. And he exerts his enmity by *temptations*, 1 *Cor.* 7. *v.* 5. 1 *Theſſ.* 3. *v.* 5. *accuſations*, *Rev.* 12. *v.* 10. *perſecutions*, *Rev.* 2. *v.* 10. All which are the *works* of an enemy.

4. The *World* is alſo a profeſſed *enemy* of the Kingdom of Chriſt, *Joh.* 15. *v.* 18. in the *Things* of it, the *Men* of it, the *Rule* of it, it ſets it ſelf againſt the work of the Lord Chriſt on his Throne. The *things of it* as under the curſe and ſubject to vanity, are ſuited to alienate the hearts of men from Chriſt, and ſo act an *enmity* againſt him, *Jam.* 4. *v.* 4. 1 *Joh.* 2. *v.* 15, 16, 17. 1 *Tim.* 6. *v.* 9, 10, 11. *Matth.* 13. *v.* 22: The *men of the world* act the ſame part, *Matth.* 10. *v.* 22. *chap.* 24. *v.* 9. By examples, by temptations, by reproaches, by perſecutions, by allurements, they make it their buſineſs to oppoſe the Kingdom of Chriſt. And to that end is the *Rule* of it for the moſt part directed or over-ruled, 1 *Cor.* 15. *v.* 24, 25.

5. *Death* is alſo an *enemy*, ſo it is expreſly called, 1 *Cor.* 15. 26. it deſigns the execution

cution of the *firſt Curſe* againſt all believers; and thercin contributes aid and Aſſiſtance unto all other Adverſaries; giving up its ſelf to the *ſervice* of Satan, and therefore ſaid *to be in his power*, *Chap.* 2. 14. of this *Epiſtle*; and borrows a *ſting of ſin*, 1 *Cor.*15.56. to make its ſelf the more terrible and ſharp.

6. The *Grave* is an *Adverſary* alſo; It fights againſt the faith of the Subjects of Chriſt, by reducing their *Mortality* into Corruption, and holding *faſt the dead* untill they are powerfully reſcued from the jaws of it.

7. Laſtly, *Hell* is that *Enemy* in a ſubordination whereunto all theſe others do act. They all aim to bring men into *Hell*; which is an *Eternal Enemy* where it prevails. This attends the workings and *ſucceſſes* of thoſe other Adverſaries to conſume and deſtroy, *if it were poſſible*, the whole Inheritance of Chriſt, *Rev.* 6.8. All theſe are *Enemies* to Chriſt in his Work and Kingdom, with every thing that contributes aid or Aſſiſtance unto them, every thing that they make *uſe* of in the purſuit of their *Enmity* againſt him.

Now all theſe *Enemies* as far as they oppoſe the ſpiritual internal carrying on of the work of Chriſt, muſt be made the *footſtool of his feet*.

The Expreſſion is *Metaphorical*, and is to be interpreted and applyed *variouſly*, according to the Nature and Condition of the *Enemies* with whom he hath to do. The Alluſion in general is taken from what was done by *Joſhua* his *Type*, towards the *Enemies* of his *people*, *Joſh.* 10. *v.* 24. To ſhew the ruine of their power, and his abſolute prevalency againſt them, he cauſed the people to ſet their *feet upon their necks*: See 2 *Sam.* 22. 39. *Pſal.* 8.6. To have his Enemies *then brought under his feet*, is to have an abſolute compleat *conqueſt* over them; And their being made his *footſtool*, their perpetual and *unchangeable Duration* in that condition, under the *weight* of what ever burden he ſhall be pleaſed to lay upon them.

This being that which is to be done, we may conſider how it is accompliſhed; now this whole work of conqueſt and prevalency over all his enemies is done,

1. *Meritoriouſly.*
2. *Exemplarily.*
3. *Efficiently.*

1. *Meritoriouſly*; By his Death and blood-ſhedding he hath procured the *ſentence of Condemnation* in the Cauſe depending between him and them, to be pronounced againſt them: ſo that they ſhall have no more Right to exert their *Enmity* againſt him or his. He hath given them all their deaths wounds, and leaves them to dye at his pleaſure. So hath he prevailed againſt the *Law*, *Gal.* 3. 13. *Col.* 2. 14. *Rom.* 7. 6. He hath removed that *ſtrength* which it gave to ſin, 1 *Cor.* 15. 55, 56. So that it hath no right to diſquiet or *condemn* any of his *Subjects* for the future; And (2.) Againſt *ſin*, *Rom.* 8. 2, 3. So that it ſhould not *reign* in, nor condemn his any more: And (3.) *Satan* alſo; *Heb.* 2. 14, 15. as to all pretence of Liberty or *Right* unto any part of his curſed work. And (4.) So likewiſe the *World*, *Joh.* 16. 33. *Gal.* 1. 4. And againſt (5.) *Death*, *Heb.* 2. 14, 15. 1 *Cor.*15.55,56. with (6.) The *Grave*; and (7.) *Hell*; or the wrath to come, 1 *Theſſ.* 1. 10. They are all *meritoriouſly* conquered in his death and *Reſurrection*. And all this hath he done for his Church.

2. *Exemplarily*: All theſe Adverſaries peculiarly exerciſed their *Enmity* againſt, and tryed their ſtrength and power upon his *own perſon*. The *Law* brought its *curſe* upon him, *Gal.* 3. 13. Sin its *Guilt*, 2 *Cor.* 5. 21. *Rom.* 8. 2, 3. *Satan* put forth all his power againſt him, *Col.* 2. 15. as alſo did the *World*, in all *ſorts* of things and perſons, in all *kinds* of Oppoſition and Perſecutions; *Death* alſo he *taſted of*, *Heb.* 2. 9. and lay in the *Grave*, *deſcending into the lower parts of the earth*, *Epheſ.* 4. 9. And he was not unaſſaulted by the *pains of Hell* when he bare our Iniquities, *Iſa.* 53. 5, 6, 10. Now all of them did he abſolutely *conquer* in his own perſon. For he *ſatisfied* the Law, *removed* the Curſe, and took it away, *Rom.* 8. 3. made *an end of ſin*, *Dan.* 9. 24. *deſtroyed* the Devil, *Heb.* 2. 14. and triumphed over him, *Col.* 2. 15. *ſubdued* the world, *John* 16. 33. *conquered* death, *Acts* 2. 24. and the Grave, *v.* 27. and *Hell* alſo; And in his own perſon hath he ſet an *Example* of what ſhall be done in and for the whole Church.

3. It is done *Efficiently* in, by and for his whole Church; and this in three inſtances. (1.) *Initially* in their *Union* with himſelf. When, and as he unites any of them unto himſelf, he begins the conqueſt of all *Enemies* in them, and for them, giving them a *Right* to the compleat total and final Victory over them all. (2.) *Gradualy* he carries them on in their ſeveral ſeaſons towards perfection, treading down their *Enemies*

by

by degrees under them. And (3.) *Perfectly* at the laſt day; when having freed them from the *Law*, and *ſin*, trodden down *Satan*, prevailed againſt the *World*, recovered them from *death*, reſcued them from the *Grave*, and delivered them from *Hell*, he ſhall be himſelf perfectly victorious *in them*, and they made compleatly ſharers in his Victory; wherein the making of all his *Enemies his Footſtool* conſiſteth. ✳

Secondly, The Kingdom of Chriſt reſpects his *Adminiſtration* of it viſibly in this world, in the *Profeſſion* and *Obedience* of his Subjects unto him; and this alſo with the Oppoſition made unto it, is reſpected in this Expreſſion. God the Father in the Exaltation of *Jeſus Chriſt* hath given unto him *all Nations for his Inheritance, and the utmoſt parts of the Earth for his Poſſeſſion*, *Pſal.* 2. 8. Upon this grant a twofold Right enſued. (1.) A Right to *call* gather and erect his *Church*, in any Nation, in any part of the World; to give unto it his *Laws* and *Ordinances* of Worſhip, to be owned and obſerved by them in a *viſible* and peaceable manner, *Matth.*28.18,19,20. (2.) A Right, Power and *Authority* to diſpoſe of and Order all Nations and Perſons, for the Good Benefit and *Advantage* of his *Kingdom*. In purſuit of this Grant and Right, erecting his Church, and therein his *viſible Kingdom* in the world, great *Oppoſition* is made unto him by all ſorts of perſons ſtirred, excited and inſtigated thereunto by *Satan*. And as this Enmity was firſt acted againſt *himſelf* in his *own Perſon*, *Pſal.* 2. 1, 2, 3. So it hath continued *againſt him* in his Church in all Ages and Places, and will do ſo unto the End of the world. The world *underſtands* not his Right, *hates* his Government, and would not have him to reign. Hence hath been all that *Rage* which hath been executed upon the Profeſſors of his name. Kings, Rulers, Potentates, Counſellors, the multitude have ſet themſelves againſt him. They are many of them, and have been his *Enemies*. Great havock and Deſtruction have they made of his ſubjects all the world over, and *continue* to do ſo in moſt places unto this very day. Eſpecially in theſe *latter Ages* after other means failed him, *Satan* hath ſtirred up a fierce, cruel, ſubtle *Adverſary* unto him, whom he hath foretold his Diſciples of under the name of *Antichriſt*, the *Beaſt*, and *falſe Prophet*. After the ruine of many other, this *Enemy* by various ſubtilties and pretences hath drawn the world into a new *combination* againſt him; and is at this day become the greateſt and moſt *pernicious Adverſary* that he hath in this world. Now the aym and deſign of all theſe, is to *dethrone* him by the ruine of his Kingdom which he hath ſet up in the world. And this in *every Age* they have hoped to accompliſh, and continue to do ſo unto this day; but *in vain*; For as hitherto, his Kingdom and Intereſt in the world hath been *maintained* againſt all their *enmity* and oppoſition, themſelves been fruſtrated and brought to deſtruction one after another; ſo by vertue of this Promiſe he ſhall reign in Security and Glory, until all their *hearts be broken*, their ſtrength ruined, their *Oppoſition* finiſhed, and themſelves brought under *his feet* unto all Eternity, as our Apoſtle declares, 1 *Cor.* 15. 24, 25. And this may ſuffice to declare the meaning of theſe words.

Thirdly, We are to conſider by *whom* theſe *Enemies* of Chriſt ſhall be made thus his *footſtool*: *I will make them*, ſaith God the Father unto him. And this Expreſſion wanteth not its difficulty. For is it not the work of *Chriſt himſelf*, to *ſubdue and conquer* his Enemies? Is it not ſaid, that he ſhall do ſo? So doing is he deſcribed in the *Revelation* with Glory and Power, *Chap.* 19. 11, 12, 13, 14. From *Iſa.* 63. 2, 3, 4, 5, 6. Who ſhould this work more become, or belong unto than *him*, who was perſecuted and oppoſed by them? And doth it not directly belong unto his *Kingly power?* Whence is it then, that he is here deſcribed as one *reſting in glory and ſecurity* at his Fathers Right Hand, whileſt *he* ſubdues his Enemies.

Anſwer, There is no doubt but that the Work of ſubduing the *Enemies* of the Mediation and Kingdom of Chriſt, is *immediately* wrought by himſelf. All *Prophecies* of him, all *Promiſes* made unto him, the nature of his Office, do all require that ſo it ſhould be; and ſo the Apoſtle directly expreſſeth it, 1 *Cor.* 15. 26. But yet there are ſundry Reaſons why that Work which is *immediately* wrought by the *Son*, may by the way of *Eminency* be aſcribed unto the *Father*, as we ſee this to be.

Firſt, *Power and Authority* to ſubdue and conquer all his Enemies, is *given* unto the Lord Chriſt by the Father in the way of Reward; and it is therefore ſaid to be *his work*, becauſe the *Authority* for it is from him. See *Iſa.* 53. 12. *Joh.* 5. 27. *Phil.* 2. 9. *Rom.* 14. 9. This *Power* then I ſay of *ſubduing* all his Enemies, being granted unto the Lord Chriſt in the love of the Father, as a *Reward* of the Travail of his ſoul which he underwent in his work on the earth, is aſcribed unto the *Father* as his. And this Expreſſion ſignifies no more, but that as God hath given him *Authority* for it, ſo he will

will *abide* by him in it, until it be accompliſhed: And on this account he takes it on himſelf as his own.

Secondly, The *Work of ſubduing Enemies* is a work of *Power* and *Authority*. Now in the *Oeconomy* of the *Holy Trinity*, among the works that outwardly are of God, thoſe of *Power and Authority* are peculiarly aſcribed unto the Father; as thoſe of *Wiſdom*, or Wiſdom in the works of God, is unto the Son, who is the *Eternal Wiſdom* of the Father. And on this account the ſame works are aſcribed unto the *Father* and the *Son*. Not as though the *Father* did them *firſt*, or only uſed the Son as an *immediate inſtrumental cauſe* of them; but that he worketh by him as his own Eternal and Eſſential Wiſdom, *John* 5. 17, 19. But there is alſo more in it as the Son is conſidered as *Mediator*, God and man, for ſo he receives and holds his *eſpecial Kingdom* by grant from his Father, and therefore the works of it may be ſaid to be his.

VI. The laſt thing remaining for the *Expoſition* of theſe words, is the conſideration of the appearing *Limitation* of this *Adminiſtration* of the Kingdom of Chriſt, in his *ſitting at the right hand of God*. עד; ἕως ἄν, *untill*; *until I make thine enemies*, &c.

Firſt, It is confeſſed, and may be proved by *Inſtances*, that thoſe *Particles* thus uſed, are ſometimes *excluſive* of all things to the contrary before the time deſigned in them, but not *aſſertive* of any ſuch thing afterwards. In that ſenſe no *limitation* of the Duration of the Kingdom of Chriſt is here intimated; but only his ſecure and glorious Reign unto the accompliſhment of his work in the ſubduing of his *Enemies* is aſſerted. The only time of *Danger* is, whileſt there is Oppoſition; but *this* ſaith God, I will carry it through unto the end. And this ſenſe is embraced by many, to ſecure thereby the Promiſes that are made unto the Lord Chriſt of the Perpetuity of his Kingdom. So *Iſa. 9. v. 7. Of the increaſe of his Government there ſhall be no end, upon the Throne of* David *and his Kingdom, to order it, and to eſtabliſh it, with judgement and juſtice, from henceforth even for ever.* His Kingdom ſhall not be deſtroyed, *but ſtand for ever*, *Dan.* 2. 24. it is an *everlaſting Kingdom*, *Chap.* 7. 27.

Others ſuppoſe that this *Perpetuity* of the Kingdom of Chriſt is not abſolutely excluſive of all *Limitation*, but that theſe two things only are intimated in thoſe *Prophecies* and Promiſes.

1. That his Kingdom ſhall not be like the Kingdoms of the earth, *obnoxious to change and mutation*, by inteſtine diviſions, or outward force, or ſecret decayes, by which means all the *Kingdoms of the earth* have been ruined and brought to nought. In Oppoſition hereunto, the Kingdom of Chriſt is aſſerted to be *perpetual*, as that which *no Oppoſition* ſhall ever prevail againſt, no means ever impair; which yet hinders not, but that a *day* may be prefixed unto its end.

2. The Continuance of it unto the *total full Accompliſhment* of all that is to be performed in it or by it in the Eternal Salvation of all his ſubjects, and final Deſtruction of all his Enemies, is in theſe and the like places foretold; but yet when that *work is done*, that Kingdom and Rule of his may have an *end*.

And in this ſenſe, the *Term of Limitation* here expreſſed ſeems to be expounded by the *Apoſtle*, 1 *Cor.* 15. 24. *At the end, he ſhall deliver up the Kingdom unto God the Father.* For although thoſe words may admit of *another Interpretation*, namely, that he ſhall *give up an account unto the Father* of the accompliſhment of the whole work committed unto him as *King of his Church*, which he may do and not ceaſe from holding the ſame Kingdom ſtill; yet as they are further interpreted by the Sons coming into a *new ſubjection* unto the Father, that *God may be all in all*, as *v.* 28. They ſeem to imply directly the *ceaſing* of his Kingdom.

Though this matter be not indeed without its *Difficulty*, yet the different Opinions about it ſeem capable of a fair *Reconciliation*; which we ſhall attempt in the enſuing Propoſals.

1. The Lord Chriſt *as the Son of God* ſhall unto all Eternity continue in the Eſſential and *Natural Dominion* over all Creatures, and they in their dependance upon him, and ſubjection unto him. He can no more diveſt himſelf of *that Dominion* and Kingdom, than he can ceaſe to be God. Suppoſe the *being* of any creatures, and that ſubjection unto him which is the Riſe of this Kingdom is *natural* and indiſpenſible.

2. As to the *Oeconomical* Kingdom of Chriſt over the Church, and all things in order unto

unto the protection and ſalvation thereof, *the immediate Ends of it* will ceaſe. All his Saints being *ſaved*, all his Sons brought *unto Glory*, all his Enemies *ſubdued*, the End of that Rule which conſiſted in the Guidance and Preſervation of the one, in the Reſtraint and Ruine of the other, muſt neceſſarily ceaſe.

3. The Lord Chriſt ſhall not ſo leave his Kingdom at the laſt day, as that the *Father* ſhould *take upon himſelf* the Adminiſtration of it. Upon the *giving up of his Kingdom*, what ever it be, the Apoſtle doth not ſay, the *Father ſhall Rule, or raign*, as though he ſhould exerciſe the *ſame Kingdom*; but that God *ſhall be all in all*; that is, God the Father Son and Holy Ghoſt without the uſe or intervention of ſuch *wayes or means* as were in uſe before, during the full continuance of the *diſpenſatory Kingdom* of Chriſt, ſhall fill and ſatisfie all his Saints, ſupport and diſpoſe of the remnant Creation.

4. This *ceaſing of the Kingdom of Chriſt* is no way derogatory unto his Glory, or the *perpetuity* of his Kingdom; no more than his ceaſing to *intercede* for his people is to that *perpetuity* of his Prieſthood, which he hath by *Oath* confirmed unto him. His *Prophetical* Office alſo ſeems to *ceaſe*, when he ſhall teach his people no more by his Word and Spirit.

5. In three reſpects the Kingdom of Chriſt may be ſaid to *abide unto Eternity*. Firſt, In that all his Saints and Angels ſhall *eternally* adore and worſhip him on the account of the Glory which he hath received as the *King and Head of the Church*, and be filled with joy in beholding of him, *Joh.* 17. 22, 24. Secondly, In that all the Saints ſhall abide in their ſtate of *Union unto God*, through him as their Head; God communicating of his fulneſs to them, through him; which will be his eternal Glory, when all his *Enemies* ſhall be his Footſtool. Thirdly, In that as the Righteous Judge of all, he ſhall to all Eternity continue the *puniſhment* of his Adverſaries.

And this is the *laſt Teſtimony* inſiſted on by the Apoſtle to prove the preheminence of Chriſt *above Angels*, and conſequently *above* all that were uſed or employed of old in the *Diſpoſition* and Adminiſtration of the Law; which was the thing he had undertaken to make good. And therefore in the cloſe of *this Chapter*, having denyed that any of theſe things are ſpoken concerning Angels, he ſhuts up all with a Deſcription of their *Nature* and Office, ſuch as was then known and received among the *Jewes*; before the conſideration whereof, we muſt draw out from what hath been inſiſted on, ſome *Obſervations* for our own Inſtruction, which are theſe that follow.

I. *The Authority of God the Father in the Exaltation of Jeſus Chriſt as the Head and Mediator of the Church, is greatly to be regarded by Believers.* He ſayes unto him, *ſit thou at my right hand.* Much of the conſolation and ſecurity of the Church depends on this conſideration.

II. *The Exaltation of Chriſt is the great pledge of the Acceptation of the work of Mediation performed in the behalf of the Church.* *Now*, ſaith God, *ſit thou at my right hand*; the Work is done wherein my ſoul is well pleaſed.

III. *Chriſt hath many Enemies unto his Kingdom*; ſaith God, I will deal with all of them.

IV. *The Kingdom and Rule of Chriſt is perpetual and abiding, notwithſtanding all the Oppoſition that is made againſt it.* His Enemies rage indeed, as though they would *pull him* out of his Throne; but altogether in vain; He hath the Faithfulneſs and Power, the Word and Right hand of God, for the ſecurity of his Kingdom.

V. *The end whereunto the Lord Jeſus Chriſt will aſſuredly bring all his Enemies, let them bluſter whileſt they pleaſe, ſhall be unto them miſerable and ſhameful, to the Saints joyful, to himſelf victorious and triumphant.*

It is the *Adminiſtration* of the Kingdom of Chriſt in the world that this Truth principally reſpects. Great is the *enmity* of this world againſt it; great the *Oppoſition* that is and hath alwayes been made unto it: But this will be the aſſured iſſue of it, Ruine to the Enemies, Joy to the Saints, Glory to Chriſt. This is that which is *typed* unto us in the Propheſie of *Gog*. That Propheſie is a Recapitulation of all the *Enmity* that is acted in the world againſt the intereſt of Chriſt. What his Counſel is, the Prophet declares, *Ezek.* 38. 11. *I will go up to the Land of unwalled Villages; I will*

will go up to them that are at reſt, that dwell ſafely, all of them dwelling without walls, and having neither bars nor gates. They look upon the Church of Chriſt as a *feeble people*, that hath no *viſible* Power or Defence, and therefore eaſie to be deſtroyed; this encourageth them to their work; who or what can deliver them out of their hand? With this Reſolution they come upon the *breadth of the earth*, and compaſs the *Camp of the Saints, and the beloved City*, *Rev.* 20. 9. They go about their work with Glory and *Terror*, as if they would do it in a day. So they have done in all Ages, ſo they continue to do to this day; and what is the iſſue? This *City* which they look on as an *unwalled Town*, no way defenſible or tenable, is not yet *taken* by them, nor ever ſhall be; but there they fall before it, one after another, and their bones lye under the walls of the *City* they oppoſe. They fall upon the *Mountains of Iſrael*, and leave a ſtink behind them, the ſhame and reproach of their Names unto *Eternity*. Sometimes they ſeem to have prevailed, and to have done their work, but ſtill the iſſue is, that they *dye*, or are deſtroyed and go down to the Pit, and come under the *feet* of Chriſt, leaving the *City untaken*. Diſappointment, ſhame and everlaſting puniſhment is their Portion. And they find at laſt by experience that this *feeble folk* whom they ſo deſpiſe, are *Wiſe*, and have their Habitation in a Rock. This pledge we have already of the Truth propoſed; that all who have formerly riſen up in Enmity to the Kingdom of Chriſt, are dead, gone, periſhed, *under his feet*, and have left their work undone; as far from Accompliſhment as the firſt day they undertook it; The ſame ſhall be the *Lot* of thoſe that *are*, and thoſe that *follow*, to the end of the world. And when they have all done their utmoſt, then ſhall the end be; Then ſhall all their miſery be compleated, the Joy of the Saints filled, and the Glory of Chriſt exalted

For the *Enemies* themſelves; What can be *more ſhameful* unto them, than to be ſo *ſtupid*, as not to learn from the *Experience* of ſo many *hundred of years* to give over a work wherein never any proſpered? *more miſerable* than to engage in that deſign, wherein they muſt neceſſarily fall and be ruined? *More woful* than to work out their own Eternal Deſtruction under the Wrath of Chriſt, in a buſineſs wherein they had no ſucceſs? And what *profit* is it if for the preſent they grow a little *rich* with the gain of Oppreſſion, if there be a *Worm* in it that will devour both it and them? What *Advantage* if they drink a little precious blood and find ſweetneſs in it, if it make them *ſick* and *ſwell* and dye. The beloved *City* ſtill abides, and their miſery ſhall never end.

For the *Saints*; what *more joyful* thing can there be, than for them to take a view of theſe things; to look backwards and ſee all the *Nimrods* of the earth that have oppoſed the Kingdom of Chriſt, lying in ſhame and miſery with their necks under the *footſtool of his feet?* There they may ſee *Pharaoh* lie, and *Nebuchadnezzar*, *Nero*, *Domitian*, *Dioclesian*, with all their multitudes, and all that have walked in their ſteps, brought down to the ſides of the Pit, in ſhame and Eternal Miſery, for their Oppoſition to the Kingdom of Chriſt; There are they fallen and *periſhed all of them, who laid their ſwords under heads, and cauſed terror in the Land of the living.*

And the like Proſpect may they take of what is *to come*; They may by faith ſee *Babylon* fallen, the whole Conſpiracy that is in the world againſt them and their Lord diſappointed, and all his *Enemies* that ſhall ariſe even to the Conſummation of all things, brought to ruine. How may they triumph in a glorious Proſpect of this certain and unavoidable Iſſue of the Oppoſition that is made to the Kingdom of their Redeemer? And this muſt be the iſſue of theſe things. For,

1. God hath *promiſed unto the Lord Chriſt* from the foundation of the world, that ſo it ſhould be. It was part of his Eternal Covenant and Compact with him, as hath been declared. And after the firſt promiſe of breaking the *Serpents head*, and prevailing therein againſt the *Enmity* of his ſeed; no ſeaſon of the Church paſſed, wherein the promiſes of the ſame ſucceſs and iſſue were not renewed; and hereunto do the *Writings* of *Moſes*, the *Pſalms* and the *Prophets* bear witneſs. And hereof it was that *Enoch* the ſeventh from *Adam* propheſied ſo expreſly unto the *Old world* before the flood, *Jude*, *v.* 14, 15. other Prophecies and Promiſes to the ſame purpoſe occurr every where in the Scripture. And this God alſo in ſeveral Ages for the greater pledge of his *veracity*, typed out; as in the Victory of *Abraham* over the *four Kings*, repreſenting the great *Monarchies* of the world; wherein he had a pledge, that he ſhould be Heir of the World in his ſeed: in the Conqueſt of *Canaan* the ſeat and inheritance of the Church by *Joſhua*; in the Succeſſes and Victories of *David*, and by many ſignal In-

stances given in the Visible ruine of the most potent Opposers of his interest in the world. And it cannot be that this Word of God should be of none effect.

2. The Lord Christ *expects* this Issue and Event of all things, and shall not be frustrated in his *Expectation*. Having received the Ingagement and *faithful Promises* of his Father, he rests in the foresight of its accomplishment. And thence it is that he bears all the *Affronts* that are put upon him, all the *Opposition* that is made unto him and his Kingdom, with Patience Long-suffering and Forbearance. When we consider the injuries, reproaches, oppressions, persecutions, blasphemies, that he is exposed unto in his Wayes, his Servants, his Spirit and Worship, we are ready to admire at his patience (as we ought to do) that he breaks not forth against his enemies as a *consuming fire*. But he knows the *time and season* that is allotted for the Execution of Vengeance upon them; and nothing of their Pride, Rage, boasting or triumphing against him shall ever provoke him to *anticipate* their ruine; so secure he is of their Destruction in the appointed season, and so certain of their Day that is coming.

3. He is himself furnished with *Authority and Power* for the accomplishment of this Work; when and how he pleaseth. He hath not only Assurance of the Fathers Concurrence, but is himself also throughly armed and furnished with Power to destroy all his Enemies even in a moment. And he will not fail to put forth his power in the appointed season; he *will bruise them all with a rod of Iron, and dash them in pieces like a Potters vessel*. If all his Enemies should at once combine themselves against him, should the world receive the utmost contribution of craft subtilty and strength that Hell is able to afford unto it, what is it all to stand before the incomprehensible power of Jesus Christ? See *Rev.* 6. 16.

4. His Glory and Honour require that it should be so: This is a thing that he is very tender in. God hath raised him up, and given him *Glory and Honour*, and care must be taken that it be not lost or impaired. Now if his Enemies should *go free*, if they could by any means *subduct themselves* from under his Power, or be delivered from his Wrath, where would be his Glory, where his Honour? Here they reproach him, blaspheme him, despise him, persecute him, shall they escape and go free? Shall they alwayes prosper? What then would he do to his great name? The Glory of Christ indispensibly requires that there be a *season*, *a day* appointed for the Eternal Ruine of all his stubborn Adversaries.

5. His *Saints* pray that it may be so; and that both upon *his* account and *their own*. Upon *his*, that his Glory which is dearer to them than their lives may be vindicated and exalted; *their own*, that their Miseries may be ended, that the Blood of their *fellow servants* may be revenged, that the whole Church may be delivered, and all Promises fulfilled. Now he will not disappoint their Prayers, nor frustrate their Expectations in any thing, much less in those that are of so great importance. He will avenge his Elect, he will avenge them speedily.

6. His *Enemies* deserve it unto the utmost; so that as well his Justice as his Glory and Interest and People are concerned in their destruction. In the *most of them* their *Outrage* against him is notorious, and visible in the eyes of men and Angels; in *all of them* there is a cruel, *old*, lasting Enmity and hatred, which he will lay open and discover at the *last day*, that all shall see the Righteousness of his Judgements against them; God hath given him *a Kingdom*, appointed him to *reign*; they declare that he shall not do so, and endeavour their utmost to keep him from his Throne, and that with scorn despight and malice; so that whilest God is Righteous, and the *Scepter* of Christs Kingdom a *Scepter of Righteousness*, themselves call aloud for their own Destruction.

The *Uses* of this Truth in the comfort of the Disciples of Christ, against all fears, despondencies, and other effects of unbelief, with the terror of wicked men, are *obvious* and exposed unto all.

Verse

Verſe XIV.

THe Apoſtle having proved the *Prehéminence* of the Son as Mediator of the New Teſtament above all the *Angels*, from thoſe Attributions of Honour and Glory that are made unto him in the Scriptures, the like whereunto are no where made or given unto *Angels*; that he may not appear to argue meerly *negatively* from what is not ſaid concerning them, adds in this *laſt Verſe* ſuch a deſcription of their *Natures* and *Office*, or Work and Employment, as ſhews that indeed no ſuch thing can be rightly ſpoken or affirmed concerning them, as he hath before manifeſted to be ſpoken and recorded concerning the *Son*.

Ver. 14.

Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

There is no difference in the *Reading*, nor much about the *Tranſlation* of thoſe words. *Are they not all miniſtring Spirits, ſent out to Miniſter to* (unto a Miniſtry for) *them that ſhall inherit ſalvation.* This was the common received Doctrine of the Church concerning *Angels*, ſuitable unto the Scripture, and to the purpoſe of the Apoſtle, as manifeſting their *diſ-intereſt* in the Glory before aſcribed unto the Son.

Sundry things are here expreſſed concerning Angels, which we muſt briefly paſs through the Conſideration of. As,

1. Their *Nature*. They are πνεύματα, רוחות, *Ruchoth*, *Spirits*. Spiritual ſubſiſtences, not *Qualities*, or Natural Faculties, as the *Sadduces* imagined; and which by an *Homonomy* of the Name, *Maimonides*, *More Nebuch. p. 2. cap. 3.* admits alſo to be *Angels*, but *falſly*, and without Authority from Scripture or Reaſon. This is their *Nature*, this the *Hebrews* acknowledge ſo to be; they are *Created Spirits*, not to be compared with, or equalled unto him that *made and created* all things. Πνεύματα.

2. Their *Office*; They are πνεύματα λειτουργικὰ, *miniſtring Spirits*; So are they termed, *Pſal.* 103. 21. *Praiſe the Lord all his Hoſts*, משרתיו, *LXX.* λειτουργοὶ αὐτοῦ, *his Miniſters doing his will.* Hence in general the *Jews* call them, משרתים, *Miniſters*; and among other Titles aſſign this unto God, that he is, יוצר משרתים, *the Creator of Miniſtring Spirits or Angels.* And expreſly in the *Talmud* they are called, מלאכי דשירותא, as more frequently by the *Rabbins* in the *Hebrew Dialect*, מלאכי השרת, *Angels of Miniſtry*; above whom that the *Meſſiah* was to be, we have formerly ſhewed from themſelves. Λειτουργικά.

Now what kind of *Office* or Miniſtry it is that is aſcribed unto them, the Word it ſelf doth in part declare. שרת, is to Miniſter, principally about *holy things*; Nor is it above once applyed unto any *other Miniſtry*. And ſuch a Miniſtry it ſignifies, as is performed with Honour and Eaſe, and is oppoſed unto עבד, which is to Miniſter with *Labour* and Burden. So the Miniſtry of the *Levites* in bearing the Burden of the Tabernacle is called עבודה, a *Miniſtry with Labour*, *Numb.* 8. When the more eaſie and honourable Employment, which was attended by them who by reaſon of their Age were exempted from bearing of burdens, is called שרת, *v.* 16. and *Deut.* 18. 7. Such is the Miniſtry of Angels; It is in and about *holy things*, and unto themſelves *honourable* and *eaſie*. And this שרת, is rendered λειτουργία, which expreſſeth ſome times ſuch a *general Miniſtry* as compriſeth the whole Service and Worſhip of the Church, *Acts* 13. 2. λειτουργούντων αὐτῶν τῷ κυρίῳ, *as they miniſtred unto the Lord*; that is attended unto the performance of all the Duties of the Church.

This then in general is the *Office* of the Angels; they are מלאכי השרת or רוחות; πνεύματα λειτουργικὰ, *Miniſtring Spirits*, that wait on God in and about his Holy Services for the good of the Church; which alſo in the like manner *miniſtreth* unto God in its own ſtate and condition. And hence it is that the Church and they do make up one *Family*, *Epheſ.* 4. 15. and that they are all *fellow-ſervants* in the ſame *Family* with them that *keep the Teſtimony of Jeſus*, *Rev.* 22. 9.

And this ſome of the latter *Jews* have retained the *Tradition* of. Whence is that of *Maimonides*, *More Nebuch. part.* 2. *cap.* 6. which he citeth out of the *Talmud*. אין הקבוה עושה דבר עד שנמלך בפמליא של מעלה, *The holy bleſſed God doth*

nothing unless he consult with his superiour family. Only not knowing the rise of the word פמליא, nor what it should signifie; he tells us, פמליא הוא המחנה בלשון יוון, that in the *Greek Tongue it signifies an Host*; whereas it is purely the *Latine familia* without the least alteration. And the description of this *superiour part* of the *Family of God* is given us, *Dan.* 7. 10. *Thousand thousands did minister unto him, and ten thousand times ten thousand stood before him.* In which words *Pseudo-Dionysius*, *Gregory*, and *Aquinas*, with sundry of the *Scheol-men*, have coined a distinction of Angels into *ministrantes*, those that *minister* unto God, and *assistentes*, those that *stand before him.* Whereas the whole intendment of the expression is, that all the Angels *stood ministring before him*, as *John* declares the matter, *Rev.* 5. 11. And therefore the Apostle expresly here affirms that they are all *ministring spirits*, cutting off one member of their distinction. Neither is there more intended in the ministery of that *upper part* of the *Family of God* than is expressed concerning the *lower part* of it of old, *Deut.* 18. 5. *God chose the Priests and the Levites* לעמד לשרת, *to stand and to minister in the Name of the Lord.* The same persons were both *assistentes* and *ministrantes*, they *stood* to *minister* before the Lord.

Now because of this *standing* and *ministring* of Angels, that is their *waiting* on God in a readiness to do his *Will*, they may be said in some sense to be the *Throne* of God, from whence he executeth Justice and Judgment; for as he is called יושב הכרובים, *Psal.* 80. *v.* 1. *He that dwelleth between the Cherubims*; as also *Psal.* 99. *v.* 1. So the *Jews* say that the *Thrones* mentioned *Dan.* 7. were שרים העליונים, *the higher Princes* or Angels, as *Abarbinel* on the place. This then is their *Office*, they are all ministring spirits.

Εἰς διακονίαν ἀποστελλόμενα.

3. Their *Execution* of their Office in their actual employment is here also expressed. They are *ministring spirits*, εἰς διακονίαν ἀποστελλόμενα, *sent out unto a ministery*; *sent out*, that is they are *daily so*, continually so, the word denoting the *present time* which is *always*. They stand before the presence of God, and are *continually* sent out by him, sometimes some, sometimes others, always those that are sufficient for his work.

Now as we observed before that λειτουργία denotes the whole *family service* of God, which in general is ascribed unto these children and servants of his in the *upper part* thereof, they being πνεύματα λειτουργικὰ, *Ministring spirits*; So here the execution of their work is expressed by *two words* which comprize the whole *Ministery of the Church*; ἀποστολὴ and διακονία, *Apostleship* and *labouring Ministery*; and therein the *Harmony* is still preserved that is between *both parts of the family of God.* And as in the service of the Church, the *Ministers* thereof do not minister unto men but *unto the Lord*, for and in the behalf of men, *Acts* 13. 2. So is it with *these spirits* also, they are sent out *to minister for the good of men*, but it is the Lord *unto whom they minister*; his Ministers they are, not ours, *Psal.* 103. *v.* 21. though in their ministery, belonging unto the *same Family* with Believers, they are their fellow servants. As all the servants of *a King*, though otherwise greatly differenced, agree in this, that they are *all servants* unto the same Person. And these two words express both their *Honour*, that they are immediately sent out from the presence of God, they are his *Apostles*, as also their *Obedience* and diligence, they undertake διακονίαν, a *Ministery* to be discharged with Care and due Observance of him by whom they are sent.

Διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν.

4. There is expressed the Restriction of their *Ministery* unto the *especial Object* of their work and employment; it is for them that shall be *heirs of salvation*; διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν; *for them*, for their sakes, for their good, in their behalf, *who shall inherit salvation. Heirs* they are at present, and hereafter shall *inherit* or actually obtain salvation by vertue of their *Heirship*, that is, elect Believers. Yet the Apostle speaketh not of them as *Elect*, nor yet absolutely as *Believers*; but as of *Heirs*, which they obtain by the priviledge of Adoption. This gives them *Heirship* and an interest in the *Family* of God. And the ministery of the *superiour part* of the Family in behalf of the *lower*, respects them as such, that is, as *Adopted*, as Children, as Heirs, as Co-heirs with Christ, *Rom.* 8. *v.* 16, 17. This priviledge I say amongst others innumerable and inexpressible we have by our *Adoption*, that being admitted into the *Family of God*, those blessed Angels whose special *ministery* respects that *Family* have us under their constant care.

It is true, that the ministery of Angels is not always absolutely restrained unto the *Church* or Family of God; they are employed also in the government of the world. So the Angel that was sent unto *Daniel* affirms, *That in the first year of Darius he stood to confirm and strengthen him*, *Dan.* 11. 1. that is, to *assist* him in the weilding of his new

gotten

gotten Empire. As alſo *chap.* 10. *v.* 13, 20, 21. he declares how he acted in oppoſition to the Prince of *Perſia*, and ſtirred up the Prince of *Grecia*; that is, how he ſhould do ſo in the appointed time. And ſo alſo doubtleſs are they employed about other Affairs in the world, from whence much good redounds unto many who yet belong not unto the *Family* of God. But yet two things we may here obſerve: *Firſt*, That though this *Miniſtery* of theirs was not *immediately*, yet it was *ultimately* for the Church. For their ſakes were thoſe mighty Empires firſt *raiſed*, and afterwards *razed* to the ground. And this is that which they conſider in their miniſtery. See *Zech.* 1. 8, 9, 10, 11. And thence it appears that the Prince of the Kingdom of *Perſia*, who withſtood the Angel, was not any *Angel of God* but the *King of Perſia* himſelf, who laboured to obſtruct the work committed unto him. *Secondly*, That the Apoſtle treats in this place of that immediate reſpect which the *miniſtery of the Angels* had unto the Church, becauſe in that regard alone he carries on his *compariſon* between them and the Son, that only being unto his purpoſe in hand.

But it may be objected, that this their *Miniſtery will not clearly evince their inferiority* and ſubordination unto Chriſt, ſeeing he himſelf alſo was *ſent*, and that for *the good of them who ſhall inherit ſalvation*; and is thence called the *Apoſtle of our profeſſion*. But the differences between him and them in their being *ſent* are ſo great and manifeſt, that his *ſuperiority* unto them, and preheminence above them, is not in the leaſt thereby impeached. He was *ſent* by his own *voluntary* previous choice and condeſcenſion; they are ſo, in purſuit of the ſtate and condition of their creation. He was *ſent* to miniſter in the *form of a ſervant*, only for a ſhort ſeaſon, in the days of his fleſh; they continue to be ſo from the Beginning to the End of the world. He was *ſent* unto that great and mighty work of *Mediation* which none was worthy to undertake, none able to go through withall but himſelf alone, the *only begotten Son of God*; they are *ſent* about the ordinary concernments of the Saints. He as the Son; they as ſervants. He as the *Author* of the whole work of the Redemption and Salvation of the Church; they as *ſubordinate aſſiſtants* in the particular promotion of it. The general Agreement then of his and their being *ſent* for the good of the Church, hath ſo many and ſo great differences in the Manner Cauſes and Ends of it, that it no way takes off from the *evidence* of their *ſubordination* and ſubjection unto him. And with this Demonſtration the Apoſtle cloſeth the Argument he had ſo long inſiſted on.

Of the nature of this *Miniſtery of Angels* for the good of them that ſhall inherit ſalvation, becauſe it belongs not directly unto the preſent deſign of the *Apoſtle*, and would in the full conſideration of it cauſe a long diverſion from the work in hand, I ſhall not treat, although it be a matter ſingularly deſerving our meditation. For the preſent it may ſuffice us to obſerve, *That in the government and protection of his Saints here below, both as to the diſpenſation of Grace and Providence, God is pleaſed to make uſe of the Miniſtery of Angels, wherein much of their Honour and our Safety doth conſiſt.* For a cloſe of the whole, we may only obſerve the *Way and Manner* whereby the Apoſtle propoſeth this doctrine of the Miniſtery of Angels unto the *Hebrews*; *Are they not?* ſaith he; he ſpeaks of it as a matter *well known* unto them, and acknowledged by them. Their Nature, their Dignity, their Office was declared in the Old Teſtament. Thence were they inſtructed, that as to their *Nature* they were Spirits; in *Dignity*, Thrones Principalities and Powers; in *Office*, Miniſters unto God, ſent out for the good of his Church. And therefore theſe things the Apoſtle in ſundry places takes for granted, as thoſe that were already known and received in the Church of God, *Rom.* 8. *v.* 32. *Epheſ.* 1. *v.* 20, 21. *Col.* 1. *v.* 16. This Doctrine then I ſay was propagated from the *Jews* unto the *Chriſtians*. And from them alſo came forth much of that *curioſity and ſuperſtition* about Angels, which afterwards infected the minds of many in the Chriſtian Church. For after they were forſaken of God, and began to give up themſelves unto *vain ſpeculations*, there was not any thing wherein the vanity of their minds did more early manifeſt it ſelf, than in their imaginations about *Angels*, wherein they exerciſe themſelves unto this day. For to omit their *monſtrous figments* about the *Original* of Devils, moſt of whom they affirm to have been begotten by *Adam* on *Lilith* before God formed *Eve*, and many to have iſſued from *Adam* and *Eve* ſeverally whilſt they lived *ſeparate* an 150 *years* after the death of *Abel*, as later follies; it is certain that ſome of them began to vent *curioſities about Angels* in the Apoſtles time, *Col.* 2. 18. and to expreſs their fancies about their Names, Orders, Degrees and Employments. And this they continue yet to do, although they peremptorily deny that they are to be *invocated* or *prayed* unto, wherein they are out-done by others. *Names* they have

invented

invented for them innumerable, and thoſe many of them *uncouth* and inſignificant. *Orders* alſo or Degrees they aſſign unto them, ſome four, ſome five, ſome ſeven, ſome nine, ſome thirteen, according as it hath ſeemed good unto this or that *Great Maſter* among them. From them the *Pſeudodionyſius* about the *fourth or fifth Century* after Chriſt, took the occaſion and riſe of his *operous figment* about the *Celeſtial Hierarchy*, though he mixed their inventions with many *Peripatetical* and *Pythagorean* notions. *Ariſtotle* proportioned the number of the *Intelligencies* unto the Spheres of the Heavens, more he granted not. The *Pythagoreans* and *Platonicks* aſſerted all things here below to be influenced by the *Planets* in their Orbs, the *inferiour* receiving a communication of vertue from the higher, and imparting it unto them beneath. So they interpreted the *Exſection* of *Saturn* by *Jupiter*, as that of *Cœlum* by *Saturn* to be the interception of their *procreative influence*, that it ſhould not immediately be communicated unto things below but by them. Out of all theſe fancies did *Dionyſius* raiſe his *Hierarchy*. From the *Jews* he took the Diſpoſition of his Angels into *Orders of Superiority* and Rule; from *Ariſtotle* their number, placing an Order inſtead of a *ſingle Intelligence*, to anſwer what is taught in the Scripture concerning their multitude; and from the *Pythagorean Platonicks* the communication of *Light* Knowledge and Illumination from God by the *higheſt* to the loweſt *Series* or Order, and from them to *Men* on earth. And on this foundation, ſuch as it is, are built the Diſcourſes of many Commentators on this place; in their Enquiries, whether Angels of the *Superiour Orders* are *ſent* forth to miniſter for the good of Believers; which is denied by many, though by ſome later Expoſitors, as *Eſtius*, *Ribera*, *Tena*, *A Lapide* granted, and proved not without much ado. So hard is it ſometimes for men to caſt down *ſcar-crows* of their own ſetting up.

It remaineth only that we cloſe our whoſe diſcourſes on this Chapter with ſome *Obſervations* for our own *uſe and inſtruction* from this laſt Verſe; as,

1. *The higheſt Honour of the moſt glorious Spirits in Heaven, is to miniſter unto the Lord in the ſervice whereunto he appoints them.* This is the Office, this the work of Angels; and this is their Honour and Glory. For what greater Honour can a *Creature* be more partaker of, than to be emploied in the ſervice of his *Creator*? What greater glory than to ſtand in the Preſence, and to do the Will of the King of Heaven? If it be an Honour on earth *to ſtand before Princes*, dying periſhing men, and that unto men in nature and kind *equal* unto thoſe before whom they ſtand, what is it for them, who by nature are at an infinite diſtance from the Glory of God, to ſtand before him who lives for ever and ever? And ſurely it will be unconceivably woful unto poor ſouls at the laſt day, to find how they deſpiſed in this world a ſhare and intereſt in that ſervice, which is and ever was the Glory and Honour of Angels.

2. *Such is the love and care of God towards his Saints labouring here below, that he ſends the moſt glorious Attendants on his Throne to miniſter unto him, in taking care of them.* He who gave his *only Son* for them, will not ſpare to ſend his *holy Angels unto them*. Heaven and earth ſhall be witneſſes of his care of them, and the value that he puts upon them.

Now this being a matter of ſo great importance as it is unto the *Churches conſolation*, and the Doctrine directly taught in the *Text*, we may a little *farther enquire* into it, in anſwer unto theſe two Queſtions.

Firſt, *Wherefore God is pleaſed to uſe the Miniſtry of Angels in the diſpenſation of his care and good will unto the Church, the Heirs of ſalvation*, ſeeing he can by an Almighty facility exert all the effects of it by his own immediate Power?

Secondly, *Unto what eſpecial end and purpoſe doth God make uſe of the Miniſtery of Angels for the good of them that believe?*

For the *firſt* of theſe, the principal account of it is to be reſolved into his own Sovereign Will Wiſdom and Pleaſure. Thus are we always to live in an holy Admiration of him, when ever we conſider any of his works or ways, *Rom.* 11. *v.* 33. Herein are we to *reſt*, and to put a ſtop unto all our enquiries: *So it pleaſed him*, *Matth.* 11. *v.* 25. And *he giveth no account of his matters*, *Job* 33. *v.* 12, 13. This we are to acquieſce in as the great *Reaſon* of all God's diſpenſations and ways, even his own infinite Wiſdom and ſovereign Pleaſure. He alone knows what becomes his own Goodneſs and Greatneſs, and of creatures not *one*, but as he is pleaſed to reveal it. For *can we find out the Almighty unto perfection? can we by ſearching find out God? Job* 11. *v.* 7. How ſhall poor *limited finite* creatures come to know what beſeems the Infinite Holy One to do, any otherwiſe but as himſelf declareth that he hath done it? And then

we

we know the work is *holy* and *wiſe*, and ſuch as becometh Infinite Perfection, becauſe he hath done it. Herein then we principally *reſt*, as to the meetneſs and *condecency* of the *miniſtery* of Angels; God hath appointed it. Whereunto we may adde thoſe other Reaſons which the Scripture ſuggeſts unto us, as,

1. God doth it for the preſerving and manifeſtation of the Glorious *Order* of his Kingdom. God is pleaſed to rule his Creation as a Supreme Lord and King. Hence there is ſo often mention made in the Scripture, that he is the *King*, the only *Potentate*, the *Lord of Lords and King of Kings*; as alſo of his *Throne*, his *Kingdom*, Dominion, *Reign* and Government. And God doth this, that he might thereby give an Underſtanding of his *Sovereignty* unto his creatures, and make way thereby for the manifeſtation of his Glory. Now unto a *Kingdom* there are *three things* eſſential, Rule, Obedience, and Order. In this Kingdom, the Sovereign *Rule* is in the hand of God alone, the Kingdom or *Monarchy* is his. *Obedience* is the work and duty of the whole Creation, every thing according to its nature capacity and condition. The Glory of both theſe lies in Order. Hereof there are two parts: firſt, that which reſpects the *Being* of the Creatures in their dependance on God: ſecondly, that which reſpects their *Operation* in Obedience unto him. God hath in infinite Wiſdom endowed the works of his hands with ſuch *various natures*, whereon their uſes do depend, as that they are placed thereby in ſeveral ranks *ſeries* and Orders, in an uſeful ſubſerviency unto one another, ſo far as they are advantaged thereby in their *common* and abſolute ſubjection to himſelf. This is the *Order* of their *Being*; the *Order* of their *Operation* is ſuch as they are fitted for by their natures, and whereby they ſet out the Glory of this Kingdom of God. Thus he takes the Angels, being *fitted* thereunto in that place which they hold in the Order of Nature and Being, unto the next and immediate attendance upon the *Throne of his Kingdom*. There they wait upon him, to receive and execute his commands in all the affairs of his Kingdom. So are they every where deſcribed in the Scripture, *Pſal.* 68. and 103. *Dan.* 7. *Revel.* 5. *Iſa.* 6. and elſe-where. And by this *Miniſtery of Angels* doth God inſinuate unto us the Glory and Order of his Kingdom. His glorious and fiery Throne being attended with *millions* of theſe *mighty Angels* ready to accompliſh his will. And whereas God hath erected *imperium in imperio*, a Kingdom in a Kingdom, like the *wheels within the wheels* in *Ezekiel's Viſion*; namely the *Oeconomical Diſpenſatory* Kingdom of Chriſt in his *Oecumenical* Kingdom over the whole Creation; and hath annexed thereunto the principal manifeſtation of his Glory Rule and Dominion, thoſe bleſſed *Miniſters* do principally attend the Affairs thereof. And thus, though God can govern and diſpoſe of all things, *ſolo nutu*, by the Almighty immediate *Emanations* of his own Power, yet for the manifeſtation of the glory of his Kingdom, eſpecially of that Rule which is committed unto the Lord Chriſt, he uſeth the *miniſtery* of his creatures, in that Order which his infinite Wiſdom had diſpoſed them unto at the firſt Creation.

2. God is pleaſed to do *this to exerciſe the Obedience of the Angels themſelves*; and that upon a three-fold account. Firſt, to keep preſerve and rule them *fitly* to their ſtate and condition. Being Creatures, they have a *natural* and neceſſary *dependance* on God their Creator; and being *Intellectual creatures* they have a *moral dependance* on him according to a Law and Rule, with reference unto the utmoſt End whereunto they were created. This requires their conſtant Obedience unto the Will of God, without which they leave and forſake the *Law of their Creation* and Condition, and alſo deviate from the End for which they were made. Wherefore to exerciſe them unto and in this their Obedience, God makes uſe of their *miniſtery* and ſervice in his Government of the Church. And this they ſhall continue to do unto the end of the world, when the courſe of their Obedience being accompliſhed, they ſhall be everlaſtingly ſatiated with the contemplation of God's infinite Excellencies, and enjoyment of him as their Reward. *Secondly*, That in them he might give an *Example* of ready Obedience unto the Church. Theſe Angels of God being in their nature *excellent*, and *great* in power, always ready, watchful, and free from all Diverſions or Avocations, eminent in Light and Holineſs as always *beholding the face of God*, and filled with his Grace, are propoſed unto us in their Obedience and readineſs to do the Will of God, as an *Example* and pattern which we are to *imitate* unto our utmoſt, though we are never able perfectly to expreſs. And thence are we directed by our Saviour to pray, that we *may do the will of God on earth, as it is done by them in heaven*. *Thirdly*, That they themſelves may be made partakers of this ſingular Honour and Glory to ſerve the *moſt High God* in his moſt glorious work; the preſervation and

ſalvation

salvation of his Church; for that this is their Honour was before declared.

3. God employeth them in an especial manner in this *ministery* for the *good of them that are Heirs of salvation*, to manifest unto them the Greatness and Glory of the work of the gathering, preserving and redemption of his Church, with the value that he puts upon all the fruits of the Death and Concernments of the Mediation of his Son Jesus Christ. For as of themselves they desire to look *particularly* into these things, which in *general* appear so glorious unto them, *1 Pet. 1. v. 12.* that their delight in the Wisdom and Love of God may be more and more encreased; so by God's dealings with his Church, in whose behalf they are employed, they *learn therein the manifold Wisdom of God, and riches of his grace*, *Ephes. 3. v. 10.* And thus in all their employment about the *Saints* wherein they are sent out to *minister for their good*, they learn much of the Wisdom and Love of God, and are thereby excited to honour, applaud, glorifie him and praise him. Somewhat of this they shall see in the *least and meanest work* toward any Believer that is committed unto them. And they eternally rejoyce in the over-flowings of the Love and Grace of God, taking care of all the concernments of the poorest and meanest of his servants.

4. This is done, that God may in an especial manner *give glory and honour unto Jesus Christ* thereby. *This is his will, that all men should honour the Son as they honour the Father*, *Joh. 5. 23.* He hath therefore raised him up, and *given him Honour and Glory*; and in particular exalted him *far above the Angels*, putting them in *subjection* unto him as their Head, Prince, Ruler and Governour, *Ephes. 1. v. 21, 22.* Neither is it a *shew of Glory*, or a *titular Kingdom* and Dominion that he hath given to Jesus Christ, but a *real and absolute Sovereignty*, wherein all things subject unto him are at his absolute disposal: and therefore must the *Angels themselves* be at his *service* in the affairs of his Kingdom, and so they acknowledge themselves to be, and the *fellow-servants* of them that keep his testimonie, *Rev. 22. 9.* Now the *Heart* and Love of Jesus Christ is greatly upon that part of his Church and People which are labouring with Sin, Affliction and Persecution here below, *Heb. 2. 17. chap. 4. 15.* It is then greatly for his *honour and glory* (which in all things the Father aimeth at, *Col. 1. 18, 19.*) that the *glorious Angels* should be employed for the good and in the behalf of all his poor labouring Saints. This honour is done to Jesus Christ in heaven, when all the Attendants of the Throne of God do see that *care* that is taken about the meanest that believe in him.

5. *The Love, and Care, and Condescension of God unto his Saints* is hereby manifested unto the *Saints* themselves. God employeth the Angels for their good, that they may know how he careth for them, and be comforted thereby, *Psal. 91. 10.* The Saints of God have mean and low thoughts of themselves, as it *becomes* them to have. They know and confess that they are *less than all the mercies of God*, and unworthy that he should have any regard of them. Such thoughts as these their mean *terrene* condition, and their *manifold sins* and failings do fill them withall. Of the glorious Angels, their thoughts and apprehensions are *high and honourable*. Their Nature, their State and condition, their Power and Greatness, their Holiness, and Enjoyment of the Presence of God, do all present them unto their minds under a notion of much *Excellency* and Glory. Hence some weak, superstitious, and curious minds have been drawn to *adore them* with Religious Worship and Adoration; the Saints know sufficiently the *folly* hereof. But yet when they consider that God is pleased to use employ and send out these *glorious spirits* to take *care of them*, to do them good, to watch over them, and round about them, to keep them from evil: this fills them as with an *holy Admiration* of the infinite Love and Condescension of God towards them, so also of the *Excellency* of the Mediation of the *Lord Christ*, who hath brought them into this condition of favour, from both which much spiritual comfort and rejoycing in the Lord doe arise. And for this end also doth God choose to do that *mediately* by the *ministery* of Angels, which otherwise by an *inconceivable facility* he could do by his own immediate Power.

6. A blessed *Entercourse, Society, Communion and Fellowship is hereby maintained and kept up between the several parts of the Family of God*; that of Angels above, and this of Believers below. It hath been formerly declared, how the Angels in Heaven, and all elect Believers were reduced into *one Family*, when God reconciled the *things in heaven and earth* unto himself, and brought them all into subjection unto and dependance upon one common Head *Christ Jesus*, *Ephes. 1. 10.* From hence are Angels and Men reduced into *one Family*; the *Family in heaven and earth*; the Angels by *Transition*,

ſition, Men by *Adoption*. Now it is the will of God, that for the Honour of our Lord Jeſus Chriſt, the immediate Head of this Family, that there ſhould be an *Intercourſe* and an helpful communion between the *ſeveral parts* of it; for to this end are we brought into the *ſociety of the innumerable company of Angels*, *Heb.* 12. 22. Now becauſe our *Goodneſs*, our Uſefulneſs, our Helpfulneſs is confined and limited unto the *Saints that are in the earth*, *Pſal.* 16. 3. not extending it ſelf unto God, or any of his *holy ones above*, we cannot help, aſſiſt, counſel nor adviſe the Angels, nor do they in any thing *ſtand in need of our aid* or aſſiſtance. And ſince the *communication of our minds* unto them by way of Religious Subjection, Adoration, Faith, Truſt, Affiance, is abſolutely forbidden unto us; it remaineth that this *fellowſhip and ſociety* muſt be maintained by the *aid* help and aſſiſtance which they are able to afford unto us, and which we *ſtand in need of*. And on this account doth God *employ* them about the affairs and concernments of Believers, that ſo a becoming *fellowſhip* may be kept up in the *Family* of Chriſt, and an uſefulneſs between the ſeveral parts thereof.

7. God makes *uſe* of the *miniſtery of Angels* in the ſervice of the *Church* to *reproach, awe, reſtrain and torment the Devil*. It is a continual reproach caſt upon *Sathan*, when he ſees thoſe unto whom he is *like* in Nature, and with whom he was ſometimes a *Companion* in Glory, willingly, cheerfully, triumphantly obeying the will of God in the ſervice of Chriſt, having by his *wickedneſs* caſt out himſelf from the ſame honourable Employment, and mancipated himſelf to the vileſt ſervices that any part of the *Creation* of God is caſt down unto. The whole work of the Angels is a continual *reproach* unto *Sathan*, for his ſin and folly. It cries unto him, This might have been *thy work*, this might have been thy condition; the *gnawing* of which conſideration is no ſmall part of his torment and preſent reſtleſs vexation. They alſo put an awe upon him in all his Attempts. He knows well their Power, their Authority, their Commiſſion, and that it is not for him to contend with them. With *one word* they can at any time defeat him: *The Lord rebuke thee, Sathan; the Lord rebuke thee.* And he knows not where he may meet with them in his *Attempts*. And this keeps him in continual *awe*, and perpetual uncertainties of ſucceſs in all that he undertakes or goes about. And hereby God alſo in many things *fruſtrates* his endeavours, *reſtrains* his power, and *diſappoints* his malice. It is inconceivable what havock he would make of the *Lives*, and *Liberties*, and *Eſtates* of the Saints, did not theſe *Watchers from the Holy One* diſappoint him. And all theſe things adde to his torment. Much of his *preſent puniſhment* conſiſts in the endleſs workings of Wrath, Envy, Malice, Blood-thirſtineſs and Rage; Now as theſe where ever they are found but in the *leaſt degree* are *tormenting paſſions*, ſo where they are all in their height rage and fury, and are not by any conſiderable vent abated or ſlacked, what can be worſe in hell it ſelf but only the *immediate wrath of God?* But thus is it with *Sathan* from this *miniſtery of Angels*. He ſees the Church and every Member of it, all whom he ſeeks to devour, *encamped about*, protected and defended by this Heavenly Hoſt, ſo that he cannot in any meaſure have his will at them; nay, that he cannot touch the *ſoul* of any one of them, nor cauſe an *hair of the head* of any one of them to *periſh*. This fills him with ſelf-devouring *rage* envy and wrath. And thus doth God by this way accompliſh his judgment upon him. And theſe are *ſome* of the Reaſons which the Scripture intimates unto us, why the Lord is pleaſed thus to make uſe of the *miniſtery of Angels*; which may ſuffice for an *Anſwer* to the firſt *Queſtion* before propoſed.

II. The ſecond is, *Unto what Ends and Purpoſes doth God make uſe of the miniſtery of Angels, for the good of them that do believe.*

The thing it ſelf we ſuppoſe in both theſe Queſtions. It is ſo directly aſſerted in the words of the Apoſtle, and ſo many inſtances are given of it *elſe-where* in the Scripture, that it needs not any eſpecial confirmation. It will alſo be farther declared in our *annumeration* of the ends and purpoſes of it enſuing. As,

1. In general, God doth it to communitate by them the *Effects of his Care and Love* unto the Church by Jeſus Chriſt. This God repreſented unto *Jacob* in the Viſion that he gave him of the *Ladder which ſtood upon the earth, and whoſe top reached unto heaven*, *Gen.* 28. 12, 13. For although the *Jews* ſay ſomewhat to the purpoſe, when they affirm this *Ladder* to have denoted the dependance of all things *here below* on *them above* under the Rule of the Providence of God, yet they ſay not *all* that was ſignified thereby. Our Saviour tells us, *Joh.* 1. 52. *That from thence his diſciples ſhould ſee heaven opened, and Angels aſcending and deſcending upon the Son of man.* Plainly alluding

luding unto this Viſion of *Jacob*. For thoſe words, ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, *upon the ſon of man*, cannot denote meerly the *Object* of Angelical miniſtration, that they ſhould be exerciſed in their work about his Perſon, but alſo that *by him, by means of his mediation* the Angels *aſcend and deſcend* in the work of miniſtring unto the Saints. It is true, the great *inſtance* of their *miniſtery* was given in and about the Perſon of Chriſt as Head of the Church. They declared his *Conception* and *Nativity*, *Matth.* 1. 20. *Luke* 1. 35. *Luke* 2 11, 12. They *miniſtred* unto him after his *temptation*, *Matth.* 4. 11. They *ſtrengthned* him in his *Agony*, *Luke* 22. 43. They were *Witneſſes* of his *Reſurrection* and *Aſcenſion*, *Luke* 24. 4. *Acts* 1. 10, 11. But by him and on his account they perform the *Offices* of their *miſſion* towards others alſo, even all the *Heirs of ſalvation*; but this ſtill upon the account of Chriſt. They *aſcend and deſcend* on his mediation, *ſent* by his Authority, *aiming* at his glory, *doing* his work, *carrying* on his intereſt, as in the following particulars will appear: For,

1. They are ſent in an *extraordinary manner to make Revelations* of the Will of God, about things tending unto the obedience and ſpiritual advantage of them that do believe. Hereof we have many inſtances in the *Old Teſtament*, eſpecially in God's dealing with the *Patriarchs* before the giving of the Law. For although the *Second Perſon of the Trinity* the Son of God himſelf did *often appear* unto them, as to *Abraham*, *Gen.* 18. 1, 2. with *chap.* 19. 24. and unto *Jacob*, *chap.* 32. 24. whom he calls המלאך הגאל, *Gen.* 48. 16. yet God alſo made frequent uſe of *created Angels* in the revelation and diſcovery of his Mind and Will unto them, as is evident from many paſſages in their ſtory. That he uſed their *miniſtration* in the *giving of the Law*, we have before abundantly ſhewed, the Holy Ghoſt declaring and affirming of it, *Pſal.* 68. 17, 18. *Acts* 7. 63. The like alſo he continued to do in the *Viſions* of them granted unto the Prophets that enſued unto the end of that Diſpenſation, eſpecially unto *Ezekiel* and *Zechariah*. So alſo the ſame was done under the *New Teſtament*, as to omit others, we have an eſpecial inſtance, *Rev.* 1. 1. How far God is pleaſed to continue this *miniſtration of Angels* unto this day is hard to determine. For as many have pretended unto *Revelations by Angels*, which have been meer *deluſions of Sathan*, or imaginations of their own brains: So to ſay that God doth not, or may not *ſend his Angels* unto any of his Saints to communicate his mind unto them, as to ſome *particulars of their own duty* according unto his word, or to *fore-ſhew* unto them ſomewhat of his own *approaching work*, ſeems in my judgment to be unwarrantably to *limit the Holy One of Iſrael*. Howbeit ſuch things in particular are to be duly weighed with ſobriety and reverence.

2. God by them *ſuggeſts good motions into the minds of his Saints*. As the devil ſets himſelf on work to *tempt them* unto evil, by *ſuggeſtions* ſuited unto the *principle of ſin* within them; ſo God employs his holy Angels to provoke them to that which is *good*, by ſuggeſting that unto them which is ſuitable unto the *principle of ſpiritual life* and grace that is in them. And as it is difficult to diſcover the *ſuggeſtions of Sathan* in moſt caſes from the *workings of our own minds*, and our unbelief in them, partly becauſe of their *connaturalneſs* one to the other, and partly becauſe his *impreſſions* are not ſenſible nor produce any effects but as they *mix themſelves* with our own darkneſs and luſts; ſo it is *no leſs difficult* diſtinctly to take notice of theſe *Angelical motions* upon the like account on the other hand. For being ſuitable unto the *inclinations of that principle of Grace* which is in the hearts of believers, and producing no effect but by them, they are hardly diſcerned. So that we may have the benefit of many *Angelical ſuggeſtions* of good things, which we our ſelves take no notice of. And if it be enquired how theſe *good motions* from Angels are or may be diſtinguiſhed from the *motions of the holy Ghoſt*, and his actings in Believers; I anſwer, that they are differenced ſundry ways; as, 1. Theſe *Angelical* are *ab extra*, from without; Angels have no *inbeing* in us, no reſidence in our ſouls, but work upon us as an *external principle*. whereas the *Holy Spirit* abideth with us, and *dwelleth* in us, and works *ab intra*, from within the very principles of our ſouls and minds. Whence it follows, 2. That theſe *Angelical motions* conſiſt in occaſional impreſſions on the *mind phancy* and imagination, by advantages taken from outward objects and preſent diſpoſition of the *mind*, rendring it meet to receive ſuch impreſſions; and ſo diſpoſing it to affect the Heart, the Will and the Affections, whereas the *Holy Ghoſt* cloſeth in his Operations with all the faculties of the ſoul, really and immediately exciting every one of them to *gracious actings* according to their nature and quality. Whence alſo it appears, 3. That *Angelical motions communicate no ſtrength* power or ability unto men to act do or perform the

the *Good* which they guide and direct unto. Only they provoke and ſtir up men to act and exert the ſtrength which they have, in the duties that they are minded of. But the *Holy Ghoſt* in his *motions* doth really communicate ſpiritual Grace *ſtrength and power* unto the faculties of the ſoul, enabling them unto a *right performance* of the duties propoſed unto them: And 4. Whereas *Angelical impreſſions* are *tranſient*, and abide not at all in themſelves, but only in the Effects which the Mind *warned* and excited by them doth produce; there is a *conſtant*, abiding, *effectual Work* of the Holy Ghoſt in the hearts of Believers, enabling them to *will and to do, according unto his good pleaſure*. And this is a *ſecond part* of the *Miniſtry of Angels* in particular, the benefit whereof we are oftner made partakers of than perhaps we are aware. And theſe *motions* which are an *Effect of their Miniſtry*, the *Sadducees* of old took to be *Angels*, denying all *ſpiritual ſubſiſtences* from whom they ſhould proceed.

3. God ſends forth his Angels unto this Miniſtry for the good of Believers, to *preſerve them from many dangers*, and ruinous caſualties, that would otherwiſe befall them. Much of the Deſign of *Pſal.* 91. is to acquaint us therewithal; for though the *charge* of Angels is expreſſed only in *ver.* 11. & 12. yet as the Expreſſion there, *of keeping us in all our wayes, that we ſtumble not*, is comprehenſive of all the *Dangers* which we are or may be expoſed unto, ſo the ſame work of theirs reſpects all the *evils and caſualties* enumerated in the beginning of the *Pſalm*. And to this purpoſe alſo is it ſaid, that the Angel of the Lord *encampeth about them that fear him*, as they did about *Eliſha* of old; namely, to preſerve them from the *Dangers* that they are expoſed unto. Nor is this impeached by the obſervations of the *Evils*, *Troubles*, *Calamities* and miſeries that befall the people of God; for God hath not given his Angels a Commiſſion to act *ad ultimum virium*, to the utmoſt of their ſtrength, *viis & modis* for the preſervation of his; but only to act according to his *eſpecial Good Pleaſure*; and this they alwayes do. Now it is the Will of God, that his Saints ſhould be exerciſed with various *troubles* and *calamities*, for the trial of their Faith and Obedience. But yet in the ordering and management of theſe *calamitous Accidents* or troubles, they have no leſs benefit by the *Miniſtry of Angels*, than they have in reſpect of thoſe from which they are preſerved by them. For inaſmuch as they alſo are deſigned and ordered for their Good, their *expoſing to them* in their ſeaſons, ſupportment under them during their continuance, and deliverance from them in the appointed time thereof, are all *ſignal mercies* which they receive by the *Miniſtry of Angels*.

4. By this *Miniſtry of Angels*, doth God in particular *preſerve us from the ſuddain and violent incurſions of Satan*. Satan in the Scripture is called a *Serpent* from his *ſubtilty* and lying in wait to do miſchief; and a *Lyon*, from his *rage* and fury and ſpoiling from his lurking places. And as the one, and the other, he continually ſeeks the *harm*, *miſchief*, and ruine of the whole man; not only of our *ſouls* in ſin and deſert of puniſhment, but of our *bodies* in our lives health and welfare. Hence we find ſo many in the Goſpel troubled with *bodily infirmities* from the aſſaults and *impreſſions of Satan*. And what he prevails to do againſt *any one*, that he is continually attempting againſt all the whole ſeed of *Abraham*. Hereunto alſo belong all thoſe hurtful Terrors, Affrightments and Surprizals, which he endeavoureth by himſelf and his Agents to caſt upon us. Had he his Liberty, he would make our whole Lives to be filled with Diſappointments, Horrors, vain Fear and perplexities, if he could proceed no farther. Now in all theſe deſigns it is *more probable* that he is prevented by the *Miniſtry of Angels*. We find in the firſt of *Job*, that in all the Devils walks in the earth for the executing of his malice, the Angels ſtill obſerve him, and are ready to anſwer him when he comes with his Accuſations againſt the Saints into the preſence of the Lord. And hereon depends the ſafety and ſecurity of our lives; without which *Satan* would by all means continually attempt to fill them with Terrors, Vexations, Loſſes and Troubles. Not one of us ſhould eſcape him any better than *Job* did, when God for a ſeaſon ſuſpended his Protection over his Relations Poſſeſſions and Enjoyments.

5. They are in their Miniſtry appointed to be *Witneſſes* of the Obedience, Sufferings, and Worſhip of the Diſciples of Chriſt; that they may give *Teſtimony* unto them before God, and in the great Aſſembly of the laſt day, ſo glorifying God for the Grace beſtowed upon them, and the aſſiſtance afforded unto them. Thus *Paul* tells us that the Apoſtles in their Preaching and Sufferings, were made *a ſpectacle unto Angels*, 1 *Cor.* 4. 9. The Holy Angels of God looked on, rejoycing to behold how

glorioufly they acquitted themſelves in the work and *Miniſtry* committed unto them. And to this end doth he charge *Timothy before the elect Angels*, to look unto and diſcharge aright the *Work of an Evangeliſt*, 1 *Tim.* 5. 21. becauſe they were appointed of God to be *Witneſſes* of his faithfulneſs and diligence therein. And it is not improbable but he hath reſpect unto the *preſence of Angels* in the aſſemblies of the Saints for the Worſhip of God, where he enjoyns *Modeſty and Sobriety unto Women* in them on their account, 1 *Cor.* 11. 10. And from that particular inſtance, a general Rule may be drawn, for the Obſervation of *Comelineſs* and *Order* in all our Aſſemblies; namely from the preſence of theſe *holy Witneſſes* at all our ſolemn Worſhip. For Church-Aſſemblies are the Court, the dwelling place, the Throne of *Jeſus Chriſt*, and therefore in them he is in an eſpecial manner attended by theſe *glorious Miniſters* of his preſence. And therefore although an holy regard unto God and our Lord Jeſus Chriſt himſelf be the firſt and principal *motive* unto a right and holy acquitment of our ſelves in all our Obedience Sufferings and Worſhip; yet in ſubordination thereunto, we may have alſo reſpect unto the Angels, as thoſe who are employed by him to be *Witneſſes* of our wayes and carriage. Such a reſpect I mean, as may adminiſter Occaſion unto them to glorifie God in Chriſt on our behalf; that ſo all the Honour may finally redound unto him alone.

6. God uſeth the *Miniſtry of Angels*, to *avenge his Elect of their enemies* and Perſecutors, to render unto them a Recompence and Vengeance even in this world, in the due and appointed ſeaſon. Thus by an Angel he deſtroyed the *Army of Sennacherib* when he intended and threatned the deſtruction of *Jeruſalem*. And by an Angel he ſmote *Herod* in the midſt of his pride and perſecution, *Acts* 12. And this *Miniſtry of theirs* is in an eſpecial manner pointed unto in ſeveral places of the *Revelation*, where the Judgements of God are foretold to be executed on the perſecution of the world. And this work they wait for in an holy Admiration of the Patience of God towards many a provoking Generation; and are in a continual readineſs to diſcharge it unto the uttermoſt, when they ſhall receive their *Commiſſion* ſo to do, *Dan.* 7.

7. They carry the *ſouls departed* into *Abrahams* boſom, *Luke* 16. 22.

8. Laſtly, The Miniſtry of Angels reſpects the *general Reſurrection* and Day of Judgement. The Lord Chriſt is every where deſcribed coming to Judgement at the laſt day, *attended with all his holy and glorious Angels*, *Matth.* 24. 31. *Chap.* 25. 31. 2 *Theſſ.* 1. 7, 8. *Jude* 14. 15. And great ſhall be their work towards the Elect in that day, when the Lord Chriſt ſhall be *admired* even by them, *in all thoſe that do believe*. For although the work of the *Reſurrection*, like that of the *Creation*, is to be effected by the immediate Operation of Almighty Power, without the interveniency of any *ſecundary finite Agents* limited in their Power and operation; yet many things preparatory thereunto, and conſequents thereof, ſhall be committed unto the *Miniſtry of Angels*. By them are the *ſigns* and tokens of it to be proclaimed unto the world, to them is the *ſounding of the laſt Trumpet*, and general ſummons given out unto *all fleſh* to appear before Jeſus Chriſt committed, with all the glorious ſolemnity of the Judgement it ſelf. And as they bear and accompany the departing ſouls of the Saints into the *receptacles* of their reſt in Heaven, ſo doubtleſs alſo ſhall they accompany them in their *joyful return* unto their beloved old Habitations. By them alſo will the Lord Chriſt gather them together from all parts wherein their *redeemed bodies* have been reduced into duſt; and ſo alſo at length by them bring all the *heirs of ſalvation* triumphantly into the full Poſſeſſion of their inheritance.

And thus much may ſuffice to have ſpoken about the *Miniſtry of Angels* here mentioned by the Apoſtle; by all which it farther appears, how neither in their Nature, nor their Office they are any way to be compared with the *Son of God* in his Miniſtry towards the Church. Some deductions alſo for our eſpecial Uſe and Inſtruction may here be added from what hath been ſpoken. As,

1. That we ought to be very *careful to uſe ſobriety* in our Speculations and Meditations about this matter. Herein doth the *Caution* of the Apoſtle take place in an eſpecial manner, that we ſhould be *wiſe unto ſobriety*, *Rom.* 12. 3. and *not to think our ſelves wiſe above that which is written*. This ſome neglecting of old, and endeavouring to *intrude themſelves into the things which they had not ſeen*, *Col.* 2. 18. that is boaſting of the *knowledge and acquaintance with Angels*, which they had no ground for, nor any ſafe Inſtruction in, fell into Pride, Curioſity, Superſtition and Idolatry, as the Apoſtle

Apoſtle in that place declareth. And almoſt in all Ages of the Church, men have failed on this account. The Curioſity of the *Jews* we did in ſome meaſure before manifeſt. To them in their Imaginations ſucceeded the *Gnoſticks*; whoſe portentous *Æones* and *Genealogies* of inferiour Deities, recounted by *Irenæus*, *Origen*, *Tertullian*, *Epiphanius* and others of the Antients, were nothing but wicked and fooliſh Imaginations about Angels. Unto them ſucceeded thoſe about the beginning of the *fourth Century*; who flatly *Worſhipped Angels*, and had *Conventicles*, or private meetings for that purpoſe, who are expreſly condemned in the thirty fifth Canon of the *Councel of Laodicea*, *An.* 364. in theſe words, ὅτι οὐ δεῖ χριστιανοὺς ἐγκαταλείπειν τὴν ἐκκλησίαν τοῦ θεοῦ, καὶ ἀπιέναι, καὶ ἀγγέλους ὀνομάζειν καὶ συνάξεις ποιεῖν; ἅπερ ἀπηγορεύεται· εἴ τις οὖν εὑρεθῇ ταύτῃ τῇ κεκρυμμένῃ εἰδωλολατρείᾳ σχολάζων ἔστω ἀνάθεμα. ὅτι ἐγκατέλιπε τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ καὶ εἰδωλολατρείᾳ προσῆλθον; wherein they plainly adjudge, that practice to be *Idolatry* and *Apoſtaſie* from Jeſus Chriſt. After theſe, about the end of the fourth, or beginning of the fifth *Century*, He vented his curious ſpeculations about their *Hierarchy Orders* and *Operations*, who perſonated *Dionyſius the Areopagite*, of whom we ſpake before. From them all did that ſink of Idolatry Superſtition and Hereſies the *Church of Rome*, derive her preſent Speculations, Adoration, *Worſhip* and *Invocation* of Angels. But as theſe things are all of them without, beſides and againſt the Word in general, ſo they are in particular expreſly *prejudged* and condemned by the Apoſtle in the place to the *Coloſſians* before mentioned: And of ſuch kind of needleſs, uſeleſs, unprofitable, dangerous *Speculations* we are to beware; and many of them I could in particular recite, but that I would not teach them unto *any*, by condemning them before *all*; but yet,

2. *Danger ſhould not deter us from Duty.* Becauſe ſome have miſcarried in this matter, we ought not therefore wholly to *neglect* it; there being ſo great a concernment of the glory of God, and our own good enwrapped therein. Had others erred or wandred indeed, becauſe they had neither *Way* to walk in, or Guide to attend unto, it had been ſufficient to reſtrain us from *attempting* any thing in this matter: but whereas it is evident, that they wilfully neglected the *Way*, or preſſed farther than the paths of it lead them, and deſpiſed their Guide, following their *own imagination* inſtead thereof, ſhall others be diſcouraged in their Duty, whereas they may avoid their miſcarriages? *Wary* indeed this may and ought to make us in our *enquiries*, but not *neglective* of our *duties*. We have the Word of God for our Way and Guide; if we go not *beſides it*, if we go not *beyond it*, we are as ſafe when we treat of *Angels*, as if we treated of *Worms*. We have ſeen in part of what ſignal uſe their *Miniſtry* is as unto our good, and the glory of Jeſus Chriſt. And it is pride to the height, not to enquire after *what may be known*, becauſe there are many things that we may not know nor comprehend. If that take place it will debar us from all ſearch into the *Myſteries* of the Goſpel. For upon our utmoſt Attainments we know but in part. Gods Revelation is the Object of our knowledge. So far as that is made and given, ſo far we may enquire and learn. Beſides it is the height of *Ingratitude* not to ſearch after what may be known of this great Priviledge and Mercy whereof we are made partakers in the Miniſtry of Angels. God hath neither appointed nor revealed it for nothing. He expects a reverence of Praiſe and Glory for it: and how can we bleſs him for it, when we know nothing of it? This *Miniſtry* then of Angels is that which with ſobriety we are in a way of Duty to enquire into.

3. Let us on this account *glorifie God and be thankful.* Great is the Priviledge, manifold are the Bleſſings and Benefits that we are made partakers of by this *Miniſtry of Angels*. Some of them have been before recounted. What ſhall we render for them, and to whom? Shall we go and *bow our ſelves down to the Angels* themſelves, and pay our homage of Obedience unto them? They all cry out with one accord, *ſee you do it not, we are your fellow ſervants*: What ſhall we then do? Why ſay they, *Worſhip God*: Glorifie and praiſe *him*, who is the God of all Angels; who ſends them, who employes them, unto whom they Miniſter in all that they do for us. *Let us bleſs God I ſay for the Miniſtry of Angels.*

Moreover, theſe words afford us other Inſtructions, which I ſhall only name, and put a cloſe unto our Diſcourſes on this Chapter: as,

III. *The Socratical fancy of one ſingle Guardian Angel attending every one; as it is if admitted*

admitted a real impeachment of the Conſolation of Believers, ſo a great inducement unto Superſtition and Idolatry. The further evidencing of this truth, I remit unto what hath been already delivered about the Miniſtry of Angels in general.

IV. *Believers obtain Heaven by inheritance, and free gift of their Father, and not by any merit of their own.* Heirs among men claim their inheritance *jure naſcendi*, becauſe they are born unto it, not becauſe they deſerve it better than others. Believers look for theirs *jure adoptionis*, by right of Adoption, whereby they become Sons, Heirs of God, and Co-heirs with Jeſus Chriſt.

End of the firſt Chapter.

CHAP.

CHAP. II.

IN this Second *Chapter* the Apoſtle declares his *Deſign*, and what his *eſpecial* Aim was, with reſpect unto them to whom he wrote. It was not meerly their *Inſtruction*, or the *Information* of their Minds and Judgements that he intended; though that alſo was in his eye, and neceſſary unto his principal Purpoſe. They had by their *Inſtability* and fainting in Trials adminiſtred Occaſion unto him of other Diſcourſe. Beſides, he foreſaw that they had great *Difficulties* and Temptations to contend withal; and was *jealous* leſt they ſhould miſcarry under them; as he alſo was over *other Profeſſors*, 1 *Cor.* 11. 34. His principal *End* therefore in this whole *Epiſtle* (as hath been declared) was to prevail with the *Hebrews* unto *Stedfaſtneſs* in the faith of the Goſpel, and *Diligence* in attendance unto all thoſe Wayes and Means whereby they might be eſtabliſhed. The *Foundation* of his Exhortations unto this Purpoſe, he layes in the *incomparable Excellency* of the Author of the Goſpel. Hence juſt and cogent Inferences unto *conſtancy* in the Profeſſion of his Doctrine, and Obedience unto him, both *abſolutely* and in reſpect of the Competition ſet up againſt it by *Moſaical Inſtitutions*, do naturally flow. And theſe Conſiderations doth the Apoſtle divide into ſeveral parts, interpoſing in *great Wiſdom* between the handling of them, thoſe *Exhortations* which preſſed towards his eſpecial End before mentioned. And this courſe he proceeds in for ſeveral Reaſons. For,

Firſt, He minds them and us in general, that in handling of the Doctrines of the Goſpel concerning the Perſon and Offices of Jeſus Chriſt, we ſhould not ſatisfie our ſelves in a bare *Notional Speculation* of them, but endeavour to get our Hearts excited by them unto *Faith*, *Love*, *Obedience* and *Stedfaſtneſs* in our Profeſſion. This doth he immediately apply them unto. Inſtances unto this purpoſe doth he give us in this *Chapter* upon his foregoing Declaration of the Excellencies of Chriſt, and the Glory of his Kingdom; that ſo his Hearers might not be *barren and unfruitful in the knowledge of him*.

Secondly, As to the *Hebrews* in particular, he had as it were ſo *overwhelmed* them with that flood of Divine Teſtimonies which he had powred out in the *Beginning of his Epiſtle*, and that heavenly glorious Declaration which he had made of the *Perſon of the Meſſiah*, that he thought it needful to give them time to conſider what was the *Tendency* of that *ſublime Diſcourſe*, and what was their eſpecial concernment therein.

Thirdly, The Apoſtle interpoſeth his *Exhortation* in this place, as to be an *Application* of what was before delivered, ſo to lead them on thereby unto the *Conſideration* of Arguments of another nature, (though of the ſame uſe and tendency) taken from the *Sacerdotal or Prieſtly Office of Chriſt*, and the Works or effects thereof. And herein doth a great part of the *Apoſtolical Wiſdom*, in the various Intertexture of Doctrines and Exhortations in this Epiſtle conſiſt; that as every *Exhortation* flows naturally from the

the *Doctrine* that doth precede it; ſo alwayes the principal matter of it *leads* directly unto ſome other *Doctrinal Argument*, which he intends nextly to inſiſt upon. And this we ſhall ſee evidenced in the *Tranſition* that he makes from the Exhortation laid down in the *beginning of this Chapter*, unto the *Sacerdotal* Office of Chriſt, *v.* 6, 7, 8.

The firſt Verſes then of this *Chapter* are purely *Parænetical*, or *Hortatory*, with a mixture of ſome Conſiderations ſerving to make the Exhortation *weighty* and cogent.

Verſe I.

THe *firſt* Verſe contains the *Exhortation* it ſelf intended by the *Apoſtle*, *thoſe following* the *eſpecial Enforcements* of it.

Ver. 1.

Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μήποτε παραῤῥυῶμεν.

Περισσοτέρως. Περισσοτέρως, *Abundantius*: V. L. *Arias*: *More abundantly*: *eò amplius*, *Beza*; *ſo much the more*. יותיראית; *Syr. Magis*, *the rather*: *ut magis*, *ut abundantius*, *as the rather*; *as more abundantly*. *Summâ attentione*: *Arab. with all attention*. The word denotes ſomewhat more than ordinary in the *Act* it relates unto, or the *Perſons* to whom it is applyed. And *Diligence* being eſpecially required in *Attention* unto any thing, or in thoſe that attend, which extends it ſelf unto the whole deportment of the mind in that work (if that be reſpected herein which we ſhall conſider) it may be not unmeetly rendered *more diligently*, directly; *more abundantly*.

Προσέχειν. Προσέχειν. *Obſervare*; *V. L. to obſerve*, improperly: *Adhibere Ar. M.* a Word of an *imperfecti ſenſe*, unleſs ſupplyed with *our Minds or Underſtandings*, or *diligence*; *Adhibere animum*, *adhibere diligentiam*; but immediately affecting the Object, as *adhibere auditis*, it gives no perfect ſenſe: *attendere*; *Beza*; *to attend unto*; *to give heed*. בהוא זהירין *ſimus cauti*. *attenti*, *Syr.* That we be *wary*, or *heedfull*. προσέχω, is uſually in other Authors when it refers to Perſons, *auſculto*, or *obtempero*; *to hearken*, *attend and give heed to any one with an obſervant or obedient mind*. And ſometimes it ſignifies to *hope* or place Truſt or Confidence in him that is attended unto. It is alſo uſed for to Aſſent, to Agree, or ſubſcribe unto what is ſpoken by another. In the New Teſtament it is principally uſed in two ſenſes. (1.) To *beware*, or *look to our ſelves*, as to things or Perſons that might hurt us; and then it is attended with ἀπὸ or ἐπὶ, as *Matth.* 7. 25. *Chap.* 10. 17. *Chap.* 16. 6, 11, 12. *Luke* 12. 1. Or ſo to *beware*, or to look diligently unto our own Concernments abſolutely, *Luke* 17. 3. *Chap.* 21. 34. *Matth.* 6. 1. *Acts* 20. 28. (2.) To *Attend* with diligence and ſubmiſſion of mind unto the words of another; or unto any buſineſs that we are employed in, *Acts* 8. 6. *Chap.* 16. 14. 1 *Tim.* 1. 4. *Chap.* 4. 1, 13. *Titus* 1. 14. So it is ſaid of the *Samaritans*, that they much *heeded Simon Magus*; προσεῖχον ἅπαντες, *Acts* 8. 10. And it is the ſame word, whereby the reverential Obedience of that people unto the preaching of *Philip* is expreſſed, *v.* 6. An *Attendance then with a mind ready for Obedience* is that which the word imports.

Τοῖς ἀκουσθεῖσι. Τοῖς ἀκουσθεῖσι, *Auditis*, *to the things heard*. במה דשמעין, *Syr. in eo quod audivimus*; *in that which we have heard*. To the things heard, that is, *by us*, who are required to *attend* unto them.

Παραῤῥυῶμεν. Παραῤῥυῶμεν, This Word is no where elſe uſed in the New Teſtament. In other Authors it is as much as *præterfluo*; to *run by*. So *Xenoph. Cyropæd. lib.* 4. πιεῖν ἀπὸ τοῦ παῤῥέοντος ποταμοῦ, *to drink of the River running by*; *pereffluamus*, *V. L. ne forte pereffluamus*, leſt perhaps we ſhould run out. μήποτε, *ne fortè*, *leſt perhaps*: improperly; it reſpects times and ſeaſons; *leſt at any time*. פן נפל, *ne forte cadamus*; *decidamus*; *leſt we fall*; *fall down*; that is periſh. So is the word alſo interpreted by *Chryſoſtom*, μήποτε παραῤῥυῶμεν; τουτέστι μὴ ἀπολώμεθα, μὴ ἐκπέσωμεν, *that we periſh not*; *that we fall not*. And he confirms this ſenſe from that ſaying in the *Proverbs*, *Chap.* 3. 21. υἱὲ μὴ παραῤῥυῇς, *My Son fall not*. So he interprets the word. In the *Original* it is, אל־יולו; *let them not depart*; the word reſpecting not the *Perſon* ſpoken

ſpoken unto, but the *thing* ſpoken of. Nor do the *LXX.* in any other place render נוד, by παραῤῥέω, but by ἀπολείπω, as in the next Chapter, *v.* 21. and words of the like ſignification; to *decline*, *draw back*, give over by negligence or wearineſs. Other Antient Tranſlations read, *nè decidamus ab honeſtate*; *that we fall not from Honeſty*; and *& nequaquam rejicias*; *and by no means to reject*. What ſenſe of the Word is moſt proper to the Place, we ſhall afterwards conſider.

Verſe 1.

Therefore (for this cauſe) *the more abundantly ought we to attend* (or give heed) *to the things heard* (by us) *leſt at any time we ſhould flow out* (or paſs away.)

Διὰ τοῦτο, *For this Cauſe*; as much as διὰ, *therefore*, *wherefore*; There is in the words an *Illation* from the precedent Diſcourſe; and the whole Verſe is an *hortatory* Concluſion from thence. From the Propoſition that he hath made of the Glory and Excellency of the *Author of the Goſpel*; he draws this inference, *therefore ought we*; for the reaſon and cauſes inſiſted on. And thus the word παραῤῥυῶμεν, *flow out*, expreſſeth their *loſing* by any wayes or means the Doctrine of the Goſpel wherein they had been inſtructed, and the Benefits thereof. Seeing the Goſpel hath ſuch a *bleſſed Author*, we ought to take care that we forfeit not our intereſt in it. But if we take παραῤῥυῶμεν, in the ſenſe choſen by *Chryſoſtom*, to expreſs *the fall*, *and periſhing* of them that attend not as they ought unto the Word, (which Interpretation is favoured by the *Syriack Tranſlation*) Then the word, *therefore*, *for this cauſe*, reſpects the *Commination* or Threatning included therein. As if the Apoſtle had ſaid, *therefore ought you to attend*; that is, look to it, that you do attend, *leſt you fall and periſh*. I rather embrace the *former ſenſe*, both becauſe the Interpretation of the word uſed by *Chryſoſtom* is ſtrained, as alſo becauſe the Apoſtle doth evidently in theſe words enter upon an Exhortation unto Obedience, upon his former diſcourſe about the Perſon of Chriſt; nor without an eſpecial regard thereunto, had he laid any foundation for ſuch a Threatning unto Diſobedience, as is pretended to be in the words; of which yet farther afterwards.

Διὰ τοῦτο

Δεῖ ἡμᾶς, *Ought we*; the Perſons *unto whom* he makes the Application of his Doctrine, and directs his Exhortation. Some think that *Paul* joyns himſelf here with all the *Hebrews* upon the account of *Cognation* and *Countrey*, as being himſelf alſo an *Hebrew*, *Phil.* 3. 8. and therefore affectionately reſpecting of them, *Rom.* 9. 3. But the Expreſſion is to be regulated by the words that follow; *all we*, who have heard the Goſpel preached, and made profeſſion thereof. And the Apoſtle joyns *himſelf* with them, not that there was any *danger* on his part leſt he ſhould not conſtantly obey the Word, or were of them whoſe *wavering* and Inſtability gave Occaſion to this Caution; but (1.) To manifeſt that the *Duty* which he exhorts them unto, is of *general concernment* unto all to whom the Goſpel is preached, ſo that he layes no *ſingular* burden on them; and (2.) That he might not as yet diſcover unto them any *jealouſie of their Inconſtancy*, or that he had entertained any ſevere thoughts concerning them: Apprehenſions whereof, are apt to render Exhortations ſuſpected; the minds of men being ready enough to diſregard that which they are perſwaded unto, if they ſuſpect that *undeſerved blame* lyes at the bottom of the Exhortation. The like Condeſcenſion hereunto, upon the like account, we may ſee in *Peter*, 1 *Pet.* 4. 3.

Δεῖ ἡμᾶς

Theſe are the *Perſons ſpoken unto*; That which is ſpoken to them conſiſts in an Exhortation unto a duty, and an eſpecial Enforcement of it. The Exhortation and Duty in the firſt words, *the more abundantly to attend unto the things heard*; and the Enforcement in the cloſe of them, *leſt at any time we ſhould flow out*.

In the Exhortation is expreſſed an eſpecial *Circumſtance* of it, the *Duty* it ſelf, and the *manner* of its performance.

The firſt is included in that Word *more abundantly*; which may refer either unto the *Cauſes* of the attendance required, or unto the *manner* of its performance.

In the words as they lye in the Text, διὰ τοῦτο περισσοτέρως δεῖ ἡμᾶς προσέχειν, the word περισσοτέρως, *more abundantly*, is joyned unto διὰ τοῦτο, *therefore*, *for this cauſe*, and ſeems immediately to reſpect it; and ſo to intimate the *excellent and abundant Reaſon* that we have to attend unto the Goſpel. But if we *tranſpoſe* the words, and read

them as if they lay thus, Διὰ ἡμᾶς πειστοτέρως προσέχειν, then the word περισσοτέρως, *more abundantly*, reſpects the following word προσέχειν, *to attend unto*, and ſo expreſſeth ſomewhat of the *manner* of the performance of the Duty propoſed. And ſo *our Tranſlators* report the ſenſe, *We ought to give the more diligent heed*, or *give heed the more diligently*. The *Reader* may embrace whether ſenſe he judgeth moſt agreeable to the ſcope of the place. The former *conſtruction of the word*, expreſſing the neceſſity of our attention to be intimated from the cogency of the reaſons thereof before inſiſted on, is not without its probability. And this the *meaning of the word* agrees unto, whether we take it *abſolutely*, (for ſo, as *Chryſoſtome* obſerves, it may be taken, though of it ſelf it be of *another* form) or *comparatively*, in which *form* it is. Take it *abſolutely*, and the Apoſtle informs them that they have *abundant cauſe* to attend unto the things *ſpoken or heard*, becauſe of *him* that ſpake them; for concerning him alone came that Voice from the excellent glory, *This is my beloved Son, hear him.* So alſo in the other ſenſe, the Apoſtle is not comparing the *manner* of their attending unto the Doctrine of the Law, (which certainly they ought to have done with all diligence) and their attendance unto the Goſpel, but ſhews the *reaſons* which they had to attend unto the one and the other, as the *following verſes* clearly manifeſt. This then may be that which the Apoſtle intimates in this word, namely that they had more *abundant cauſe* and a more *excellent reaſon* for their *attending* unto the Doctrine of the Goſpel, than they had unto that of the Law; on this account that *he* by whom the Goſpel was immediately preached unto us, was the *Son of God* himſelf. But the other application of the word is more commonly received, wherein it intends the *duty* enjoyned.

Τοῖς ἀκουσθεῖσι. In reference unto the *Duty exhorted unto*, there is expreſſed the *Object* of it, *The things heard.* Thus the Apoſtle chuſeth to expreſs the *Doctrine of the Goſpel*, with reſpect unto the way and manner whereby it was communicated unto them, namely by *preaching*; for *faith cometh by hearing, and hearing is of the word preached*, *Rom.* 10. 14, 15. And herein doth he magnifie the great *Ordinance of preaching*, as every where elſe he maketh it the great means of begetting *faith* in men. The Lord Chriſt himſelf firſt *preached the Goſpel*, *Acts* 1. 1. and *verſe* 4. of this chapter. Concerning him it was ſaid from heaven, *Hear him*, *Matth.* 17. 5. as he who revealed *the Father from his own boſome*, *Joh.* 1. 18. From him the Goſpel became to be the *Word heard.* When he had finiſhed the courſe of his *Perſonal Miniſtery*, he committed the ſame work unto others, *ſending them as the Father ſent him.* They alſo preached the Goſpel, and called it the *Word*, that is that *which they preached.* See 1 *Cor.* 1. So in the Old Teſtament it is called שמעה, *Iſa.* 53. 1. *Auditus*, *an hearing*, or *that which was heard*, being preached. So that the Apoſtle inſiſts on, and commends unto them not only the *things themſelves* wherein they had been inſtructed, but alſo the way whereby they were communicated unto them, namely by the *great Ordinance of preaching*, as he farther declares, *verſe* 4. This as the *means* of their believing, as the *ground* of their profeſſion, they were diligently to remember conſider and *attend unto.*

Προσέχειν. The Duty it ſelf directed unto, and the *manner* of its performance, are expreſſed in the word προσέχειν, to *attend*, or give heed. What *kind* of attendance is denoted by *this word* was in part before declared. An *attendance* it is with Reverence Aſſent and Readineſs to obey. So *Acts* 16. 14. *God opened the heart of Lydia*, προσέχειν τοῖς λαλουμένοις, *to attend unto the things that were ſpoken*, not to give them the hearing only; there was no need of the *opening of her heart* for the meer attention of her ear: but ſhe *attended with readineſs* humility and reſolution to obey the Word. The effect of which attention is expreſſed by the Apoſtle, *Rom.* 6. 17. To *attend* then unto the *Word preached*, is to conſider the *Author* of it, the *Matter* of it, the *Weight* and concernment of it, the *Ends* of it, with Faith, Subjection of ſpirit, and Conſtancy, as we ſhall with our Apoſtle more at large afterwards explain.

Παραῤῥυῶμεν. The *Duty* exhorted unto being laid down, a *Motive* or *Enforcement* unto it is ſubjoyned, taken from the *danger* that would enſue the *neglect* thereof. And this is either from the *Sin* or *Puniſhment* that would attend it, according unto the various interpretations of the word παραῤῥυῶμεν, *flow out*, or *fall*, before mentioned. It it ſignifies to *fall or periſh*, then the *puniſhment* of the neglect of this Duty is intimated. *We ſhall periſh* as water that is poured on the earth. Thereunto is the *frail life of man* compared, 2 *Sam.* 14. 14. This ſenſe of the word is embraced by *few Expoſitors*, yet hath it great countenance given unto it by the enſuing diſcourſe, *verſe* 2, and 3. and for that reaſon is not unworthy our conſideration. For the deſign of the Apoſtle in *thoſe verſes* is to prove, that they ſhall *deſervedly and aſſuredly periſh* who ſhould neglect the Goſpel.

Goſpel. And the following particles, εἰ γὰρ, *and if*, in *verſe* 2. may ſeem to relate unto what was before ſpoken, and ſo to yield a reaſon why the Unbelievers *ſhould ſo periſh* as he had intimated; which unleſs it be expreſſed in *this word*, the Apoſtle had not before at all ſpoken unto. And in this ſenſe the *Caution* here given is, That we ſhould attend unto the word of the Goſpel, leſt by our neglect thereof, we *bring upon our ſelves inevitable ruine*, and periſh *as water that is ſpilt on the ground*, which cannot be gathered up again.

But the truth is, that the word ποτὲ prefixed will not be well reconciled unto this ſenſe and interpretation; unleſs we ſhould ſuppoſe it to be *redundant* and inſignificative, and ſo μὴ ποτὲ παραῤῥυῶμεν, *leſt at any time we ſhould flow out*, ſhould be the ſame with μὴ παραῤῥυῶμεν *abſolutely*, *that we fall not*. But there is no juſt reaſon to render that word ſo uſeleſs. Allow it therefore *ſignificative*, and it may have a double ſenſe; 1. To denote an *uncertain time*; *quando*, *aliquando*, at any time. 2. A *conditional event*; *fortè*, *ne fortè*, leſt it ſhould happen. In neither of theſe ſenſes will it allow the words to be expounded of the *Puniſhment* that ſhall befall Unbelievers, which is moſt certain both as to the *Time*, and the *Event*. Neither doth the Apoſtle in the next Verſes threaten them that neglect the Goſpel, that at *ſome time or other they may periſh*; but lets them know that their *deſtruction is certain*, and that from the Lord. Ποτέ.

It is then our *ſinful loſing of the Word* and the benefits thereof which the Apoſtle intendeth. And in the *next verſes* he doth not proceed to prove what he had aſſerted in *this verſe*, but goes on to other Arguments to the ſame purpoſe, taken from the unqueſtionable event of our neglect of the Word, and loſing the benefits thereof. The eſpecial reaſon therefore why the Apoſtle thus expreſſeth our *loſing of the doctrine of the Goſpel* by want of diligent attendance unto it, is to be enquired after. Generally the expreſſion is looked on as an alluſion *unto leaking veſſels*, which ſuffer the water that is poured into them one way, to run out many. As he ſpeaks in the *Comedian*, who denied that he could keep ſecret ſome things if they were communicated unto him. *Plenus rimarum ſum, huc atque illuc effluo: I am full of chinks, and flow out on every ſide.* And the word relates unto the *perſons*, not to the *things*, becauſe it contains a *crime*. It is *our duty* to retain the word which we have heard; and therefore it is not ſaid that the *Word flows out*, but that we as it were *pour it out*. And this crime is denoted by the addition of παρὰ to ῥυῶν. For as the *ſimple Verb* denotes the *paſſing away* of any thing as *water*, whether it deſerve to be retained or no; ſo the *compound* doth the *loſing* of that perverſly which we ought to have retained.

But we may yet enquire a little farther into the reaſon and nature of the *Allegory*. The Word or *Doctrine of the Scripture* is compared to *ſhowers* and *rain*; *Deut.* 32. 2. *My doctrine ſhall drop as the rain, my ſpeech ſhall diſtil as the dew, as the ſmall rain upon the tender herb, as the ſhowers upon the graſs.* Hence the ſame word מורה ſignifies a *Teacher*, and *Rain*; ſo that Tranſlators do often doubt of its ſpecial ſenſe, as *Pſal* 84. 7. ברכות יעטה מורה, *the rain filleth the pools*, as in our Tranſlation; others, as *Hierom* and *Arias Montanus* render them, *Benedictionibus operietur docens*, *The Teacher ſhall be covered with bleſſings*; both the words being ambiguous. So alſo *Iſa.* 30. 20. מוריך, which we tranſlate *thy Teachers*, is by others rendred thy *ſhowers* or rain. So thoſe words, *Joel* 2. 23. כי־נתן לכם את־המורה לצדקה, which our Tranſlators render in the Text, *He hath given you the former rain moderately*; in the *Margin* they render, *a Teacher of righteouſneſs*. And the like ambiguity is in other places. And there is an *elegant metaphor* in the word. For as the *drops of rain* falling on the earth do water it and make it fruitful, whilſt it takes no notice of it, ſo doth the Doctrine of the Word inſenſibly make *fruitful* unto God the ſouls of men, upon whom it doth deſcend. And in reſpect unto the Word of the Goſpel it is, that the Lord Chriſt is ſaid to *come down as the ſhowers on the mowen graſs*, *Pſal*, 72. So the Apoſtle calls the preaching of the Goſpel unto men, the *watering of them*, 1 *Cor.* 3. 6, 7. And compares them unto whom it is preached unto *the earth that drinketh in the rain*, *Heb.* 6. 7. In purſuit of this *Metaphor* it is, that men are ſaid to *pour out* the Word preached unto them, when by their negligence they loſe all the benefits thereof. So when our Saviour had compared the *ſame Word* unto *ſeed*, he ſets out mens falling from it by all the ways and means whereby *ſeed caſt into the earth* may be loſt, or become unprofitable, *Matth.* 13. And as he ſhews that there are various ways and means whereby the ſeed that is ſown may be loſt and periſh, ſo there are many times and ſeaſons, ways and means, wherein and whereby we may *loſe* and pour out the Water or Rain of the Word which we have received. And theſe the Apoſtle regards in that expreſſion, *leſt at any time*.

We are now entred on the *Practical part* of the Epiſtle, and that which is of great importance unto all Profeſſors at all times; eſpecially unto ſuch as are by the good providence of God called into the condition wherein the *Hebrews* were, when *Paul* thus treated with them; that is a condition of *temptation* affliction and perſecution. And we ſhall therefore the more diſtinctly conſider the *uſeful truths* that are exhibited unto us in theſe words, which are theſe that follow.

Προσέχειν. 1. *Diligent attendance unto the word of the Goſpel is indiſpenſably neceſſary unto perſeverance in the profeſſion of it.* Such a profeſſion I mean as is *acceptable* unto God, or will be *uſeful* unto our own ſouls. The profeſſion of moſt of the world is a meer *not renunciation of the Goſpel* in words, whilſt in their hearts and lives they deny the power of it every day. A *ſaving profeſſion* is that which expreſſeth the efficacy of the Word unto ſalvation, *Rom.* 10. 10. This will never be the effect of a lifeleſs attendance unto the Word. And therefore we ſhall *firſt* conſider what is required unto the *giving heed* to the Goſpel here commended unto us; and there are in it (amongſt others) the things that follow.

1. A due *valuation* of the grace tendred in it, and of the Word it ſelf on that account. Προσέχειν denotes ſuch an *attendance* unto any thing, as proceeds from an eſtimation and valuation of it *anſwerable* unto its worth. If we have not ſuch *thoughts* of the Goſpel, we can never *attend* unto it as we ought. And if we conſider it not as that wherein our *chief concernment* lies, we conſider it not as we ought at all. The *field* wherein is the *Pearl of price* is ſo to be heeded, as to be *valued* above all other Poſſeſſions whatſoever, *Matth.* 13. 45, 46. They who *eſteemed* not the *Marriage-feaſt of the King* above all Avocations and worldly Occaſions, were ſhut out as unworthy, *Matth.* 22. 7. If the Goſpel be not *more* unto us than all the world beſides, we ſhall never continue in an *uſeful* profeſſion of it. Fathers and Mothers, Brothers and Siſters, Wives and Children, muſt all be *deſpiſed* in compariſon of it, and competition with it. When men hear the Word, as that which *puts it ſelf* upon them, whoſe attendance unto they cannot decline without preſent or future inconveniencies, without conſidering that all the *concernments* of their ſouls lie bound up in it, they will eaſily be won utterly to neglect it. According as our *eſteem and valuation* of it is, ſo is our heeding of it, and attendance unto it, and no otherwiſe. Hearkning unto the Word as unto a *ſong of him that hath a pleaſant voice*, which may pleaſe or ſatisfie for the preſent, is that which profits not men, and which God abhors, *Ezek.* 33. 34. If the *miniſtration* of the Goſpel be not looked on as that which is full of glory, it will never be attended unto. This the Apoſtle preſſeth, 2 *Cor.* 3. 8, 9. Conſtant high thoughts then of the neceſſity, worth, glory and excellency of the Goſpel, as on other accounts, ſo eſpecially of the *Author* of it, and the grace diſpenſed in it, is the firſt ſtep in that *diligent heeding* of it which is required of us. Want of this was that which ruined many of the *Hebrews* to whom the Apoſtle wrote. And without it we ſhall never keep our faith *firm unto the End.*

2. *Diligent ſtudy of it*, and ſearching into the mind of God in it, that ſo we may grow wiſe in the myſteries thereof, is *another part* of this Duty. The Goſpel is the *wiſdom of God*, 1 *Cor.* 1. 24. In it are laid up all the *ſtores and treaſures of that wiſdom of God*, which ever any of the ſons of men ſhall come to an acquaintance with in this world, *Col.* 2. 2,3. And this *wiſdom* is to be ſought for *as ſilver*, and *to be ſearched after as hid treaſures*, *Prov.* 2. 4. that is, with pains and diligence like unto that of thoſe who are employed in that enquiry. Men with indefatigable pains and danger pierce into the *bowels of the earth*, in the ſearch of thoſe hid treaſures that are wrapt up in the vaſt womb of it. *Silver* and treaſures are not gathered by every lazie paſſenger on the *ſurface* of the earth; they muſt *dig* ſeek and ſearch who intend to be made partakers of them, and they do ſo accordingly: And ſo muſt we do for theſe treaſures of heavenly wiſdom. The myſtery of the grace of the Goſpel is *great and deep*, ſuch as the *Angels deſire to bow down and look into*, 1 *Pet.* 1. 12. which the *Prophets of old*, notwithſtanding the advantage of their own eſpecial Revelations, *enquired diligently after*, *verſe* 11. Whereas now if any pretend, though falſly, to a *Revelation*, they have immediately done with the Word, as that which by the deceit of their imaginations they think *beneath* them, when indeed it is only *diſtant* from them, and is *really above* them. As if a man ſhould ſtand on *tip-toe* on a *mole-hill*, and deſpiſe the *Sun* appearing newly above the *Horizon* as one beneath him. Diligent *ſedulous ſearching* into the Word belongs unto this *heeding of it*, *Pſal.* 1. 1. Or a labouring by all appointed means to become acquainted with it, wiſe in the myſtery of it, and ſkilled in its doctrine. Without this

this, no man will *hold faſt his profeſſion*. Nor doth any man *neglect* the Goſpel, but he that *knows it* not, 2 *Cor.* 4. 3, 4. This is the great principle of *Apoſtaſie* in the world, men have *owned* the Goſpel but never *knew what it was*, and therefore *leave* the profeſſion of it *fooliſhly*, as they *took* it up *lightly*. Studying of the Word is the ſecurity of our faith.

3. *Mixing the Word with faith* is required in this attention. See *chap.* 4. 2. As good not hear as not believe. Believing is the end of hearing, *Rom.* 10. 11. And therefore *Lydia's faith* is called her attention, *Acts* 16. 14. This is the *life of heeding the Word*, without which all other exerciſe about it is but a *dead carcaſe*. To hear and not believe is in *ſpiritual life*, what to *ſee meat* and *not to eat* is in the *natural*; it will *pleaſe* the fancy, but will never *nouriſh* the ſoul. Faith alone *realizeth* the things ſpoken unto the heart, and gives them ſubſiſtence in it, *Heb.* 11. 1. without which, as to us, they flow up and down in looſe and *uncertain* notions. This then is the principal part of our duty in *heeding the things ſpoken*, for it gives entrance to them into the ſoul, without which they are *poured* upon it as water upon a ſtick that is fully dry.

4. *Labouring to expreſs the Word received in a conformity of heart and life unto it*, is another part of this *Attention*. This is the next proper end of *our hearing*. And to do a thing appointed unto an *End*, without aiming at that *End*, is no better than the not doing it at all, in ſome caſes much worſe. The Apoſtle ſays of the *Romans*, that they were *caſt into the mould of the doctrine of the Goſpel*, *chap.* 6. 13. It left upon their hearts an impreſſion of its own *likeneſs*, or produced in them the *expreſs image* of that Holineſs Purity and Wiſdom which it revealeth. This is to *behold with open face the glory of the Lord in a glaſs*, *and to be changed into the ſame image*, 2 *Cor.* 4. 18. that is, the *image* of the Lord Chriſt, manifeſted unto us and reflected upon us by and in *the glaſs of the Goſpel*. When the heart of the hearer is quickned, enlivened, ſpirited with Goſpel truths, and by them is moulded and faſhioned into their likeneſs, and expreſſeth that *likeneſs* in its fruits, or a *Converſation becoming the Goſpel*, then is the Word attended unto in a right manner. This will ſecure the Word a ſtation in our hearts, and give it a *permanent* abode in us. This is the *Indwelling of the Word*, whereof there are many degrees, and we ought to aim that it ſhould be *plentiful*.

5. *Watchfulneſs againſt all oppoſition* that is made either againſt the *Truth* or *Power* of the Word in us, belongs alſo unto this duty. And as theſe *Oppoſitions* are many, ſo ought this *Watchfulneſs* to be great and diligent. And theſe things have we added for the further Explication of the *Duty* that is preſſed on us by the Apoſtle; the neceſſity whereof, for the preſervation of the truth in our hearts and minds, will further appear in the enſuing Obſervation.

II. *There are ſundry times and ſeaſons wherein, and ſeveral ways and means whereby men are in danger to loſe the word that they have heard, if they attend not diligently unto its preſervation.* Μήποτε, *at any time*, or by any *way or means*. This our Saviour teacheth us at large in the *Parable of the Seed*, which was retained but in *one* ſort of ground of thoſe *four* whereinto it was caſt, *Matth.* 13. And this the experience of all Times and Ages confirmeth. Yea, few there are at any time who keep the *Word heard* as they ought. We may briefly name the *Seaſons* wherein, and the *Ways* whereby the hearts and minds of men are made as *leaking veſſels*, to *pour out* and loſe the Word that they have heard. Μήποτε πᾶς ῥαῤῥυῶμεν.

1. Some *loſe* it in a time of Peace and Proſperity. That is a ſeaſon which *ſlays the fooliſh*. *Jeſurun* waxes fat and kicks. According to *mens paſtures* they are filled, and forget the Lord. They feed their luſts high, until they loath the Word. *Quails* often make a *lean ſoul*. A *proſperous outward eſtate* hath ruined many a Conviction from the Word, yea and *weakened* faith and obedience in many of the Saints themſelves. The warmth of Proſperity breeds ſwarms of *Apoſtates*, as the heat of the Sun doth *Inſects* in the Spring.

2. Some loſe it in a time of *perſecution*. *When perſecution ariſeth*, ſaith our Saviour, *they fall away*. Many go on apace in profeſſion until they come to ſee the *Croſs*; this ſight puts them to a ſtand, and then turns them quite out of the way. They thought not of it, and do not like it. We know what *havock* this hath made amongſt Profeſſors in all Ages; and commonly where it deſtroys the Bodies of *ten*, it deſtroys the Souls of an *hundred*. This is the ſeaſon wherein *Stars* fall from the Firmament, in reference whereunto innumerable are the Precepts for Watchfulneſs, Wiſdom, Patience, Enduring, that are given us in the Goſpel.

3. Some

3. Some loſe it in a time of trial by *temptation*; it pleaſeth God in his Wiſdom and Grace to ſuffer ſometimes an *hour of temptation* to come forth upon the world, upon the *Church* in the world, for their trial, *Rev.* 3. 10. And he doth it that his *own* thereby may be made conformable unto their Head Jeſus Chriſt, who had his eſpecial *hour of temptation*. Now in ſuch a ſeaſon temptation worketh *variouſly*, according as men are expoſed unto it, or as God ſeeth meet that they ſhould be tried by it. Every thing that ſuch days abound withall ſhall have in it the force of a temptation. And the uſual effect of this work is, that it brings *Profeſſors* into a *ſlumber*, *Matth.* 25. 5. In this ſtate, many utterly *loſe the Word*. They have been caſt into a *negligent ſlumber* by the ſecret power and efficacy of *temptation*; and when they *awake* and look about them, the whole power of the Word is loſt and departed from them. With reference unto theſe and the *like ſeaſons* it is, that the Apoſtle gives us this caution, to take heed *leſt at any time* the word which we have heard *do ſlip out*.

2. The *ways* and *means* alſo whereby this wretched effect is produced are various, yea innumerable: ſome of them only I ſhall mention, whereunto the reſt may be reduced. As, 1. *Love of this preſent world*. This made *Demas* a *leaking veſſel*, 2 *Tim.* 4. 10. and choaks one *fourth part* of the ſeed in the Parable, *Matth.* 13. Many might have been *rich* in grace, had they not made it their end and buſineſs to be *rich* in this world, 1 *Tim.* 6. 9. But this is *too well known*, as well as *too little regarded*. 2. *Love of ſin*. A ſecret luſt cheriſhed in the heart will make it *plenum rimarum*, *full of chinks*, that it will never retain the ſhowers of the Word; and it will aſſuredly open them as faſt as convictions ſtop them. 3. *Falſe Doctrines*, Errors, Hereſies, falſe Worſhip, Superſtition and Idolatries will do the ſame. I place theſe things together, as thoſe which work in the ſame kind upon the Curioſity Vanity and Darkneſs of the minds of men. Theſe *break the veſſel*, and at *once* pour out all the benefits of the Word that ever were received. And many the like inſtances might be given.

And this gives us the reaſon of the *neceſſity* of that *heeding* the *Word* which we before inſiſted on. Without it, at one time or other, by one means or other, we ſhall *loſe* all the deſign of the Word upon our ſouls. That alone will preſerve us, and carrie us through the courſe and difficulties of our Profeſſion. The *Duty* mentioned then is of no leſs concernment unto us than our ſouls, for without it we periſh. Let us not deceive our ſelves, *a ſlothful negligent hearing of the Word* will bring no man to life. The commands we have to *watch*, *pray*, *ſtrive*, *labour* and *fight*, are not in vain. The warnings given us of the Oppoſition that is made to our faith, by indwelling ſin Sathan and the world, are not left on *record* for nothing: no more are the ſad examples which we have of many, who beginning a good *Profeſſion* have utterly turned aſide to ſin and folly.

All theſe things, I ſay, teach us the *neceſſity of the Duty* which the Apoſtle enjoyneth, and which we have explained.

Μήποτε παραῤῥυῶμεν. III. *The Word heard is not loſt without the great ſin as well as the inevitable ruine of the ſouls of men.* Loſt it is when it is not *mixed with faith*, when we receive it not in *good and honeſt hearts*, when the *end* of it is not accompliſhed in us, and towards us. And this befalls us not without our ſin, and *woful neglect of duty*. The Word of its own nature is apt to *abide*, to incorporate it ſelf with us, and to take root: but we caſt it out, we *pour it forth* from us. And they have a woful account to make, on whoſe ſouls the guilt thereof ſhall be found at the laſt day.

IV. *It is in the nature of the Word of the Goſpel to water barren hearts, and to make them fruitful unto God.* Hence, as was ſhewed, was it compared to *Water*, *Dews*, and *Rain*, which is the foundation of the *Metaphorical* expreſſion here uſed. Where this word comes, it makes the *parched ground a pool*, *and the thirſty land ſprings of water*, *Iſa.* 35. 7. Theſe are the waters of the Sanctuary, that *heal the barren places of the earth*, and make them fruitful, *Ezek.* 47. The River that *makes glad the City of God*, *Pſal.* 46. 7. That River of *living water* that comes forth from the Throne of God, *Rev.* 22. 1. And the places and perſons which are not *healed* or benefited by theſe waters, are *left to barrenneſs and burning for evermore*, *Ezek.* 47. 11. *Heb.* 6 8. With the dew hereof doth God *water his Church every moment*, *Iſa.* 27. 3. And then doth it *grow as a Lilly, and caſt forth its roots as Lebanon*, *Hoſ.* 14. 5, 6, 7. Abundant *fruitfulneſs* unto God follows a gracious receiving of this dew from him. Bleſſed are they who have this *dew* diſtilling on them every morning, who are *watered* as the Garden of God, as a *land that God careth for*.

V. *The*

V. *The conſideration of the Revelation of the Goſpel by the Son of God, is a powerful motive unto that diligent attendance unto it, which we have before deſcribed.* This is the inference that the Apoſtle makes from the Propoſition that he had made of the Excellency of the Son of God. *Therefore.* Διὰ τοῦτο.

And this is that which in the greateſt part of the enſuing *Chapter* he doth purſue. This is that which God declares, that he might ſo juſtly expect and look for, namely that when he ſent his *Son to the Vineyard*, he ſhould be regarded and attended unto.

And this is *moſt reaſonable* upon many accounts.

1. Becauſe of the *Authority* wherewith he ſpake the word. Others ſpake and delivered their meſſage *as ſervants*, he as the *Lord over his own houſe*, *chap.* 3. 6. The Father himſelf gave him all his Authority for the revealing of his Mind, and therefore proclaimed from heaven, that if any one would have any thing to do with God, they *were to hear him*, *Matth.* 17. 10. 2 *Pet.* 1. 17. The whole Authority of God was with him, for him did God the *Father ſeal*, or put the ſtamp of all his Authority upon him; and he ſpake accordingly, *Matth.* 7. 29. And therefore he ſpake both in his *own Name*, and the Name of his Father; ſo that this *Authority* ſprung partly from the Dignity of his Perſon, for being God and Man, though he *ſpake on the earth*, yet he who was the Son of man *was in heaven ſtill*, *Joh.* 3. 13. and therefore is ſaid to *ſpeak from heaven*, *Heb.* 12. 21. and coming from heaven was ſtill *above all*, *Joh.* 3. 31. having power and authority over all: And partly from his Commiſſion that he had from his Father, which, as we ſaid before, gave all Authority into his hand, *Joh.* 5. 26. Being then in himſelf the Son of God, and being peculiarly deſigned to reveal the Mind and Will of the Father, (which the Prophet calls his *ſtanding and feeding in the ſtrength of the Lord, in the Majeſty of the Name of the Lord his God*, *Mic.* 5. 4.) All the Authority of God over the ſouls and conſciences of men is exerted in this Revelation of the Goſpel by him. It cannot then be *neglected* without the contempt of *all the Authority* of God. And this will be a ſore aggravation of the ſin of *Unbelievers* and *Apoſtates* at the laſt day. If we *attend* not unto the word on this account, we ſhall *ſuffer* on it. He that deſpiſeth the word deſpiſeth him, and he that deſpiſeth him deſpiſeth him alſo who ſent him.

2. Becauſe of the *Love* that is in it. There is in it the *love of the Father* in ſending the Son, for the revealing of himſelf and his mind unto the children of men. There is alſo in it the *love of the Son himſelf*, condeſcending to teach and inſtruct the ſons of men, who by their own fault were caſt into error and darkneſs. Greater love could not God nor his Eternal Son manifeſt unto us, than that he ſhould undertake in his own Perſon to become our Inſtructer. See 1 *Joh.* 5. 20. He that ſhall conſider the bruitiſh ſtupidity and blindneſs of the generality of mankind in the things of God, the miſerable fluctuating and endleſs uncertainties of the *more enquiring* part of them; and withall the greatneſs of their concernment in being brought unto the knowledge of the truth, cannot but in ſome meaſure ſee the greatneſs of this *love of Chriſt* in revealing unto us the whole counſel of God. Hence his words and ſpeech are ſaid to be *gracious*, *Luke* 4. 22. and *grace to be poured into his lips*, *Pſal.* 45. 2. And this is no ſmall motive unto our *attention* unto the word.

3. The *fulneſs of the Revelation it ſelf* by him made unto us, is of the ſame importance. He came not to declare a *part* or parcel, but the *whole will of God*, all that we are to know, all that we are to do, all that we are to believe. *In him are hid all the treaſures of wiſdom and knowledge*, *Col.* 2. 3. He opened all the dark ſentences of the will of God hidden from the foundation of the world. There is in his Doctrine *all wiſdom*, all knowledge, as all light is in the Sun, and all water in the Sea; there being nothing of the one or the other in any other thing but by a *communication* from them. Now *if every word of God* be excellent, if every part and parcel of it delivered by any of his ſervants of old, was to be attended unto on the penalty of extermination out of the number of his people; how much more will our condition be miſerable, is our blindneſs and obſtinacy ſo, if we have not an heart to attend unto this full Revelation of himſelf and his will.

4. Becauſe it is *final*. *Laſt of all he ſent his Son*, and hath ſpoken unto us by him. Never more in this world will he ſpeak with that kind of ſpeaking. No *new*, no *farther* Revelation of God is to be expected in this world, but what is made by Jeſus Chriſt. To this we muſt attend or we are loſt for ever.

VI. *The*

Πειθοῦς προσέχειν.

VI. *The true and only way of honouring the Lord Christ as the Son of God, is by diligent attendance and obedience unto his word.* The Apostle having evidenced his Glory as the Son of God, makes this his only Inference from it. So doth he himself; *if you love me*, saith he, keep my Commandments. Where there is no Obedience unto the Word, there is neither faith in, nor love unto Jesus Christ. But this whole Argument the Apostle further pursues in the following Verses.

Verse II, III, IV.

IN these three Verses the Apostle follows on his *Exhortation* laid down in that foregoing, and giveth many peculiar enforcements unto a due compliance with it, as we shall see in our *Exposition* of them.

Verse 3.

Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις, καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν;

Εἰ γάρ. Ὁ λόγος λαληθεὶς. Δι' ἀγγέλων.

Εἰ γάρ, *si enim, etenim*; *and if, for if*, ὁ λόγος λαληθεὶς, *Sermo dictus*, מלחא דאתמלל, *Syr. Sermo qui dictus est*, or *pronuntiatus*; *the word which was spoken or pronounced*; properly as we shall see, δι' ἀγγέλων, *Syr.* ביד מלאכא, *by the hand of Angels*; an *Hebraism*, for their Ministry. The word pronounced by the Ministry of Angels. The *Arabick* refers these words to the Testimonies before insisted on *about Angels*, and renders them, *if that which is spoken concerning the Angels, be approved*, or confirmed *to be true*; that is, περὶ ἀγγέλων, not δι' ἀγγέλων. ἐγένετο βέβαιος; *factus est firmus*; *Ar. V. L. was made firm* or stable; *became sure. Fuit firmus*; *Eras. Beza*, was *firm*; or as ours, *stedfast*; אשתררת, *Syr. Confirmatus fuit*, was confirmed or established: καὶ πᾶσα παράβασις καὶ παρακοὴ, *Et omnis prævaricatio, & inobedientia*; *V. L. Ar prævarication and disobedience*; *Rhem. Omnisque transgressio & contumacia*; *Beza*, *every transgression and stubborn disobedience*; the *Syriack*, a little otherwise; וכל רשמעה יעבר עליה; *and every one that heard it and transgressed it*; with peculiar respect as it should seem to παρακοὴ; which includes a disobedience to that which is heard. ἔλαβεν ἔνδικον μισθαποδοσίαν, *accepit justam mercedis retributionem*; *V. L. Bez. retulit. præmii*; *Eras.* all to the same purpose; *received a just recompence*, reward; a just compensation; *Syr. received a retribution in Righteousness.*

Βέβαιος.

Παρακοή.

Verse 3.

For if the word spoken (pronounced) *by Angels, was sure*, (stedfast) *and every transgression, and* (stubborn) *disobedience received a just* (meet, equall) *retribution*, (or) recompence of reward.

Verse 4.

Πῶς ἡμεῖς ἐκφευξόμεθα, τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη.

Ἀμελήσαντες. Τηλικαύτης σωτηρίας.

Ἀμελήσαντες, *si neglexerimus*; *V. L. Eras. Beza*; if we neglect: אן נבטא, *Syr. si contemnamus*, *if we despise*; if we care not about; if we take no care of, τηλικαύτης σωτηρίας; *tantam salutem*; so great salvation; the *Syriack*, a little otherwise; על אילין דהנון אכון חיין; *super ea ipsa quæ sunt vitæ*; *those things which are our life*; or as others render the words; *eos sermones qui vivi sunt*; *those words which are living.* The former Translation taking the *Pronoun* in the *Neuter Gender*, and חיין, *substantively* with respect unto the Effects of the Gospel most suits the place: ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι; *quæ cum primum enarrari cæpit*, *Eras. Bez. Which when it was begun to be declared*; and so the *Syriack*; *which began to be declared*; which was first, at first spoken, declared, pronounced.

Ἀρχὴν λαβοῦσα.

Verse

Verſe 4.

How ſhall we eſcape (fly or avoid) *if we neglect* (not taking care about) *ſo great ſalvation which began to be* (was firſt of all) *ſpoken* (declared) *by the Lord; and was confirmed* (aſſured, eſtabliſhed) *unto us, by them that heard,* (it of him.)

Verſe 5.

Συνεπιμαρτυρῦντ⊙ τ῀ θε῀ σημείοις τε, κ᾽ τέρασι, κ᾽ ποικίλαις δυνάμεσι, κ᾽ πνεύματ⊙ ἁγί᾽ μερισμοῖς, κ᾽τ᾽ τὸν ἀυτ῀ θέλησιν.

Συνεπιμαρτυρῦντ⊙, conteſtante Deo; *V. L.* atteſtante *Deo*, *Eraſ.* *Teſtimonium illis præbente Deo: Beza.* *God withal teſtifying*, atteſting it; giving Teſtimony unto them. It is doubtful whether it be the word it ſelf, or the *Preachers* of it, that God is ſaid to give Teſtimony unto. *Syr.* *When God had teſtified unto them*: *Arab.* *whoſe Truth was alſo proved unto us, beſides the Teſtimony of God with wonders*; ſeparating between Gods Teſtimony to the Word, and the ſigns or wonders that accompanied it. τέρασι, *Prodigiis, portentis, miraculis.* Συνεπιμαρτυρῦντ⊙.

Verſe 5.

God bearing witneſs with Signs and Wonders (Prodigies) *and divers* (various) *mighty works* (powers) *and diſtributions* (diviſions) *of the Holy Ghoſt, according to his own will.*

The deſign of the Apoſtle in theſe three *Verſes*, is to confirm and enforce the Inference and Exhortation laid down in the *firſt*; as that which aroſe from the Diſcourſe of the former Chapter. The way he proceeds in for this end, is by interpoſing after his uſual manner in this *Epiſtle*, *ſubſervient Motives*, Arguments, and Conſiderations, tending directly to his principal end, and *connatural* unto the ſubject treated on. Thus the main Argument wherewith he preſſeth his preceding Exhortation unto attendance and Obedience unto the Word, is taken *ab incommodo*, or *ab eventu pernitioſo*, from the *pernitious end and event* of their diſobedience thereunto. The chief proof of this is taken from another Argument *à minori*, and that is the confeſſed Event of *diſobedience unto the Law*, *v.* 2. To confirm and ſtrengthen which reaſoning, he gives us a ſummary *compariſon* of the Law and the Goſpel; whence it might appear, that if *a diſregard unto the Law* was attended with a ſure and ſore revenge, that much more muſt and would the Neglect of the Goſpel be ſo. And this compariſon on the part of the Goſpel, is expreſſed; (1.) In the *Nature* of it, it is *Great Salvation*: (2.) The *Author* of it; it *was ſpoken by the Lord*: (3.) The *manner* of its Tradition; *being confirmed unto us by them that heard them*; and the *Teſtimony* given to it, and them; by *ſigns and wonders and diſtributions of the Holy Ghoſt*; from all which he infers his purpoſe, of the *pernitious Event* of diſobedience unto it, or diſregarding of it. This is the ſumm of the Apoſtles Reaſoning, which we ſhall further open as the words preſent it unto us in the Text.

The firſt thing we meet with in the word; is his *ſubſervient* Argument *à minori*, *v.* 2. wherein three things occur. (1.) The *Deſcription* that he gives us of the Law which he compares the Goſpel withal; it was *the word ſpoken by Angels*. (2.) An Adjunct of it, which enſued upon its being ſpoken by them; *it was firm and ſtedfaſt*. (3.) The Event of diſobedience unto it; *every tranſgreſſion of it, and ſtubborn diſobedience, had a juſt recompence of reward*. How from hence he confirms his Aſſertion of the pernitious Conſequence of *neglecting the Goſpel*, we ſhall ſee afterwards.

The firſt thing in the words is the *Deſcription of the Law*, by that *Periphraſis* ὁ λόγ⊙ δι᾽ ἀγγέλων λαληθεὶς; *the word ſpoken or pronounced by Angels*. λόγ⊙ is a word very variouſly uſed in the New Teſtament. The ſpecial ſenſes of it, we ſhall not need in this place to inſiſt upon. It is here taken for a *ſyſtem of Doctrine*, (and by the addition of λαληθεὶς) as *publiſhed*, *preached*, or declared. Thus the Goſpel, from the Ὁ λόγ⊙. Λαληθεὶς.

the principal *ſubject* matter of it, is called ὁ λόγος ὁ τῆς σταυροῦ, 1 *Cor.* 1. 18. the Word, the Doctrine, the *Preaching concerning the Croſs*, or Chriſt crucified. So ὁ λόγος here, the word, is the Doctrine of the Law; that is the Law it ſelf *ſpoken, declared, publiſhed promulgated.* δι' ἀγγέλων, *by Angels*; that is, by the Miniſtry of Angels. It is not the νομοθέτης, he *from whom* the Law was given, that the Apoſtle intends; but the *Miniſterial Publiſhers* of it, *by whom* it was given. The Law was given *from* God; but it was given by *Angels* in the way and manner to be conſidered. Δι' ἀγγέλων 1.

Two things we may obſerve in this *Periphraſis* of the Law. (1.) That the Apoſtle principally intends that part of the *Moſaical Diſpenſation* which was given on Mount *Sinai*; and which as ſuch was the *Covenant* between God and that people, as unto the priviledge of the promiſed Land. (2.) That he fixed on this Deſcription of it, rather than any other, or meerly to have expreſſed it, by *the Law*; (1.) Becauſe the *Miniſtry of Angels*, in the giving of the Law by *Moſes*, was that by which all the prodigious Effects wherewith it was attended, (which kept the people in ſuch a durable Reverence unto it) were wrought. This therefore he mentions, that he might appear not to *undervalue* it, but to ſpeak of it with Reverence unto that Excellency of its Adminiſtration which the *Hebrews* even boaſted in. (2.) Becauſe having newly inſiſted on a compariſon between Chriſt and the Angels; his Argument is much ſtrengthened, when it ſhall be conſidered, that the Law was the *Word ſpoken by the Angels*, the Goſpel was *delivered by the Son*, ſo far exalted above them. But the manner how this was done, muſt be a little farther enquired into.

That the Law was given by the *Miniſtry of Angels*, the Jews alwayes confeſſed, yea and boaſted. So ſaith *Joſephus*, one much *antienter* than any of their *Rabbins* extant. ἀρχαιολ. *lib.* 5. ἡμῶν τὰ κάλλιστα τῶν δογμάτων, καὶ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις, δι' ἀγγέλων παρὰ τοῦ θεοῦ μαθόντων. *We learned the moſt excellent and moſt holy conſtitutions of the Law from God by Angels.* The ſame was generally acknowledged by them of old. This *Stephen* treating with them, takes for granted, *Acts* 7. 53. *You received the Law by the diſpoſition of Angels.* And our Apoſtle affirms the ſame, *Gal.* 3. 19. *It was ordained by Angels in the hand of a Mediator*; a word of the ſame Original and ſenſe is uſed in both places, though by ours variouſly rendered: διαταγὴ; διαλαγεὶς. This then is certain; but the manner of it is yet to be conſidered.

Firſt then, nothing is more unqueſtionable, than that the Law was given from *God himſelf.* He was the *Author* of it. This the whole Scripture declares and proclaims. And it was the impious Abomination of the *Valentinians* and *Marcionites* of old, to aſcribe the Original of it unto any other Author.

Secondly, He who ſpake in the name of God on *Mount Sinai*, was no other than *God himſelf*, the *ſecond Perſon* in the Trinity, *Pſal.* 68. 17, 18, 19. Him Stephen *calls the Angel*, *Acts* 7. 30, 38. Even the *Angel of the Covenant*, *the Lord* whom the people ſought, *Mal.* 3. 1, 2. Some would have it to be a *Created Angel*, delegated unto that work who thereon took on him the Preſence and Name of God, as if he himſelf had ſpoken. But this is wholly contrary to the nature of all Miniſterial work. Never did *Embaſſador* ſpeak in his own name, as if he were the *King himſelf* whoſe perſon he doth repreſent. The Apoſtle tells us, that the Preachers of the Goſpel were Gods *Embaſſadors*, and that God by them doth perſwade men *to be reconciled in Chriſt*, 2 *Cor.* 5. 20. But yet if any on that account, ſhould take on him to *perſonate God*, and to ſpeak of himſelf as God, he would be highly *blaſphemous.* Nor can this be imagined in this place; where not only he that ſpeaks, ſpeaks in the Name of God, *I am the Lord thy God*, but alſo elſewhere it is frequently affirmed, that *Jehovah* himſelf did give that Law; which is made unto the people an Argument unto Obedience. And the things done on *Sinai* are alwayes aſcribed unto God himſelf.

Thirdly, It remains then to conſider, how notwithſtanding this, the Law is ſaid to be the *Word ſpoken by Angels.* It is no where affirmed, that the *Law was given by Angels*; but that the *people received it by the diſpoſition of Angels*; and that it was *ordained by Angels*, and here *ſpoken by them.* From hence it is evident, that not the *Original Authoritative giving of the Law*, but the *Miniſterial ordering* of things in its promulgation, is that which is aſcribed to Angels. They raiſed the *fire and ſmoke*, they *ſhook and rent the rock*; they framed the *ſound of the Trumpet*; they effected the *Articulate Voyces* which conveyed the words of the Law to the ears of the people; and therein proclaimed and publiſhed the Law; whereby it became *the Word ſpoken by Angels.*

Grotius on this place contends, that it was a *created Angel* who repreſented the Perſon

ſon of God on Mount *Sinai*; and in the confirmation of his conjecture, after he hath made uſe of the imagination before rejected, he adds, *that if the Law had been given out by God in his own perſon* (as he ſpeaks) *then upon that account, it would have been preferred above the Goſpel.* But as the Apoſtle grants in the firſt words of his Epiſtle, that the Law no leſs than the Goſpel was primitively and originally from God; ſo we ſay not, that God gave the Law *immediately* without the Miniſtry of Angels; And the *Compariſon* which the Apoſtle is purſuing, reſpects not the *firſt Author* of Law or Goſpel, but the principal Miniſterial Publiſhers of them, which of the *one*, was Angels, of the *other*, the Son himſelf.

And in theſe words lyes the ſpring of the Apoſtles Argument; as is manifeſt in thoſe *Interrogatory Particles*, εἰ γὰρ; *for if*; for if the Law that was publiſhed unto our Fathers by Angels was ſo vindicated againſt the diſobedient; *how much more* ſhall the neglect of the Goſpel be revenged. Εἰ γὰρ.

Secondly, He affirms concerning this word thus *publiſhed*, that it was βέβαιος, *firm*, or *ſtedfaſt*. That is, it became an *aſſured Covenant* between God and the people. That Peace which is firm and well grounded, is called εἰρήνη βέβαια, a *firm unalterable Peace*. And τὸ βέβαιον, is *Publick Security*. The Law's becoming βέβαιος, then, *firm*, ſure, ſtedfaſt conſiſts in its being ratified to be the *Covenant* between God and that people as to their *Typical Inheritance*, *Deut.* 5. 2. *The Lord our God made a Covenant with us in Horeb.* And therefore in the greater tranſgreſſions of the Law, the people were ſaid to *forſake*, to *break*, to *prophane*, to tranſgreſs the *Covenant of God*, *Levit.* 26. 15. *Deut.* 3. 20. *Chap.* 17. 2. *Hoſ.* 6. 7. *Joſh.* 7. 11. 2 *Kings* 18. 12. 1 *Kings* 19. 14. *Jerem.* 22. 9. *Mal.* 2. 10. And the Law thus publiſhed by Angels, became a *ſtedfaſt Covenant* between God and the people, by their mutual ſtipulation thereon. *Exod.* 20. 19. *Joſh.* 24. 22, 24. Being thus *firm* and ratified, Obedience unto it became neceſſary and reaſonable; for hence, Βέβαιος.

Thirdly, The *Event* of *Diſobedience* unto this word is expreſſed; *every Tranſgreſſion, and every ſtubborn diſobedience received a meet retribution.* Sundry things muſt be a little enquired into for the right Underſtanding of theſe words. As (1.) The difference between παράβασις, and παρακοὴ. And the firſt is properly *any Tranſgreſſion*; which the *Hebrews* call עבר; the latter includes a refuſal ſo to *attend*, as to obey: *Contumacy*, ſtubborneſs, rebellion; מרי. And ſo the latter word may be *exegetical* of the former; ſuch *Tranſgreſſions* the Apoſtle ſpeaks of, as were accompanied with *Contumacy* and ſtubborneſs; or they may both intend the ſame things under divers reſpects. (2.) How may this be extended *to every ſin and Tranſgreſſion*, ſeeing it is certain that *ſome ſins* under the Law, were not puniſhed but expiated by Attonements. *Anſw.* 1. Every ſin was contrary, τῷ λόγῳ, *to the Doctrine of the Law*, its commands and precepts. 2. *Puniſhment* was aſſigned unto every ſin, though not executed on every ſinner. And ſo the word ἔλαβεν, denotes not the actual *Infliction* of Puniſhment, but the *Conſtitution* of it in the ſanction of the Law: (3.) *Sacrifices* for Attonement manifeſted puniſhments to have been due, though the ſinner was relieved againſt them: But (4.) The ſins *eſpecially intended* by the Apoſtle were ſuch, as were directly againſt the Law as it was a Covenant between God and the people; for which there was no Proviſion made of any Attonement or Compenſation: but the *Covenant* being broken by them, the ſinners were to *dye* without mercy; and to be exterminated by the hand of God or man. And therefore the ſins againſt the Goſpel, which are oppoſed unto thoſe, are not any Trangreſſions that Profeſſors may be guilty of, but final *Apoſtacy* or *Unbelief*, which render the Doctrine of it altogether unprofitable unto men. Thirdly, ἔνδικος μισθαποδοσία, is a Recompence *juſt* and *equal*, proportionable unto the crime according to the Judgement of God. That which anſwers δικαίωμα τοῦ θεοῦ, that *judgement of God*, which is, *that they which commit ſin are worthy of death*, *Rom.* 1. 32. And there were two things in the ſentence of the Law againſt Trangreſſors. (1.) The *Temporal puniſhment* of cutting off from the Land of the living, which reſpected that diſpenſation of the Law, which the *Iſraelites* were ſubjected unto. And the ſeveral ſorts of puniſhment that were among the Jews under the Law have been declared in our *Prolegomena*; to diſcover the nature whereof, let the Reader conſult the twenty firſt *Exercitation*. And (2.) *Eternal Puniſhment* which was figured thereby, due unto all Tranſgreſſors of the Law, as it is a Rule of Obedience unto God, from all mankind *Jews* and *Gentiles*. Now it is the firſt of theſe, which the Apoſtle directly and primarily intendeth: becauſe he is comparing the Law in the Diſpenſation of it on *Horeb* unto the Jews with all its Sanctions, unto the preſent Diſpenſation of Παράβασις. Παρακοὴ. Ἔλαβεν. Ἔνδικος μισθαποδοσία.

the Gospel; and from the Penalties wherewith the breach of it, as such, among that people, was then attended, argues unto the *forer punishment* that must needs ensue upon the neglect of the dispensation of the Gospel, as he expounds himself, *Chap.* 10. 28, 29. For otherwise the penaltie assigned unto the Transgression of the *Moral Law* as a Rule, is the very same in the nature and kind of it, with that which belongs unto despisers of the Gospel; even *death eternal*. 4. *Chrysostom* observes some impropriety in the use of the word μισθοδοσία, because it rather denotes, *a Reward for a good work*, than a punishment for an evil one. But the word is indifferent; ἐπὶ τῷ μίσθῳ, and notes only a *Recompence* suitable unto that whereunto it is applyed. So is ἀντιμισθία, used by our Apostle, *Rom.* 1. 27. excellently expressed by *Solomon*, *Prov.* 1. 31. *Sinners shall eat of the fruit of their own wayes, and be filled with their own devises.* Such Rewards we have recorded, *Numb.* 15. 30. 1 *Sam.* 6. 6. 1 *Kings* 13. 4. and *Chap.* 20. 36. 2 *Kings* 2. 23, 24. 2 *Chron.* 30. 20.

Μισθοδοσία.

This the Apostle layes down, as a thing well known unto the *Hebrews*; namely, that the Law which was delivered unto them by Angels, received such a *Sanction* from God, after it was established as the Covenant between him and the people, that the Transgression of it, so as to disannul the terms and conditions of it, had by Divine Constitution the punishment of *death temporal*, or Excision appointed unto it. And this in the next words he proceeds to improve unto his purpose by the way of an Argument *à minori ad majus*; *How shall we escape if we neglect so great salvation, &c.*

There is an *Antithesis* expressed in one branch as we observed before between the Law and the Gospel; namely, that the Law was the *Word spoken by Angels*; the Gospel being *revealed by the Lord himself*: But there are also other differences intimated between them, though expressed only on the part of the Gospel; as that it is in its nature, or Effects, *Great Salvation*; that is not absolutely only, but *comparatively* unto the benefit exhibited to their fore Fathers by the Law, as given on Mount *Horeb*. The confirmation also of the Gospel by the *Testimony of God*, is tacitely opposed unto the confirmation of the Law by the like Witness; and from all these considerations doth the Apostle enforce his Argument, proving the *Punishment* that shall befall Gospel neglecters.

In the words as was in part before observed, there occurrs: (1.) The *Subject matter* spoken of; *so great salvation*. (2.) A further Description of it; 1. From its *principal Author*, it *began to be spoken by the Lord*. 2. From the *manner* of its propagation; *it was confirmed unto us, by them that heard it*: 3. From its *Confirmation* by the *Testimony of God*. Which 4. Is exemplified by a distribution into 1. *Signs*: 2. *Wonders*: 3. *Mighty Works*; and 4. *Various Gifts* of the Holy Ghost; whereof there is, (3.) A *neglect* supposed; *if we neglect*; and (4.) Punishment thereof intimated; wherein (1.) The *punishment* its self; and (2.) The *manner* of its expression, *how shall we escape*, are to be considered; all which are to be severally explained.

1. The *subject matter* treated of, is expressed in those words, *so great Salvation*. And it is the *Gospel* which is intended in that Expression, as is evident from the preceding Verse. For that which is there called the *word which we have heard*; is here called *great salvation*: As also from the following words, where it is said to be *declared by the Lord*; and farther propagated by them that heard him. And the Gospel is called *Salvation*, by a *Metonymy* of the Effect for the Cause. For it is the *Grace of God bringing salvation*, *Titus* 2. 11. The *Word that is able to save us*. The Doctrine, the Discovery, the *instrumentally* efficient Cause of Salvation, *Rom.* 1. 16. 1 *Cor.* 1. 20, 21. And this Salvation the Apostle calls *Great*, upon many accounts, which we shall afterwards unfold. And calling it, *so great salvation*, he refers them unto the Doctrine of it wherein they had been instructed; and whereby the Excellency of the Salvation which it brings, is declared.

Ταυτηλικαύτης σωτηρίας.

Now though the Apostle might have expressed the Gospel by *the word which was declared unto us by the Lord*, as he had done the Law, by the *word spoken by Angels*; yet to strengthen his Argument, or Motive unto Obedience which he insists upon, he chose to give a brief Description of it, from its *principal Effect*; it is *great Salvation*. The Law by reason of sin, proved the *Ministry of Death and Condemnation*, 2 *Cor.* 3. 9. yet being fully published only by Angels, Obedience was indispensibly required unto it. And shall not the Gospel, the Ministry of life and *great salvation* be attended unto.

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2. He farther deſcribes the Goſpel from its principal *Author*, or Revealer; it began to be ſpoken by the Lord. ἀρχὴν λαβοῦσα λαλεῖσθαι. The words may have a twofold ſenſe; for ἀρχὴ, may denote either *principium temporis*, the *beginning of time*; or *principium operis*, the *beginning of the work*. In the *firſt* way, it aſſerts that the Lord himſelf was the *firſt Preacher* of the Goſpel; before he ſent or employed his Apoſtles and Diſciples in the ſame work. In the *latter*, that he only *began* the work, leaving the *perfecting* and finiſhing of it, unto thoſe who were choſen and enabled by him, unto that end. And this *latter ſenſe* is alſo true; for he finiſhed not the *whole Declaration* of the Goſpel in his own perſon, teaching *vivâ voce*, but committed the work unto his Apoſtles, *Matth.* 10. 27. But their teaching from him, being expreſſed in the next words; I take the words in the *firſt ſenſe*, referring unto what he had delivered, *Chap.* 1. 1. *Of Gods ſpeaking in theſe laſt dayes in the Perſon of the Son.* Now the Goſpel hath had a *threefold beginning* of its Declaration. Firſt, In *Prediction*; by Promiſes and Types, and ſo it began to be declared from the foundation of the world, *Luke* 1. 70, 71. Secondly, In an immediate *Preparation*, and ſo it began to be declared in and by the Miniſtry of *John the Baptiſt*; *Mark* 1. 1, 2. Thirdly, In its open, clear, actual full Revelation; ſo this work was begun by the Lord himſelf, and carried on to perfection by thoſe who were appointed and enabled by him thereunto, *John* 1. 17, 18. Thus was it by him declared in his *own perſon*, as the Law was by Angels. Ἀρχὴν λαβοῦσα λαλεῖσθαι.

And herein lyes the ſtreſs of the Apoſtles Reaſonings, with reference unto what he had before diſcourſed concerning the *Son* and *Angels*, and his Preheminence above them. The great Reaſon why the *Hebrews* ſo pertinaciouſly adhered unto the Doctrine of the Law, was the glorious Publication of it. It was the *word ſpoken by Angels*; they received it by the *diſpoſition of Angels*. If ſaith the Apoſtle, that were a ſufficient cauſe, why the *Law* ſhould be attended unto, and that the *neglect* of it ſhould be ſo ſorely revenged as it was, though in it ſelf but the *Miniſtry of death* and condemnation; Then conſider what is your Duty in reference unto the Goſpel, which as it was in its ſelf a *Word of life and great ſalvation*, ſo it was ſpoken, declared, and delivered by the *Lord himſelf*, whom we have manifeſted to be ſo exceedingly exalted above all Angels whatever.

3. He farther deſcribes the Goſpel from the *way* and means of its *conveyance* unto us; It was confirmed unto us by them that heard him. And herein alſo he prevents an Objection that might ariſe in the minds of the *Hebrews*; inaſmuch as they, at leaſt the greateſt part of them, were not acquainted with the *Perſonal Miniſtry* of the Lord; they heard not the word ſpoken by him. For hereunto the Apoſtle replyes; that though they *themſelves heard him not*, yet the ſame word which he preached, was not only declared, but *confirmed* unto them, by *thoſe that heard him*. And herein he doth not intend all of them, who at any time heard him teaching, but thoſe whom in an eſpecial manner he made choice of, to employ them in that work; namely, the *Apoſtles*. So that this expreſſion, *thoſe that heard him*, is a *Periphraſis of the Apoſtles*, from that great priviledge of hearing *immediately* all things that our Lord taught in his own perſon. For neither did the Church of the *Jews bear the Law*, as it was pronounced on *Horeb* by Angels, but had it confirmed unto them by the wayes and means of Gods appointment. And he doth not ſay meerly, that the Word was *taught*, or *preached* unto us by them; but ἐβεβαιώθη, it was *confirmed*, made *firm and ſtedfaſt*, being delivered *infallibly* unto us by the Miniſtry of the Apoſtles. There was a divine βεβαίωσις, *firmneſs*, certainty and *infallibility* in the Apoſtolical Declaration of the Goſpel; like that which was in the Writings of the Prophets, which *Peter* comparing with Miracles calls βεβαιότερον λόγον, *a more firm, ſtedfaſt and ſure Word*. And this Infallible certainty of their word was from their Divine Inſpiration. ἐβεβαιώθη.

Sundry Holy and Learned men from this Expreſſion, *confirmed unto us*; wherein they ſay, the *Writer of this Epiſtle*, placeth himſelf among the number of thoſe who *heard not the word from the Lord himſelf*, but only from the Apoſtles, conclude, that *Paul* cannot be the *Penman* thereof, who in ſundry places denyeth that he received the Goſpel by Inſtruction from men, but by immediate Revelation from God. Now becauſe this is the only Pretence which hath any Appearance of Reaſon for adjudging the writing of this Epiſtle from him, I ſhall briefly ſhew the invalidity of it: And (1.) It is certain that this term U S, comprizes and calls the whole under the condition of the generality of *major pars*, and cannot receive a particular Diſtribution unto all Individuals. For this Epiſtle being written before the Deſtruction of the Temple,

Temple, as we have demonſtrated, it is impoſſible to apprehend, but that ſome were then living at *Jeruſalem* who attended unto the Miniſtry of the Lord himſelf in the dayes of his fleſh; and among them was *James* himſelf, one of the *Apoſtles*, as before we have made it probable; ſo that nothing can hence be concluded to every *individual*, as though none of them might have heard the Lord himſelf. 2. The Apoſtle hath evidently a reſpect unto the *foundation* of the Church of the *Hebrews* at *Hieruſalem*, by the preaching of the *Apoſtles* immediately after the pouring out of the Holy Ghoſt upon them, *Acts* 2. 3, 4, 5. which as he was not himſelf concerned in, ſo he was to mind it unto them as the *beginning* of their faith and profeſſion. 3. *Paul* himſelf did not hear the Lord Chriſt teaching *Perſonally* on the earth, when he *began to reveal the great ſalvation*. 4. Nor doth he ſay that thoſe of whom he ſpeaks were originally inſtructed by the *Hearers of Chriſt*, but only that by them the Word was *confirmed* unto them; and ſo it was unto *Paul* himſelf, *Gal.* 2. 1, 2. But, 5. yet it is apparent that the Apoſtle uſeth an *ἀναλογιαν*, placing himſelf among thoſe unto whom he wrote, though not perſonally concerned in *every particular* ſpoken; a thing ſo uſual with him, that there is ſcarce any of his *Epiſtles* wherein ſundry inſtances of it are not to be found. See 1 *Cor.* 10. 8, 9. 1 *Theſſ.* 4. 17. The like is done by *Peter*, 1 *Epiſt.* 3. 4. Having therefore in this place, to take of all ſuſpition of *jealouſie* in his Exhortation to the *Hebrews* unto Integrity and Conſtancy in their profeſſion, entred his diſcourſe in this Chapter in the ſame way of expreſſion, *Therefore ought we*; as there was no need, ſo there was no place for the change of the perſons, ſo as to ſay *you* inſtead of *us*. So that on many accounts there is no ground for this Objection.

Συνεπιμαρτυρῦντος. 4. He farther yet deſcribes the Goſpel by the Divine *Atteſtation* given unto it, which alſo addes to the force of his Argument and Exhortation, *συνεπιμαρτυρῦντος τοῦ Θεοῦ*. The word is of a double compoſition, denoting a concurring teſtimony of God, a teſtimony given unto, or together with the teſtimony and witneſs of the *Apoſtles*. Of what nature this teſtimony was, and wherein it conſiſted, the next words declare; *by Signs and Wonders, Mighty works, and Diſtributions of the Holy Ghoſt:* All which agree in the general nature of *works ſupernatural*, and in the eſpecial end of *atteſting* to the truth of the Goſpel, being wrought according to the promiſe of Chriſt, *Matth.* 16. 17, 18. by the miniſtery of the Apoſtles, *Acts* 2. 3, 4. and in eſpecial by that of *Paul* himſelf, *Rom.* 15. 19. 2 *Cor.* 12. 12. But as to their eſpecial differences, they are here caſt under four heads.

Σημείῳ. The *firſt* are *σημεῖα*, אותות, *Signs*; that is, *miraculous works*, wrought to ſignifie the preſence of God by his power with them that wrought them, for the approbation and *confirmation* of the Doctrine which they taught.

Τέρατα. The *ſecond* are *τέρατα*, מפתים, *Prodigies*, *Wonders*, works beyond the power of Nature, above the *Energie* of natural cauſes, wrought to fill men with *wonder* and admiration, ſtirring men up unto a diligent *attention* to the Doctrine accompanied with them; for whereas they *ſurprize* men by diſcovering *τὸ θεῖον*, a *preſent divine power*, they diſpoſe the mind to an embracing of what is confirmed by them.

Δυνάμεις. *Thirdly*, *δυνάμεις*, הגבורות, *mighty works*, wherein evidently a *mighty power*, the power of God is exerted in their operation.

Μερισμοὶ. And, *fourthly*, *πνεύματος ἁγίου μερισμοὶ*, מתנות הרוח הקדוש, *gifts of the Holy Ghoſt*, enumerated 1 *Cor.* 12. *Epheſ.* 4. 7. *χαρίσματα*, *free gifts*, freely beſtowed, called *μερισμοὶ*, *diviſions* or *diſtributions*, for the reaſon at large declared by the Apoſtle, 1 *Cor.* 12. 7, 8, 9, 10, 11. All which are intimated in the following words, *κατὰ τὴν αὐτοῦ θέλησιν*. It is indifferent whether we read *αὐτοῦ* or *αὐτοῦ*, and refer it to the will of God, or of the *Holy Ghoſt* himſelf, his *own will*, which the Apoſtle guides unto, 1 *Cor.* 12. 11.

As we ſaid before, all theſe agree in the ſame *general nature*, and kind of miraculous operations; the variety of expreſſions whereby they are ſet forth, relating only unto ſome *different reſpects* of them, taken from their eſpecial end and effects. The ſame works were in different reſpects, *Signs*, *Wonders*, *Mighty works*, and Gifts of the Holy Ghoſt. But being effectual unto *ſeveral ends*, they received theſe various denominations.

In theſe *works* conſiſted the divine atteſtation of the Doctrine of the Apoſtles, God in and by them *giving teſtimony* from heaven by the miniſtration of his Almighty Power, unto the *things* which were taught; and his *approbation* of the *Perſons* that taught them in their work. And this was of eſpecial conſideration in dealing with the *Hebrews*. For the delivery of the *Law* and the miniſtery of *Moſes* having been accompanied with many *ſigns and prodigies*, they made great enquiry after *ſigns* for the confirmation of the Goſpel, 1 *Cor.* 1. 22. which though our Lord *Jeſus Chriſt* neither

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in his own Perſon, nor by his Apoſtles, would grant unto them in their time and manner, to ſatisfie their wicked and carnal *curioſity*, yet in his own way and ſeaſon he gave them forth for their *conviction*, or to leave them *inexcuſable*, *Joh.* 10. 38.

Thirdly, The Goſpel being of this nature, thus taught, thus delivered, thus confirmed, there is a neglect of it ſuppoſed, *verſ.* 3. *If we neglect*; ἀμελήσαντες; the *conditional* is included in the manner of the expreſſion, *If we neglect*, *if we regard not*, if we take not due care about it. The word intimateth an *omiſſion* of all thoſe duties which are neceſſary for our retaining the *Word preached* unto our profit, and that to ſuch a degree as utterly *to reject it*; for it anſwers unto thoſe *tranſgreſſions* of, and *ſtubborn diſobedience* unto the Law, which diſannulled it as a *Covenant*, and were puniſhed with *exciſion*, or cutting off. *If we neglect*, that is, if we continue not in a *diligent obſervation* of all thoſe duties which are indiſpenſably neceſſary unto an holy, uſeful, profitable profeſſion of the Goſpel. Ἀμελήσαντες.

Fourthly, There is a puniſhment intimated upon this *ſinful neglect* of the Goſpel; *How ſhall we eſcape*, flie from, or avoid? wherein both the *puniſhment* it ſelf, and the *manner* of its *expreſſion* are to be conſidered. For the *puniſhment* it ſelf, the Apoſtle doth not expreſly mention it; it muſt therefore be taken from the words going before. *How ſhall we eſcape*, that is ἔνδικον μισθαποδοσίαν, a *juſt retribution*, a meet recompence of reward. The breach of the Law had ſo, a puniſhment ſuitable unto the demerit of the crime was by God aſſigned unto it, and inflicted on them that were guilty. So is there unto the *neglect of the Goſpel*, even a puniſhment juſtly deſerved by ſo great a crime; ſo much greater and more ſore than that deſigned unto the *contempt* of the Law, by how much the Goſpel upon the account of its Nature, Effects, Author, and Confirmation, was more excellent than the Law. Χειρὼν τιμωρεία, *a ſorer puniſhment*, as our Apoſtle calls it, *chap.* 10. as much exceeding it as *eternal* deſtruction under the curſe and wrath of God exceeds all *temporal* puniſhments what ever. What this puniſhment is, ſee *Matth.* 16. 16. *chap.* 25. 46. 2 *Theſſ.* 1. 8. The *manner* of aſcertaining the *puniſhment* intimated, is by an *Interrogation*, *How ſhall we eſcape?* wherein three things are intended. 1. A *denial* of any ways or means for eſcape or deliverance. There is none that can *deliver us*, no way whereby we may eſcape. See 1 *Pet.* 4. 17, 18. And, 2. the *certainty* of the puniſhment it ſelf, it will as to the event aſſuredly befall us: And, 3. the *inexpreſſible greatneſs* of this unavoidable evil. *How ſhall eſcape?* We ſhall not, there is no way for it, nor ability to bear what we are liable unto, *Matth.* 23. 33. 1 *Pet.* 4. 18. Πῶς ἐκφευξόμεθα. Χειρὼν τιμωρεία.

This is the *ſcope* of the Apoſtle in theſe Verſes, this the importance of the ſeveral things contained in them. His main deſign and intendment is, to prevail with the *Hebrews* unto a diligent attendance unto the Goſpel that was preached unto them; which he urgeth by an argument taken from the *danger*, yea certain ruine that will undoubtedly enſue on the neglect of it; whoſe Certainty, Unavoidableneſs, Greatneſs and Righteouſneſs he manifeſts, by the conſideration of the *puniſhment* aſſigned unto the tranſgreſſions of the Law, which the Goſpel on many accounts doth excel.

The *Obſervations* for our own inſtruction which theſe Verſes offer unto us, are theſe that follow.

I. *Motives unto a due valuation of the Goſpel, and perſeverance in the profeſſion of it, taken from the penalties annexed unto the neglect of it, are Evangelical, and of ſingular uſe in the preaching of the Word. How ſhall we eſcape if we neglect?* This conſideration is here managed by the Apoſtle, and that when he had newly ſet forth the glory of Chriſt, and the greatneſs of the *ſalvation* tendred in the Goſpel, in the moſt *perſwading* and *attractive* manner. Some would *fancy*, that all *comminations* and threatnings do belong unto the Law; as though Jeſus Chriſt had left himſelf and his Goſpel to be *ſecurely deſpiſed* by profane and impenitent ſinners; but as they will find the contrary to their eternal ruine, ſo it is the will of Chriſt that we ſhould let them *know* ſo, and thereby warn others to take heed of their ſins and their plagues.

Now theſe *Motives* from *Comminations* and threatnings I call *Evangelical:*

1. Becauſe they are *recorded* in the Goſpel: there we are taught them, and by it commanded to make uſe of them, *Matth.* 10. 28. *chap.* 24. 50. *chap.* 25. 41. *Mar.* 16. 16. *Joh.* 3. 36. 2 *Cor.* 2. 15, 16. 2 *Theſſ.* 1. 8, 9. and in other places innumerable. And to this end are they *recorded*, that they may be *preached* and declared as part of the Goſpel. And if the *Diſpencers* of the *Word* inſiſt not on them, they deal deceitfully with the ſouls of men, and detain from them the *counſel of God.* And as ſuch

ſuch perſons will find themſelves to have as weak and an *enervous* Miniſtery here, ſo alſo that they will have a *ſad account* of their *partiality* in the Word to give hereafter. Let not men think themſelves more *Evangelical* than the Author of the Goſpel, more skilled in the myſtery of the *Converſion* and Edification of the ſouls of men than the Apoſtles, in a word, more *wiſe* than God himſelf, which they muſt do if they neglect this part of his Ordinance.

2. Becauſe they *become* the Goſpel. It is *meet* the Goſpel ſhould be armed with *Threatnings*, as well as attended with *Promiſes*: and that,

1. On the part of *Chriſt* himſelf, the Author of it. However the world perſecuted and deſpiſed him whilſt he was on the earth, and he threatned not, 1 *Pet.* 2. 23. on his own account; however they continue to contemn and blaſpheme his Ways, and Salvation, yet he lets them know that he is *armed with power* to revenge their diſobedience. And it belongs unto his *Honour* to have it declared unto them. A *Scepter* in a Kingdom without a *Sword*, a *Crown* without a *Rod of Iron*, will quickly be trampled on. Both are therefore given into the hand of Chriſt, that the Glory and Honour of his Dominion may be known, *Pſal.* 2. 9, 10, 11, 12.

2. They become the Goſpel on the *part of ſinners*, yea, of all to whom the Goſpel is preached. And thoſe are of two ſorts.

1. Unbelievers, *Hypocrites*, *Apoſtates*, impenitent Neglecters of the great ſalvation declared in it. It is meet on this account that the Diſpenſation of the Goſpel be attended with *Threatnings* and comminations of puniſhments. And that,

1. To keep them here in *awe* and fear, that they may not boldly and openly break out in contempt of Chriſt. Theſe are his *Arrows* that are ſharp in the hearts of his adverſaries, whereby he *awes them*, galls them, and in the midſt of all their pride makes them to tremble ſometimes at their future condition. Chriſt never ſuffers them to be ſo *ſecure*, but that his terrors in theſe *Threatnings* viſit them ever and anon. And hereby alſo doth he keep them within ſome *bounds*, bridles their rage, and overpowers many of them unto ſome uſefulneſs in the world, with many other bleſſed ends not now to be inſiſted on.
2. That they may be left *inexcuſable*, and the Lord Chriſt be *juſtified* in his proceedings againſt them at the laſt day. If they ſhould be *ſurprized* with *fiery indignation* and everlaſting burnings at the laſt day, how might they plead, that if they had been *warned* of theſe things, they would have endeavoured to have fled from the wrath to come. And how apt might they be to *repine* againſt his Juſtice in the *amazing Greatneſs* of their deſtruction. But now by taking order to have the *Penalty of their diſobedience* in the threatnings of the Goſpel declared unto them, they are left without excuſe, and himſelf is glorified in taking vengeance. He hath told them before-hand plainly what they are to look for, *Heb.* 10. 26, 27.

2. They are ſo on the part of *Believers* themſelves. Even they ſtand in need to be minded of the *terrour of the Lord*; and what a *fearful thing it is to fall into the hands of the living God*; *and that even our God is a conſuming fire*. And this,

1. To keep up in their hearts a conſtant *Reverence* of the Majeſty of Jeſus Chriſt, with whom they have to do. The threatning ſanction of the Goſpel beſpeaks the Greatneſs, Holineſs and Terrour of its Author, and inſinuates into the hearts of *Believers* thoughts becoming of them. It lets them know that he will be *ſanctified in all that draw nigh unto him*, and ſo calls upon them for a due reverential preparation for the performance of his Worſhip, and unto all duties wherein they walk before him, *Heb.* 12. 28, 29. This *influenceth* them alſo into a diligent attendance unto every *particular Duty* incumbent on them, as the Apoſtle declares, 2 *Cor.* 5. 11.
2. They tend unto their *Conſolation* and ſupportment under all their afflictions and ſufferings for the Goſpel. This relieves their hearts in all their *ſorrows*, when they conſider the ſore *vengeance* that the Lord Jeſus Chriſt will one day take of all his ſtubborn adverſaries, *who know not God, nor will obey the Goſpel*, 2 *Theſſ.* 1. 5, 6, 7, 8, 9, 10. For the Lord Jeſus is no leſs faithful in his *Threatnings* than in his *Promiſes*, and no leſs able to inflict the one, than

to

to accompliſh the other. And he is glorious unto them therein, *Iſa.* 63. 11, 12, 13.

3. They give them conſtant *matter of praiſe and thankfulneſs*, when they ſee in them, as in a *Glaſs* that will neither flatter nor cauſeleſly terrifie, a Repreſentation of that *wrath which they are delivered from by Jeſus Chriſt*, 1 *Theſſ.* 1. 10. For in this way every *Threatning* of the Goſpel proclaims the *Grace* of Chriſt unto their ſouls. And when they hear them explained in all their terrour, they can rejoyce in the hope of the glory that ſhall be revealed. And,

4. They are needful unto them to *ingenerate that fear* which may give check unto the *remainder of their luſts* and corruptions; with that *ſecurity* and negligence in attending to the Goſpel which by their means is apt to grow upon them. To this purpoſe is the puniſhment of *deſpiſers and back-ſliders* here made uſe of, and urged by our Apoſtle. The hearts of Believers are like *Gardens*, wherein there are not only *flowers*, but *weeds* alſo; and as the former muſt be *watered* and *cheriſhed*, ſo the latter muſt be *curbed* and *nipped*. If nothing but *dews* and *ſhowers* of Promiſes ſhould fall upon the heart, though they ſeem to tend to the cheriſhing of their Graces, yet the *weeds* of corruption will be apt to grow up with them, and in the end to choak them, unleſs they are nipped and blaſted by the ſeverity of threatnings. And although their *Perſons* in the uſe of means ſhall be ſecured from falling under the final execution of *Comminations*, yet they know there is an infallible connexion ſignified in them between *ſin* and *deſtruction*, 1 *Cor.* 6. 9. and that they muſt avoid the *one*, if they will eſcape the *other*.

5. Hence they have in a readineſs wherewith to *ballance Temptations*, eſpecially ſuch as accompany ſufferings for Chriſt and the Goſpel. Great *reaſonings* are apt to riſe in the hearts of Believers themſelves in ſuch a ſeaſon: and they are byaſſed by their *infirmities* to attend unto them. *Liberty* would be ſpared, *Life* would be ſpared; it is hard to *ſuffer*, and to *die*: How many have been betrayed by their *fears* at ſuch a ſeaſon to forſake the Lord Chriſt and the Goſpel? But now in theſe *Goſpel threatnings* we have that in a *readineſs*, which we may *oppoſe* unto all theſe reaſonings and the efficacy of them. Are we afraid of a *man that ſhall die?* Have we not much more reaſon to be afraid of the *Living God?* Shall we, to avoid the anger of a Worm, caſt our ſelves into his wrath who is a conſuming fire? Shall we, to avoid a little *momentary trouble*, to preſerve a periſhing life, which a *ſickneſs* may take away the next day, run our ſelves into eternal ruine? Man *threatens* me if I forſake not the Goſpel, but God *threatens* if I do. Man threatens *death temporal*, which yet it may be he ſhall not have power to inflict; God threatens *death eternal*, which no back-ſlider in heart ſhall avoid. On theſe and the like accounts are Comminations uſeful unto *Believers* themſelves.

3. Theſe declarations of *eternal puniſhment* unto *Goſpel neglecters*, do *become* the Goſpel with reſpect unto them that are *the Preachers* and diſpenſers of it, that their meſſage be not ſlighted, nor their perſons deſpiſed. God would have even *them* to have in a readineſs wherewith to *revenge the diſobedience* of men, 2 *Cor.* 10. 6. not with *carnal weapons*, killing and deſtroying the bodies of men; but by ſuch a *denunciation* of the vengeance that will enſue on their diſobedience, as ſhall undoubtedly take hold upon them, and end in their everlaſting ruine. Thus are they armed for the warfare, wherein by the Lord Chriſt they are engaged; that no man may be encouraged to *deſpiſe* them, or contend with them. They are authorized to denounce the *eternal wrath of God* againſt diſobedient ſinners; and whomſoever they *bind* under the ſentence of it on *earth*, they are *bound* in *heaven* unto the judgment of the Great Day.

On theſe grounds it is that we ſay, that the *threatnings* and denunciations of future puniſhments unto all ſorts of perſons are becoming of the Goſpel; and therefore the uſing of them as *motives* unto the *end* for which they are deſigned is *Evangelical*. And this will farther appear if we ſhall yet conſider,

1. That *threatnings* of future *Penalties* on the diſobedient, are far more clear and expreſs in the Goſpel than in the Law. The *Curſe* indeed was threatned and denounced under the Law; and a pledge and inſtance of its execution were given in

the *temporal punishments* that were inflicted on the transgressors of it. But in the Gospel the *nature of this curse* is explained, and what it consisteth in is made manifest. For as *Eternal life* was obscurely only promised in the Old Testament, though promised; so *death eternal* under the curse and wrath of God was only obscurely threatned therein, though threatned. And therefore as *life and immortality were brought to light by the Gospel*; so death and hell, the punishment of sin under the wrath of God, are more fully declared therein. The *Nature* of the *judgment to come*, the *duration* of the penalties to be inflicted on unbelievers, with such intimations of the *nature* and kind of them as our understandings are able to receive, are fully and frequently insisted on in the New Testament, whereas they are very *obscurely* only gathered out of the *Writings* of the Old.

2. The punishment *threatned* in the Gospel is, as unto degrees, *greater* and *more sore* than that which was annexed to the meer transgression of the first Covenant. Hence the Apostle calls it, *death unto death*, 2 *Cor.* 2. 16. by reason of the sore aggravations which the first sentence of *death* will receive from the wrath due unto the contempt of the Gospel. Separation from God under eternal punishment was unquestionably due to the *sin of Adam*, and so consequently unto every transgression against the *first Covenant*, *Gen.* 2. 17. *Rom.* 5. 12, 13, 14. But yet this hinders not, but that the same *penalty for the nature and kind* of it may receive many and great aggravations, upon mens sinning against that great *Remedy* provided against the first guilt and prevarication; which it also doth, as shall farther afterwards be declared.

And this ought they to be well acquainted withall, who are called unto the *Dispensation* of the Gospel. A fond conceit hath befallen some, that all *denunciations of future wrath*, even unto unbelievers, is *Legal*, which therefore it doth not become the Preachers of the Gospel to insist upon: so would men make themselves wiser than *Jesus Christ* and all his Apostles, yea they would *disarm* the Lord Christ, and expose him to the contempt of his *vilest enemies*. There is also we see a great use in these *Evangelical threatnings* unto believers themselves. And *they* have been observed to have had an *effectual ministery*, both unto Conversion and Edification, who have been made wise and *dextrous* in managing Gospel Comminations towards the consciences of their hearers. And those also that *hear* the Word may hence learn their duty, when such *threatnings* are handled and opened unto them.

Ἔνδικος μισθοδοσία.

II. *All punishments annexed unto the transgression either of the Law or Gospel, are effects of God's vindictive Justice, and consequently just and equal.* (*A meet recompence of reward.*) What it is, the Apostle doth not declare, but he doth that it is *just* and *equal*, which depends on the Justice of God appointing and designing of it. Foolish men have always had tumultuating thoughts about the judgments of God. Some have disputed with him about the equity and *equality* of his ways in judgments temporal, *Ezek.* 18. and some about those that shall be eternal. Hence was the vain imagination of them of old, who *dreamed* that an *end* should be put after some season, unto the punishment of *Devils* and wicked men; so turning hell into a kind of Purgatory. Others have disputed in our days, that there *shall be no hell at all*, but a meer *annihilation* of ungodly men at the last day. These things being so expresly contrary to the Scripture can have no other rise, but the *corrupt minds* and affections of men, not conceiving the *reasons* of God's judgments, nor acquiescing in his *Sovereignty*. That which they seem principally to have stumbled at, is the assignation of a punishment *infinite* as to its *duration*, as well as in its *nature* extended unto the utmost capacity of the subject, unto a fault *temporary*, *finite* and transient. Now that we may justifie God herein, and the more clearly discern that the punishment *inflicted finally* on sin, is but a *meet recompence of reward*, we must consider,

First, That God's Justice *constituting*, and in the end *inflicting* the reward of sin, is *essential* unto him. Is God *unjust?* saith the Apostle, ὁ ἐπιφέρων τὴν ὀργήν, *Rom.* 3. 5. ὀργὴ, anger or wrath is not that *from whence* punishment proceedeth, but punishment it self: God inflicteth wrath *anger* or vengeance. And therefore when we read of the *anger* or wrath of God against sin or sinners, as *Rom.* 1. 18. the expression is *metonymical*, the cause being designed by the effect. The true fountain and cause of the punishment of sin is the *Justice* of God, which is an Essential property of his Nature, natural unto him, and inseparable from any of his works. And this absolutely is the same with his *Holiness*, or the infinite Purity of his Nature. So that God doth not assign the punishment of sin *arbitrarily*, that he might do so or otherwise, without

without any impeachment of his Glory; but his Juſtice and his Holineſs indiſpenſibly require, that it ſhould be puniſhed, even as it is indiſpenſibly neceſſary that God in all things ſhould be *juſt* and holy. *The holy God will do no iniquity*: the Judge of all the earth will do right, and will by no means acquit the guilty? This is *δικαίωμα τοῦ θεοῦ*, *the judgement of God*, that which his Juſtice requireth, *that they which commit ſin are worthy of death*, *Rom.* 1. 32. And God cannot but do that, which it is *juſt* that he ſhould do. See 2 *Theſſ.* 1. 6. We have no more Reaſon then to quarrel with the *Puniſhment* of ſin, than we have to repine that God is Holy and Juſt; that is, that he is God; for the *one* naturally and neceſſarily followeth upon the other. Now there is no Principle of a more uncontrolable and Soveraign Truth, written in the hearts of all men than this; that *what the Nature of God, or any of his Eſſential Properties require to be, is holy, meet, equal, juſt and good.*

Secondly, That this Righteouſneſs or Juſtice of God, is in the Exerciſe of it, inſeparably accompanied with *infinite Wiſdom.* Theſe things are not *diverſe* in God, but are *diſtinguiſhed* with reſpect unto the various manners of his actings, and the variety of the *Objects* which he acteth towards; and ſo denote a different *Habitude* of the Divine Nature, not *diverſe things* in God. They are therefore inſeparable in all the works of God. Now from this *Infinite Wiſdom* of God which his Righteouſneſs in the conſtitution of the puniſhment of ſin is eternally accompanied withal; two things enſue.

1. That He *alone* knoweth what is the true deſert and demerit of ſin; and but from his Declaration of creatures not any. And how ſhall we judge of what we know nothing but from him, but only by what he doth? We ſee amongſt men, that the guilt of crimes is aggravated according to the Dignity of the Perſons againſt whom they are committed. Now no creature knowing him perfectly, againſt whom all ſin is committed, none can truly and perfectly know what is the deſert and demerit of ſin; but by his Revelation who is perfectly known unto himſelf. And what a *madneſs* is it to judge otherwiſe of that we do no otherwiſe underſtand? Shall we make our ſelves Judges of what *ſin againſt God* doth deſerve? Let us firſt by *ſearching find out the Almighty unto Perfection*, and then we may know of our ſelves what it is *to ſin* againſt him. Beſides we know not what is the *Oppoſition* that is made by ſin unto the *Holineſs*, the Nature, and very Being of God. As we cannot know him *perfectly* againſt whom we ſin, ſo we know not *perfectly* what we do when we ſin. It is the leaſt part of the malignity and poyſon that is in ſin, which we are able to diſcern. We ſee not the depth of that *malicious* reſpect which it hath unto God; and are we capable to judge aright of what is its *Demerit?* But all theſe things *are open and naked* before that Infinite Wiſdom of God, which accompanieth his Righteouſneſs in all his Works. He knows *himſelf* againſt whom ſin is; he knows the *Condition* of the ſinner; He knows what contrariety and *Oppoſition* there is in ſin unto himſelf: in a word, what it is for a finite, limited, dependent creature, to ſubduct it ſelf from under the *Government*, and oppoſe it ſelf unto the Authority and *Being* of the Holy Creator, Ruler and Governour of all things; all abſolutely and perfectly, and ſo alone knows what ſin deſerves.

2. From this Infinite Wiſdom is the proportioning of the *ſeveral degrees* in the puniſhment that ſhall be inflicted on ſin. For although his Righteouſneſs require, that the final puniſhment of all ſin, ſhould be an *Eternal ſeparation* of the ſinner from the enjoyment of him, and that in a *ſtate of Wrath* and miſery; yet by his Wiſdom, he hath conſtituted *Degrees* of that wrath, according unto the Variety of Provocations that are found among ſinners. And by nothing elſe could this be done. What elſe is able to look through the Unconceivable variety of *Aggravating Circumſtances* which is required hereunto? For the moſt part, we know not what is ſo; and when we know any thing of its *being*, we know nothing almoſt of the *true nature of its demerit.* And this is another thing from whence we may learn, that Divine Puniſhment of ſin is alwayes a *meet Recompence of Reward.*

Thirdly, In the *final* puniſhment of ſin, there is no mixture of mercy; nothing to *alleviate*, or to take off from the uttermoſt of its deſert. This world is the time and place for mercy. Here God cauſeth his *Sun to ſhine*, and *his rain to fall on the worſt of men, filling their hearts with food and gladneſs.* Here he *endures them with much patience* and forbearance, doing them Good in unſpeakable variety, and to many of them making a daily tender of that mercy, which might make them bleſſed to Eternity. But the ſeaſon of theſe things is paſt in the Day of Recompence. Sinners

ſhall then hear nothing, but *go ye curſed.* They ſhall not have the leaſt effect of Mercy ſhewed unto them unto all Eternity. They ſhall then *have judgement without mercy, who ſhewed no mercy.* The Grace, Goodneſs, Love and Mercy of God ſhall be glorified unto the utmoſt in his *Elect*; without the leaſt mixture of allay from his diſpleaſure; and ſo ſhall his Wrath, Severity and *Vindictive Juſtice*, in them that periſh without any *temperature* of pity or compaſſion. He ſhall rain upon them *ſnares, and fire and brimſtone, this ſhall be their portion for ever.* Wonder then not at the Greatneſs or Duration of that Puniſhment, which ſhall exhauſt the whole wrath of God without the leaſt mitigation.

And this will diſcover unto us the nature of ſin, eſpecially of *Unbelief* and *neglect of the Goſpel.* Men are apt now to have *ſlight thoughts* of theſe things; but when they ſhall find them revenged with the *whole Wrath* of God, they will change their minds. What a folly, what a madneſs is it to make *light* of Chriſt, unto which an Eternity of puniſhment is but a meet Recompence of Reward. It is good then, to learn the nature of ſin from the Threatnings of God, rather than from the common *Preſumptions* that paſs among ſecure periſhing ſinners: Conſider what the Righteouſneſs, what the Holineſs, what the Wiſdom of God hath determined to be due unto ſin, and then make a Judgement of the *nature* of it; that you be not overtaken with a woful *ſurprizal*, when all means of relief are gone and paſt. As alſo know that,

2. This *World alone* is the time and place wherein you are to look and ſeek for mercy. *Cryes* will do nothing at the laſt day: not obtain the *leaſt drop of water* to cool the tongue in its torment. Some men doubtleſs have ſecret reſerves, that things will not go at the laſt day, as by others they they are made to believe. They hope to meet with better *Quarter* than is talked of; that God will not be inexorable as is pretended. Were not theſe their *inward thoughts*, it were not poſſible they ſhould ſo neglect the ſeaſon of Grace, as they do. But alas, how will they be deceived? God indeed is *gracious, merciful*, and full of Compaſſion; but *this world* is the time wherein he will exerciſe them. They will be for ever ſhut up towards unbelievers at the laſt day. This is *the acceptable day*, this is the *day of ſalvation*; if this be deſpiſed, if this be neglected, expect no more to hear of mercy unto Eternity.

III. *Every concernment of the Law and Goſpel, both as to their nature and promulgation, is to be weighed and conſidered by Believers, to beget in their hearts a right and due valuation of them.* To this end are they here ſo diſtinctly propoſed; as of the *Law*, that it was *ſpoken by Angels*; and of the *Goſpel*, that it is *great ſalvation*, the word *ſpoken by the Lord*, confirmed with *ſigns and miracles*; all which the Apoſtle would have us to weigh and diſtinctly conſider. Our Intereſt lyes in them, and our Good is intended by them. And to ſtir up our attention unto them, we may obſerve.

Firſt, That God doth *nothing in vain*, nor ſpeaks any thing in vain, eſpecially in the things of his Law and Goſpel, wherein the great concernments of his own Glory, and the ſouls of men are enwrapped. And therefore our *Saviour* lets us know, that there is a worth in the leaſt *apex* and *iota* of the word; and that it muſt have its Accompliſhment. An End it hath, and that End ſhall be fulfilled. The *Jews* have a *fooliſh curioſity* in reckoning all the *letters* of the Scripture, and caſting up how often every one doth occurr. But yet this *curioſity* of theirs, vain and needleſs as it is, will condemn our negligence, if we omit a *diligent enquiry* into all the Things and Circumſtances of it, that are of real importance. God hath an holy and wiſe End in all that he doth. As nothing can be *added* unto his Word or Work; ſo nothing can be *taken from* it, it is every way perfect. And this in general is enough to quicken us unto a *diligent ſearch* into all the Circumſtances and *Adjuncts* both of Law and Goſpel; and of the way and manner, whereby he was pleaſed to communicate them unto us.

Secondly, There is in all thoſe *Concernments* of the Law and Goſpel, a mixture of Divine Wiſdom and Grace. From this fountain they all proceed, and the *living waters* of it run through them all. The Times, the Seaſons, the Authors, the Inſtruments, the manner of their Delivery, were all ordered by the *manifold Wiſdom of God*, which eſpecially appears in the diſpenſation of the Goſpel, *Epheſ.* 3. 9, 10. The Apoſtle placeth not the Wiſdom of God only in the *Myſtery* of the Goſpel, but alſo in the *ſeaſon* of its promulgation. *It was hid*, ſaith he, *in God*, *v.* 9. that is, in the *purpoſe of God*, *v.* 10, 11. *From the Ages paſt, but now is made manifeſt*; and herein doth the *manifold Wiſdom of God appear.* Were we able to look into the depth of any *circumſtance*

cumſtance that concerns the Inſtitutions of God, we ſhould ſee it full of *Wiſdom* and Grace; and the *neglect* of a due conſideration thereof hath God ſometime ſeverely revenged, *Lev.* 10. 1, 2.

Thirdly, There is in them all a *Gracious Condeſcenſion* unto our weakneſs. God knows that we ſtand in need of an *eſpecial remark* to be ſet on every one of them. Such is our *weakneſs*, our *ſlowneſs to believe*, that we have need that the Word ſhould be unto us, *line upon line, and precept upon precept; here a little, and there a little.* As God told *Moſes*, *Exod.* 4. 8. That if the children of *Iſrael* would not believe on the *firſt ſign*, they would on the *ſecond*. So it is with us; one conſideration of the Law or the Goſpel oftentimes proves *ineffectual*, when another over-powres the heart unto obedience. And therefore hath God thus graciouſly condeſcended unto our weakneſs, in propoſing unto us the *ſeveral conſiderations* mentioned of his Law and Goſpel; that by ſome of them we may be laid hold upon, and bowed unto his mind and will in them. Accordingly,

Fourthly, They have had their various *Influences* and *Succeſſes* on the ſouls of men. Some have been wrought upon by *one conſideration*, ſome by another. In ſome the *Holineſs* of the Law, in others the *manner* of its Adminiſtration have been effectual. Some have fixed their hearts principally on the *Grace* of the Goſpel; ſome on the *Perſon* of its Author. And the ſame perſons at *ſeveral times* have had help and aſſiſtance, from theſe *ſeveral conſiderations* of the one and the other. So that in theſe things, God doth nothing in vain; nothing is in vain towards believers. *Infinite Wiſdom* is in all; and *infinite Glory* will ariſe out of all.

And this ſhould ſtir us up unto a diligent *ſearch into the Word*, wherein God hath recorded all the concernments of his Law and Goſpel, that are for our uſe and advantage. That is the *Cabinet* wherein all theſe *Jewels* are laid up and diſpoſed, according to his Wiſdom and the counſel of his Will. A general view of it will but little ſatisfie, and not at all *enrich* our ſouls. This is the *Mine* wherein we muſt *digg* as for hid treaſures. One main reaſon why we *believe* no more, why we *obey* no more, why we *love* no more, is becauſe we are no more diligent in ſearching the Word, for *ſubſtantial Motives* unto them all. A very *little inſight* into the Word is apt to make men think that they ſee enough: But the Reaſon of it is, becauſe they like not what they ſee. As men will not like to look farther into a *Shop of Wares*, when they like nothing, which is at firſt preſented unto them. But if indeed we find ſweetneſs, benefit, profit, life, in the diſcoveries that are made unto us in the Word about the Law and Goſpel, we ſhall be continually reaching after a farther Acquaintance with them. It may be we know ſomewhat of thoſe things; but how know we, that there is not *ſome eſpecial concernment* of the Goſpel, which God in an *holy condeſcenſion* hath deſigned for our good in particular, that we are not as yet arrived unto a clear and diſtinct knowledge of? Here if we ſearch for it with *all diligence*, may we find it; and if we go maimed in our Faith and Obedience all our dayes, we may thank our own ſloth for it.

Again, whereas God hath *diſtinctly propoſed thoſe things unto us*, they ſhould have our *diſtinct conſideration*. We ſhould ſeverally and diſtinctly meditate upon them; that ſo in them all we may admire the *Wiſdom of God*; and receive the effectual influence of them all upon our own ſouls. Thus may we ſometimes converſe in our hearts with the *Author* of the Goſpel; ſometimes with the *manner* of its delivery; ſometimes with the *Grace* of it; and from every one of theſe *heavenly flowers*, draw nouriſhment and refreſhment unto our own ſouls. Oh that we could take care to gather up *theſe fragments*, that nothing might be loſt unto us; as in themſelves they ſhall never periſh.

IV. *What means ſoever God is pleaſed to uſe in the Revelation of his Will; he gives it a Certainty, Stedfaſtneſs, Aſſurance and Evidence, which our faith may reſt in, and which cannot be neglected without the greateſt Sin.* (*The word ſpoken was ſtedfaſt.*) Every word ſpoken from God, by his Appointment, is ſtedfaſt; and that becauſe ſpoken from him, and by his Appointment. And there are two things that belong unto this *ſtedfaſtneſs* of the Word ſpoken. Βέβαιος.

1. That in reſpect of *them unto whom it is ſpoken*, it is the *foundation* of Faith and Obedience; The *formal Reaſon* of them, and *laſt Ground* whereunto they are reſolved.

2. That on the part of God, it is a ſtable and ſufficient *ground of Righteouſneſs* in proceeding

proceeding to take vengeance on them by whom it is neglected. The puniſhment of tranſgreſſors is *a meet Recompence of Reward*, becauſe the word ſpoken unto them is *ſtedfaſt*. And this latter follows upon the former: For if the word be not a *ſtable firm foundation* for the Faith and Obedience of men, they cannot be juſtly puniſhed for the neglect of it. That therefore muſt be briefly ſpoken unto, and this will naturally enſue, as a conſequent thereof.

God hath, as we ſaw on the *firſt Verſe of this Epiſtle, by various wayes and means*, declared and revealed his mind unto men. That Declaration, what means or inſtruments ſo ever he is pleaſed to make uſe of therein, is called *his Word*. And that becauſe *originaly*, it is *his*, proceeds from him, is delivered in his name and Authority, reveals his mind, and tends to his Glory. Thus ſometimes he ſpake by *Angels*, uſing their Miniſtry, either in delivering his Meſſages, by *words of an outward ſound*, or by Repreſentation of things in *Viſions* and *Dreams*; and ſometimes by the *Inſpiration* of the Holy Ghoſt, enabling them ſo inſpired, to give out the word which they received, purely and entirely; all remaining *his Word* ſtill. Now what *wayes* ſoever God is pleaſed to uſe, in the Communication of his Mind and Will unto men for their Obedience, there is *that ſtedfaſtneſs* in the Word it ſelf, that Evidence to be from him, as make it the duty of men to believe in it, with *faith divine and ſupernatural*; and that *ſtability* which will never deceive them. It is, I ſay thus *ſtedfaſt* upon the account of its being *ſpoken from God*, and ſtands in no need of the contribution of any ſtrength, Authority or Teſtimony from men, *Church*, *Tradition*, or ought elſe that is extrinſecal unto it. The Teſtimonies given hereunto in the Scripture it ſelf, which are very many, with the general Grounds and Reaſons hereof, I ſhall not here inſiſt upon; and that becauſe I have done it elſewhere. I ſhall only mention that *one conſideration*, which this place of the Apoſtle ſuggeſts unto us; and which is contained in our ſecond *Obſervation* from the word *ſtedfaſt*. Take this word as ſpoken from God, without the help of any other Advantages, and the *ſtedfaſtneſs* of it, is the Ground of Gods *inflicting Vengeance* on them that receive it not, that obey it not. Becauſe it is *his Word*, becauſe it is cloathed with his *Authority*; if men believe it not, they muſt periſh. But now if this be not *ſufficiently evidenced* unto them, namely that it is *his Word*, God could not be *juſt* in taking vengeance of them; for he ſhould puniſh them for not believing that, which they had *no ſufficient Reaſon* to believe, which ſuits not with the Holineſs and Juſtice of God. The Evidence then that this *Word is from God*, that it is his, being the foundation of the Juſtice of God in his proceeding againſt them that do not believe it, it is of indiſpenſible neceſſity that he himſelf alſo do give that Evidence unto it. For whence alſo ſhould it have it? from the Teſtimony of the *Church*, or from *Tradition*, or from *probable moral inducements*, that men can tender one to another; Then theſe two things will inevitably follow. 1. That if men ſhould *neglect their duty* in giving Teſtimony unto the Word, as they may do, becauſe they are but men, then God cannot *juſtly condemn* any man in the world, for the *neglect of his Word*, in not believing it, or not yielding obedience unto it. And the Reaſon is evident; becauſe if they have *not ſufficient Grounds* to believe it to be his, without ſuch Teſtimonies as are not given unto it, it is the *higheſt Injuſtice* to condemn them for not believing it; and they ſhould *periſh without a cauſe*. For what can be more unjuſt, than to puniſh a man, eſpecially *eternally*, for not doing that which he had no juſt or ſufficient Reaſon to do? This be far from God, to deſtroy the innocent with the wicked. (2.) Suppoſe all men aright to diſcharge their duty; and that there be a full *Tradition* concerning the Word of God; that the *Church* give Teſtimony unto it, and *Learned* men produce their Arguments for it; if this, all, or any part hereof, be eſteemed as the ſufficient Propoſition of the Scripture to be the Word of God, then is the Execution of *infinite divine Juſtice* built upon the Teſtimony of men, which is not *divine* or *infallible*, but ſuch as might deceive. For God on this ſuppoſal muſt condemn men for not believing with *faith divine and infallible*, that which is propoſed unto them by Teſtimonies and Arguments, *humane* and *fallible*; *quod abſit*.

It remaineth then that the Righteouſneſs of the Act of God in condemning unbelievers, is built upon the *Evidence*, that the Object of Faith or Word to be believed is from him.

And this he gives unto it, both by the *Impreſſion* of his Majeſty and Authority upon it, and by the *Power* and Efficacy wherewith by his Spirit it is accompanied. Thus is every Word of God *ſtedfaſt* as *a Declaration of his Will* unto us; by what means ſoever, it is made known unto us.

V. *Every*

V. *Every Tranſaction between God and man, is always confirmed and ratified by promiſes and Threatnings, Rewards and Puniſhments*; every treſpaſs.

VI. *The moſt glorious Adminiſtrators of the Law do ſtoop to look into the Myſteries of the Goſpel.* See 1 Pet. 1. 12.

VII. *Covenant tranſgreſſions are attended with unavoidable penalties; every tranſgreſſion*, that is of the Covenant, diſannulling of it, *received a meet recompence of reward.*

VIII. *The Goſpel is a Word of Salvation to them that do believe.*

IX. *The Salvation tendered in the Goſpel, is great Salvation.*

X. *Men are apt to entertain thoughts of eſcaping the wrath of God, though they live in a neglect of the Goſpel.* This the Apoſtle inſinuates in that interrogation, *How ſhall we eſcape?*

XI. *The neglecters of the Goſpel ſhall unavoidably periſh under the wrath of God: (How ſhall we eſcape if we neglect ſo great ſalvation.)*

Theſe laſt Obſervations may be caſt into one Propoſition, and ſo be conſidered together; namely, *That the Goſpel is great Salvation, which who ſo neglecteth, ſhall therefore unavoidably periſh without remedy.* We ſhall firſt enquire how the *Goſpel is ſaid to be Salvation*, and that *Great Salvation*; and then ſhew the equity and unavoidableneſs of their Deſtruction by whom it is *neglected*; and therein the vanity of their hopes, who look for an *eſcaping* in the contempt of it.

By the *Goſpel*, we underſtand with the Apoſtle the *Word preached* or ſpoken by Chriſt and his Apoſtles, and now recorded for our uſe in the *Books* of the New Teſtament; not *excluſively* unto what was declared of it in the Types and Promiſes of the Old Teſtament. But by the way of *Eminency* we appropriate the whole name and nature of the *Goſpel* unto that delivery of the Mind and Will of God, by Jeſus Chriſt, which included and perfected all that had preceded unto that purpoſe. Now the Goſpel is *ſalvation* upon a double account.

Firſt, *Declaratively*, In that the Salvation of God by Chriſt, is *declared*, taught and revealed thereby. So the Apoſtle informs us, *Rom.* 1. 16, 17. *It is the power of God unto ſalvation, becauſe therein the righteouſneſs of God is revealed from faith to faith*; that is the Righteouſneſs of God in Chriſt, whereby Believers ſhall be ſaved. And therefore it is called, ἡ χάρις τοῦ θεοῦ, ἡ σωτήριος, *Titus* 2. 11. the *ſaving*, or ſalvation bringing, *Grace of God*. The Grace of God, as that which *teacheth* and revealeth his Grace. And thence they that abuſe it to their luſts, are ſaid to *turn the grace of God into laſciviouſneſs*, *Jude* 4. that is, the *Doctrine* of it, which is the Goſpel. And therefore under the Old Teſtament, it is called the Preaching or declaring of *glad tydings, tydings of peace*, and ſalvation, *Nahum.* 2. 1. *Iſa.* 52. 7. and is deſcribed as a *Proclamation* of Mercy, Peace, Pardon and Salvation unto ſinners: *Iſa.* 61. 1, 2. *And life and immortality* are ſaid *to be brought to light thereby*, 2 *Tim.* 1. 10. It is true; God had from all Eternity in his infinite Grace *contrived* the ſalvation of ſinners; but this Contrivance, and the Purpoſe of it, lay *hid* in his own Will and Wiſdom, as in an infinite *Abyſſe* of darkneſs, utterly imperceptible unto Angels and men, untill it was *brought to light*, or manifeſted and declared by the Goſpel, *Epheſ.* 3. 9, 10. *Coloſſ.* 1. 25, 26, 27. There is nothing more vain, than the ſuppoſals of ſome, that there are *other wayes* whereby this Salvation might be diſcovered and made known. The Works of *Nature* or Creation and Providence, the *Sun, Moon and Stars*, ſhowres from Heaven, with fruitful ſeaſons, are in their judgement *Preachers of the ſalvation of ſinners*. I know not what alſo they ſay, that the *Reaſon* of man, by the Contemplation of theſe things may find out, of I know not what *Placability* in God, that may incite ſinners to go unto him, and enable them to find Acceptance with him. But we ſee what *ſucceſs* all the world, and all the Wiſe men of it, had in the uſe and improvement of theſe means of the ſalvation of ſinners. The Apoſtle tells us not only, that by their *Wiſdom they knew not God*, 1 *Cor.* 1. 21. but alſo, that the more they ſearched the greater *loſs* they were at, untill they *waxed vain in their imaginations, and their fooliſh hearts were darkned*, *Rom.* 1. 21. And indeed whatever they had amongſt them,

them, which had any semblance of an obscure Apprehension of some way of salvation by Atonement and Intercession, as in their *Sacrifices*, and *Mediations* of *inferiour Deities*; which the Apostle alludes unto, 1 *Cor.* 8. 5, 6; as they had it by *Tradition* from those who were somewhat instructed in the Will of God by *Revelation*, so they turned it into horrible Idolatries, and the utmost contempt of God. And this was the issue of their disquisitions, who were no less *wise* in the principles of inbred Reason, and the knowledge of the works of nature, than those who now contend for their *Ability* to have done better. Besides, the *salvation of sinners* is a *Mysterie*, as the Scripture every where declareth, a blessed, a *glorious Mysterie*, *Rom.* 16.25. *The Wisdom of God in a Mysterie*, 1 *Cor.* 2. 7. *Ephes.* 1. 9. *Col.* 1. 25, 26. That is, not only a thing *secret and marvellous*; but such as hath no dependance on any Causes that come naturally within *our Cognizance*. Now what ever men can find out, by the *Principles of Reason*, and the contemplation of the works of God, in Creation and Providence, it is by natural *scientifical conclusions*; and what is so discovered, can be no *heavenly, spiritual, glorious Mysterie*; such as this *salvation* is. What ever men may so find out, if they may find out any thing looking this way, it is but *natural science*, it is not a *Mysterie*, and so is of no use in this matter, what ever it be. Moreover, it is not only said to be a *Mysterie*, but an *hidden Mysterie*; and that *hid in God himself*; as *Ephes.* 3. 9, 10. *Col.* 1. 25, 26. 1 *Cor.* 2. 7, 8. That is, in the Wisdom, Purpose, and Will of God. Now it is very strange that men should be able by the the natural means fore-mentioned; to discover an *heavenly, supernatural Wisdom*, and that hidden on purpose from their finding by any such enquiry, and that *in God* himself; so coming unto the knowledge of it, as it were whether he would or no. But we may pass over these Imaginations; and accept of the Gospel, as the *only way and means* of *declaring* the salvation of God. And therefore every Word and Promise in the whole Book of God, that intimateth or revealeth any thing belonging unto this *Salvation*, is it self a part of the *Gospel*, and so to be esteemed. And as this is the work of the *Gospel*, so is it in an especial manner, its proper and *peculiar* work with respect unto the Law. The Law speaks nothing of the *salvation of sinners*; and is therefore called the *Ministry of death and condemnation*, as the Gospel is of *life and salvation*, 2 *Cor.* 3. 9, 10. And thus the Gospel is salvation *declaratively*.

Secondly, It is Salvation *Efficiently*; in that it is the great Instrument which God is pleased to use, in, and for the *Collation* and bestowing salvation upon his Elect. Hence the Apostle calls it the *Power of God unto salvation*, *Rom.* 1. 16. Because God in and by it exerts his *mighty Power* in the saving of them that believe; as it is again called, 1 *Cor.* 1. 18. Whence there is a saving Power ascribed unto the Word it self. And therefore *Paul* commits believers unto the *Word of grace*, *as that which is able to build them up, and give them an inheritance among all them that are sanctified*, *Acts* 20. 32. And *James* calls it, the *ingrafted Word*, *which is able to save our souls*, *Chap.* 1. 21. The mighty Power of Christ being put forth in it, and accompanying of it, for that purpose. But this will the better appear, if we consider the several principal parts of this Salvation, and the *Efficiency* of the Word as the Instrument of God in the communication of it unto us. As.

First, In the *Regeneration* and Sanctification of the Elect, the first *external Act* of this Salvation. This is wrought by the *Word*, 1 *Pet.* 1. 23. *We are born again, not of corruptible seed, but of incorruptible by the Word of God.* Wherein not only the thing it self, of our *Regeneration by the Word*, but the *manner* of it also is declared. It is by the *Collation* of a *new spiritual life* upon us, whereof the Word is the *seed*. As every life proceeds from *some seed*, that hath in its self *virtually* the whole life to be educed from it by natural wayes and means, so the *Word* in the hearts of men is turned into a *vital principle*, that cherished by *suitable means* puts forth vital acts and operations. By this means are *we born of God* and quickned, who by *nature are children of wrath, dead in trespasses and sins*. So *Paul* tells the *Corinthians*, that he had *begotten them in Jesus Christ by the Gospel*, 1 *Cor.* 4. 15. I confess, it doth not do this work by any *Power resident* in its self, and alwayes necessarily accompanying its Administration. For then all would be so *regenerated* unto whom it is preached, and there would be no *neglecters* of it. But it is the *Instrument* of God for this end; and mighty and *powerful through God* it is for the accomplishment of it. And this gives us our first real Interest in the *Salvation* which it doth declare. Of the same Use and *Efficacy* is it in the progress of this work in our *Sanctification*; by which we are carried on towards the full *Enjoyment of this salvation*. So our Saviour prayes for his

Disciples

Diſciples, *Joh.* 17. 19. *Sanctifie them by thy Word*; as the means and inſtrument of their Sanctification. And he tells his Apoſtles, that they were *clean through the word that he had ſpoken unto them*, *Chap.* 15. 3. For it is the *food and nouriſhment* whereby the ſpiritual Principle of Life, which we revive in our Regeneration is cheriſhed and encreaſed, 1 *Pet.* 2. 2. and ſo able to build us up, untill it give *us an inheritance among them that are ſanctified.*

Secondly, It is ſo in the *Communication of the Spirit* unto them that do believe, to furniſh them with the Gifts and Graces of the Kingdom of Heaven, and to intereſt them in all thoſe Priviledges of *this ſalvation*, which God is pleaſed in this life to impart unto us, and to entruſt us withal. So the Apoſtle dealing with the *Galatians* about their backſliding from the Goſpel, asketh them, *whither they received the Spirit by the works of the Law, or by the Word of Faith*, *Chap.* 3. 2. that is, the Goſpel. That was the Way and means whereby God communicated unto them *his Spirit*, by whom among many other Priviledges, *we are ſealed unto the day of Redemption.* This is the Covenant of God, that his *Spirit and the Word of the Goſpel* ſhall go, and ſhall abide together with his *Elect*, *Iſa.* 59. 1. And he is given unto us by the Goſpel on many accounts.

(1.) Becauſe he is the *gift and grant of the Author of the Goſpel*, as to all the eſpecial Ends and concernments of ſalvation. *John* tells us, that *the Spirit was not given when Jeſus was not as yet glorified*, *Chap.* 7. 39. that is, not in *that manner*, as God hath annexed unto this ſalvation: and therefore *Peter* tells us, that *when the Lord Chriſt aſcended up on high, he received of the Father the Promiſe of the Spirit, and poured him forth on them which did believe*, *Acts* 2. 33. And this he did, according to his own great Promiſe and Prediction, whileſt he converſed with his Diſciples in the dayes of his fleſh. There was not any thing that he more ſupported and encouraged them withal, nor more raiſed their hearts to an Expectation of, than this, that he would ſend unto them, and beſtow upon them the *Holy Ghoſt*, for many bleſſed ends and purpoſes, and that to *abide with them for ever*, as we may ſee, *Joh.* 14. 15, 16. And this is the great priviledge of the Goſpel, that the Author of it, is alone the *donor* and beſtower of the *Holy Spirit*, which of what concernment it is in the buſineſs of our *Salvation*, all men know, who have any acquaintance with theſe things.

(2.) He is *promiſed in the Goſpel*, and therein alone. All the Promiſes of the Scripture, whither in the *Old* Teſtament or *New*, whoſe ſubject is the Spirit, are *Evangelical*; they all belong unto, and are parts of the Goſpel. For the *Law* had no Promiſe of the Spirit, or any Priviledge by him annexed unto it. And hence he is called the *holy Spirit of promiſe*, *Epheſ.* 1. 13. Who next unto the Perſon of Chriſt, was the great ſubject of Promiſes from the foundation of the world.

(3.) By theſe Promiſes are Believers actually and really *made partakers of the Spirit*. They are *vehicula Spiritus*; the Chariots that bring this *holy Spirit* into our ſouls, 2 *Pet.* 1. 4. By theſe *great and precious Promiſes is the Divine Nature communicated unto us*, ſo far forth as unto the *indwelling of this bleſſed Spirit.* Every Evangelical Promiſe is unto a Believer, but as it were the *cloathing of the Spirit*; in receiving whereof he receives the Spirit himſelf, for ſome of the bleſſed Ends of this *great ſalvation.* God makes uſe of the Word of the Goſpel, and of no other means, to this purpoſe. So that herein alſo it is the *grace of God that bringeth ſalvation.*

Thirdly, In our *Juſtification.* And this hath ſo great a ſhare in this *ſalvation*, that it is often called ſalvation its ſelf; And they that are *juſtified*, are ſaid to be *ſaved*; as *Epheſ.* 2. 8. And this is by the *Goſpel alone*; which is a point of ſuch importance, that it is the main ſubject of ſome of *Pauls Epiſtles*, and is fully taught in them all. And in ſundry reſpects it is by the Goſpel.

(1.) Becauſe therein, and thereby is appointed and conſtituted the *New Law of Juſtification*, whereby even a *ſinner* may come to be juſtified before God. The *Law* of *Juſtification* was, that *he that did the Works of the Law ſhould live in them*, *Rom.* 10. 5. But this became *weak* and unprofitable by reaſon of ſin, *Rom.* 8. 3. *Heb.* 8. 7, 8, 9. That any *ſinner*, (and we have *all ſinned and come ſhort of the glory of God*) ſhould be juſtified by this *Law* or Rule, implyes a *contradiction*, and is utterly impoſſible. Wherefore God by the Goſpel hath conſtituted a *new Law of Juſtification*, even the *Law of faith*, *Rom.* 3. 27. which is the holy Declaration of his Will and Grace, that *ſinners* ſhall be *juſtified* and accepted with him by faith in the blood of Chriſt, *without the Works of the Law*; that *he that believeth ſhall be ſaved.* This is equally conſti-

tuted and appointed in the Law of faith to be propoſed unto *all* that ſhall believe. And on the account hereof, the Goſpel is *ſalvation*.

(2.) Becauſe in every Juſtification there muſt be a *Righteouſneſs* before God, on the account whereof, the Perſon to be juſtified is to be pronounced and declared righteous, this is tendered, propoſed, and exhibited unto us in and by the Goſpel.

This is no other but the Lord Chriſt himſelf and his Righteouſneſs, *Iſa.* 45.21,22. *Rom.* 8.3,4. *Rom.* 10.4. 2 *Cor.* 5.21. *Gal.* 3.13, 14. Now Chriſt with his whole Righteouſneſs, and all the benefits thereof, are *tendered* unto us, and given unto, or beſtowed on them that do believe, by the Promiſe of the Goſpel. Therein is he preached and propoſed as crucified before our eyes, and we are invited to accept of him, which the ſouls of Believers through the Goſpel do accordingly.

And (3.) *Faith it ſelf* whereby we receive the Lord Chriſt for all the *Ends* for which he is tendered unto us, and become *actually intereſted* in all the fruits and benefits of his Mediation, is wrought in us by the Word of the Goſpel. For as we have declared, it is the *ſeed of all Grace* whatever; and in eſpecial, *faith cometh by hearing, and hearing by this word of God*, *Rom.* 10.17. Conviction of ſin is by the Law: but faith is by the Goſpel. And this is the *Way* and means which God hath appointed on our part, for the giving us an actual intereſt in *Juſtification*; as eſtabliſhed in the Law of the Goſpel, *Rom.* 5.1. Again,

(4.) The *Promiſe of the Goſpel* conveyed unto the ſoul by the Holy Spirit, and entertained by faith, compleats the *juſtification* of a believer in his own conſcience, and gives him *aſſured Peace* with God. And then the whole work of this main *branch of our ſalvation* is wrought by the Goſpel.

Fourthly, There is in *this ſalvation* an inſtruction and growth in *ſpiritual Wiſdom*, and an Acquaintance with the Myſterie of God, *even of the Father and the Son*, which alſo is an Effect of the Goſpel. Of our ſelves we are not only *dark* and ignorant of heavenly things, but *darkneſs it ſelf*; that is, utterly blind, and *incomprehenſive* of ſpiritual Divine Myſteries, *Epheſ.* 5.8. and ſo under the *Power of darkneſs*, *Col.* 1.13. as that we ſhould no leſs than the *Devils* themſelves be holden under the *chains of it* unto the Judgement of the great Day. *Darkneſs* and ignorance as to the *things of God themſelves*, in reſpect of the Revelation of them, and Darkneſs in the *Mind* and Underſtanding of them in a right manner, being revealed, is upon the whole world. And no heart is able to conceive, no tongue to expreſs the greatneſs and miſery of this *Darkneſs*. The removal hereof is a mercy unexpreſſible, the beginning of our entrance into Heaven, the Kingdom of Light and *Glory*, and an eſpecial part of our ſalvation: For God is *light, and in him there is no darkneſs at all*; ſo that whileſt we are under the power of it, we can have no entercourſe with him; *For what communion hath light with Darkneſs?* Now the removal hereof is by the Goſpel, 2 *Cor.* 4.6. God *who commands light to ſhine out of darkneſs, ſhines in our hearts to give us the knowledge of his Glory in the face of his Son*; and he doth it by the *Illumination of the glorious Goſpel of Chriſt*, *v.* 4. For not only is the *Object* revealed hereby, *Life and Immortality being brought to light by the Goſpel*, but alſo the *Eyes of our underſtandings* are enlightned by it, ſavingly to diſcern the Truths by it revealed. For by it, it is, that both *the eyes of the blind are opened, and light ſhineth unto them that ſit in darkneſs*; whence we are ſaid to be called *out of darkneſs into marvelous light*, 1 *Pet.* 2.9. And our *Calling* is no otherwiſe but by the Word of the *Goſpel*. And as the implanting of this *heavenly Light* in us is by the Word, ſo the *growth* and encreaſe of it in ſpiritual Wiſdom is no otherwiſe wrought, 2 *Cor.* 3.18. *Col.* 2.2. And this ſpiritual Acquaintance with God in Chriſt, this *ſaving Wiſdom* in the Myſterie of Grace, this holy Knowledge and Underſtanding of the Mind of God, this growing Light and inſight into Heavenly things, which is begun, encreaſed, and carryed on by the Goſpel, is an eſpecial dawning of that Glory and *immortality*, which this ſalvation tendeth ultimately unto.

Fifthly, There belongs unto it alſo that *Joy and Conſolation*, which believers are made partakers of by the Holy Ghoſt in this world. Oft times their *Tryals* are many, their *troubles* great, and their *temptations* abound in the courſe of their obedience. And theſe things are ready to fill them with Cares, Fears, Sorrows and Diſconſolation. Now though our Lord Jeſus Chriſt hath foretold his Diſciples of all the *tribulations and ſorrows* that ſhould attend them in this world, and taught them to uphold and ſupport their ſpirits with the thoughts and hopes of the glory that ſhall be

be revealed; yet in the *ſalvation* that he hath purchaſed for them there is proviſion of *comfort, with joy unſpeakable and full of glory*, even during their pilgrimage here below. Such joy indeed it is as the *world knoweth not*, nor can know. The principles and cauſes of it, its Nature and Effects, are all hidden unto them. Yet ſuch it is, that all the contentments and enjoyments of this world are no way to be compared with it; and ſuch do all that have taſted of it eſteem it to be. Now this alſo is wrought in us and communicated unto us by the *Goſpel*. It is the Word of Promiſe whereby God gives *ſtrong conſolation unto the heirs of ſalvation*, *Heb.* 6. 17, 18. And upon the receiving of this Word by faith it is, that *Believers rejoyce with joy unſpeakable and full of glory*. Not only ſupportment and comfort in the bearing of troubles, but *glorious Exultations* and Extaſies of joy are oft-times wrought in the hearts of Believers by the Goſpel. Now they can *endure*, now they can *ſuffer*, now they can *die*; joy is upon their heads, and in their hearts, *and ſorrow and ſighing flie away*. Here is Reſt, here is Peace, here are Refreſhments, here are Pleaſures, here is Life to be deſired. The good Lord ſweeten and ſeaſon all our hearts with all theſe *Conſolations*, theſe joys of his Kingdom, and that by the bleſſed *Word of his Grace*.

Laſtly, to inſtance in no more particulars, the Goſpel is the Word of Salvation, and the inſtrument in the hand of God for *the conferring of it upon Believers*, becauſe they ſhall be taken into the full *poſſeſſion* and enjoyment of it at the laſt day, by and according unto the word and ſentence of it. It is the *Symbol* and *Teſſera* that gives men final admiſſion into glory. The ſecrets of *all hearts ſhall be judged according to the Goſpel*, *Rom.* 2. 6. And by the word of it ſhall the *Elect* receive their Crown. And in theſe reſpects *is the Goſpel a word of ſalvation.*

But ſecondly, it is ſaid in our *Propoſition* as in the *Text*, to be *great ſalvation*. Now we have ſeen that the Goſpel is called ſalvation *metonymically*, the *Cauſe* being called by the name of the *Effect*. But in this adjunct of *Great*, *ſo great*, the Effect it ſelf, *Salvation it ſelf*, preached and tendred by the Goſpel is principally intended. That then in the next place we are to declare, namely that this *Salvation preached in the Goſpel is great ſalvation*. Neither is it abſolutely ſaid to be *great ſalvation*, but *ſuch*, or *ſo great ſalvation*. And it is uſual in the Scripture, where it would ſuggeſt unto our minds and thoughts an *inconceivable greatneſs*, to uſe ſome ſuch *expreſſions* as plainly intimate ſomewhat *more than can be expreſſed*. See 1 *Pet.* 4. 17, 18. *Heb.* 10. 29. *Joh.* 3. 16. *So great*, that is *abſolutely* ſo, and *comparatively* ſo, with reſpect unto the benefits received by the *Law*; and *inconceivably* ſo, beyond what we can conceive or expreſs. There ought then to be no expectation that we ſhould declare the *real greatneſs* of this ſalvation, which the Apoſtle intimates to be *inexpreſſible*; we ſhall only point at ſome of thoſe conſiderations wherein the *greatneſs* of it doth moſt principally conſiſt and appear.

Firſt, it is great in the *Eternal contrivance of it*. When ſin had defaced the glory of the firſt Creation, and the Honour of God ſeemed to be at a ſtand, no way remaining to carry it on unto that End which all things at firſt tended unto; all Creatures were, and for ever would have been ignorant of a way for the *retrievment of things* into the former, or a better Order, or the bringing forth a *ſalvation* for that which was loſt. For beſides that there were ſuch horrible *confuſions*, and ſuch inextricable intanglements brought upon the *Creation* and the ſeveral parts of it, which none could diſcern how they might be *joynted* and ſet in order again; there appeared a repugnancy in the very properties of the *Divine Nature*, unto any relief or ſalvation of ſinners. Let *ſinners be ſaved*, and what ſhall become of the *Juſtice*, Holineſs, and Wrath of God, all which are engaged to ſee a *meet recompence of reward* rendred unto every tranſgreſſion? And this was enough *eternally* to ſilence the whole Creation, by reaſon of that indiſpenſible Obligation which is on them always, and in all things to preſer the Honour and Glory of their Maker, before the *Being* or well-being of any creatures what ever. Should the holy *Angels* have ſet upon a *contrivance* for the ſalvation of ſinners; upon the firſt diſcovery that it would interfere and claſh with the Glory of God, (as every contrivance of Wiſdom *finite* and *limited* would have done undoubtedly, yea riſe up againſt his very Bleſſedneſs and Being) they would inſtantly have caſt it from them as an *abominable thing*, and have reſted eternally in the Contemplation of his Excellencies, for which end they were created. Here therefore *infinite* Wiſdom, *infinite* Grace, *infinite* Goodneſs, and *infinite* Holineſs diſcover themſelves in that *contrivance of ſalvation*, which ſolves all thoſe difficulties and ſeeming contradictions, keeps entire the Glory of God's Attributes, repairs the Honour

loſt by ſin, and reduceth the whole *Creation* into a new *Order* and ſubſerviency to the Glory of its Maker. Hence this great *Projection* and deſign is called *the Wiſdom of God*, κατ' ἐξοχήν; as that wherein he was pleaſed principally to lay open the fountain and ſpring of his *eternal Wiſdom*, *Rom.* 11. 33. 1 *Cor.* 1. 24. And not only ſo, but the *manifold wiſdom of God*, *Epheſ.* 3. 10. That is, infinite Wiſdom, exerting it ſelf in great and *unſpeakable variety* of means and ways for the accompliſhment of the end deſigned. Yea all the *Treaſures of wiſdom* are ſaid to be *laid out* in this matter, and *laid up in Chriſt Jeſus*, *Col.* 2. 3. As if he had ſaid, that the whole ſtore of *infinite wiſdom* was *laid out herein*. And thus, though God made all things in wiſdom, yet that which he principally propoſeth unto our conſideration in the creation of all things, is his *Sovereign Will and Pleaſure*, joyned with infinite Power. For his will or *pleaſure were all things created*, *Rev.* 5. 11. But in this work of contriving the ſalvation of ſinners, he minds us of the *counſel of his will*, *Epheſ.* 1. 11. that is, the *infinite wiſdom*, wherewith the Holy Acts of his Will concerning it were accompanied. And the *myſtery of his good pleaſure*, *wherein he deſigned to gather up all things into one head by Jeſus Chriſt*, *verſe* 10. Certainly the product of *infinite and eternal Wiſdom*, of the Counſel of the Will of the moſt Holy, wherein the *Treaſures* of it were laid out, with a deſign to diſplay it in *manifold variety*, muſt needs be *Great*, very *Great*, ſo great as cannot be conceived or expreſſed. Might we here ſtay to contemplate and admire in our *dim and dawning light*, in our weakneſs, according to the meanneſs of our apprehenſions of the reflections of it in the *Glaſs of the Goſpel*, the *Eternity* of this contrivance, the tranſactions between Father and Son about it, the Retrievment of the loſt Glory of God by ſin, and ruined creation in it, the ſecurity of the Holineſs, Righteouſneſs, Veracity and *Vindictive Juſtice* of God provided for in it, with the abundant overflowings of Grace, Goodneſs, Love, Mercy and Patience that are the life of it, we might manifeſt that there is enough in this *Fountain* to render the *ſtreams* flowing from it *great* and glorious. And yet alaſs, what a *little*, what a *ſmall portion* of its Glory, Excellency, Beauty, Riches, is it, that we are able in this world to attain unto? How weak and mean are the conceptions and thoughts of *little children* about the deſigns and counſels of the *wiſe men* of the earth? and yet there is a Proportion between the Underſtandings of the one and the other; but there is none at all between *ours* and the *infinite depths* of the Wiſdom and Knowledge of God which are laid out in this matter; we think as *children*, we ſpeak as *children*, we ſee *darkly* as in a glaſs, and the beſt acting of our faith in this buſineſs is, *humble Admiration and holy Thankfulneſs*. Now certainly it is not in the capacity of a creature to caſt greater contempt on God, than to ſuppoſe he would ſet all his glorious Properties on work, and draw forth all the Treaſures of his *Wiſdom*, to produce or effect that which ſhould be *low*, *mean*, not *every way admirable*. And yet unto that height of impiety hath *unbelief* arrived amongſt many of them unto whom the Goſpel is and hath been preached, as to reject and contemn the *whole myſtery of it* as meer *folly*, as an *empty notion*, fit to be neglected and deſpiſed. So hath the *god of this world blinded the eyes of men*, that the light of the glorious Goſpel ſhould not ſhine into their minds. But when God ſhall come to be *admired in all them that believe*, on the account of this deſign of his Grace and *Wiſdom*, they will with *aſtoniſhment* ſee the glory of it in others, when it ſhall be too late for to obtain any benefit by it unto themſelves.

Secondly, The Salvation preached in the Goſpel is *Great* upon the account of the *way* and means whereby it was wrought and accompliſhed; or the great effect of the infinite Wiſdom and Grace of God in the Incarnation Mediation and Suffering of his Son. Thus was it wrought, and no otherwiſe could it be effected. *We were not redeemed with ſilver and gold, and corruptible things*, 1 *Pet.* 1. 18. No ſuch price would be accepted with God; Salvation is more *precious* than to be ſo purchaſed, *Pſal.* 49. 6, 7. But it may be it might be effected and brought about by *the Law*, which was God's own Inſtitution; either its Precepts or its Sacrifices might effect this work, and Salvation may be attained by the works of the Law? But yet neither will this ſuffice. *For the Law is weak and inſufficient* as to any ſuch purpoſe, *Rom.* 8. 23. nor would the *Sacrifices* of it be accepted unto that end, *Heb.* 10. 7, 8. How then ſhall it be wrought? is there none worthy in heaven or earth to undertake this work, and muſt it ceaſe for ever? No, the *Eternal Son* of God himſelf, the Word Power and Wiſdom of the Father, *the brightneſs of his Glory*, *and the expreſs image of his Perſon*, he hath undertaken this work. This renders it *Great* and glorious, that the Son of God in his own Perſon ſhould perform it; it muſt aſſuredly be *great ſalvation* which he came himſelf to work

work out. And how doth he do it, by the *mighty word of his power*, as he made all things of old? No, this work is of another nature, and in another manner muſt be accompliſhed. For,

1. To this purpoſe he muſt be *Incarnate, made fleſh*, *Joh.* 1. 14. *made of a Woman*, *Gal.* 4. 4. Though he were *in the form of God, and equal to God*, yet he *was to humble and empty himſelf unto and in the form of a man*, *Phil.* 2. 6, 7. This is that *great myſtery of godlineſs, God manifeſted in the fleſh*, that *the Angels deſire to look into*. That the Son of God ſhould take the *Nature of Man* into ſubſiſtence with himſelf in the ſame Perſon, which was neceſſary for the effecting of this ſalvation, is a thing that the whole Creation muſt admire unto Eternity. And yet this is but an entrance into this work. For,

2. In *this Nature* he muſt be *made under the Law*, *Gal.* 4. 4. obnoxious to the commands of it, and bound to the obedience which it required. It became *him to fulfill all righteouſneſs*, that he might be our Saviour: for *though he were a Son, yet he was to learn and yield obedience*. Without his perfect obedience unto the Law, our ſalvation could not be perfected. The *Son of God muſt obey*, that we may be accepted and crowned. The difficulties alſo, temptations and dangers that attended him in the courſe of his obedience are inexpreſſible. And ſurely this renders *ſalvation by him very great*. But yet there is that remains which gives it another Exaltation. For,

3. This Son of God, after the courſe of his obedience to the whole will of God, *muſt die, ſhed his bloud*, and make his ſoul an offering for ſin. And herein the *glory of this ſalvation* breaks forth like the Sun in its ſtrength. Obedient he muſt be *unto death, the death of the croſs*, *Phil.* 2. 8. *If he will be a Captain of ſalvation to bring many ſons to glory, he muſt himſelf be made perfect by ſufferings*, *Heb.* 2. 10. There were Law and Curſe and Wrath ſtanding in the way of our ſalvation, all of them to be removed, all of them to be undergone, and that by the Son of God. For we were not redeemed with ſilver and gold, or corruptible things, *but with the precious bloud of Chriſt*, 1 *Pet.* 1. 18. And therein *God redeemed his Church with his own bloud*, *Acts* 20. 28. And herein aſſuredly was *the love of God manifeſt, that he laid down his life for us*, 1 *Joh.* 3. 16. This belongs unto the *means* whereby our ſalvation is procured. Nor yet is this all, for if Chriſt had *only died for us*, our faith in him had been in vain, and we had been ſtill in our ſins. Wherefore,

4. To carry on the ſame work, he *roſe from the dead*, and now *lives for ever* to make interceſſion for us, and ſo ſave unto the uttermoſt them that come unto God by him. By theſe means was the ſalvation preached in the Goſpel obtained, which ſurely manifeſt it to be *great ſalvation*. Would God have ſent his Son, his *only* Son, and that in ſuch a *manner*, were it not for the accompliſhment of a work as well *great and glorious* in it ſelf, as indiſpenſibly *neceſſary* with reference unto its end? Would the Son himſelf have ſo *emptied himſelf* of his glory, condeſcended to ſo low a condition, wreſtled with ſuch difficulties, and undergone at length ſuch a curſed and *ſhameful death*, had not the work been *great* wherein he was employed? O the blindneſs hardneſs and ſtupidity of the ſons of men! they profeſs they believe theſe things to be *true*, at leaſt they dare not deny them ſo to be; but for the effect of them, for the *ſalvation* wrought by them, they value it the leaſt of all things that they have any acquaintance withall. If *this ſalvation* thus procured do *ſeize* on them in their ſleep, and fall upon them whether they will or no, they will not much reſiſt it, provided that it croſs them in none of their *luſts* purpoſes or pleaſures. But to ſee the *Excellency* of it, to put a valuation upon it according to the price whereby it is purchaſed, that they are utterly regardleſs of. *Hear, ye deſpiſers, wonder and periſh*. Shall the *Son of God* ſhed his blood in vain? Shall he obey, and ſuffer, and bleed, and pray, and die, for a thing of nought? Is it nothing unto you that he ſhould undergo all theſe things? Was there want of *Wiſdom* in God, or *love* unto his Son, ſo to employ him, ſo to uſe him, in a buſineſs which you eſteem of ſo very ſmall concernment, as that you will ſcarce turn aſide to make enquiry after it? Aſſure your ſelves theſe things are not ſo, as you will one day find unto your *eternal ruine*.

Thirdly, This ſalvation will appear to be *great*, if we ſhall conſider what by it we *are delivered from*, and what we are *intereſted in*, or made partakers of by vertue thereof. Theſe alſo may denominate *ſalvation* to be *great*, and they may therefore be conſidered apart.

Firſt, What are we *delivered from by this ſalvation?* In a word, Every thing that is *evil* in this world, or that which is to come. And all *evil* may be referred unto two heads.

heads. 1. That which *corrupteth* and depraveth the principles of our nature in their being and operation. And, 2. That which is *deſtructive* of our nature as to its *well-being* and happineſs. The firſt of theſe is *ſin*, the latter is *puniſhment*; and both of them take up the whole nature of *evil*. The particulars compriſed in them may not here be diſtinctly and ſeverally inſiſted on. The former containeth our *Apoſtaſie* from God, with all the conſequences of it; in darkneſs, folly, filth, ſhame, bondage, reſtleſneſs, ſervice of luſt the world and Sathan, and therein conſtant rebellion againſt God, and diligence in working out our own everlaſting ruine; all attended with a ſenſeleſs *ſtupidity* in not diſcerning theſe things to be *evil*, *hurtful*, *noiſome*, corruptive of our natures and beings; and for the moſt part with *bruitiſh ſenſuality* in the *approbation* and liking of them. But he who underſtands no *evil* in being fallen off from God, the *firſt Cauſe*, *chiefeſt Good*, and laſt End of all; in being under the power of a conſtant *Enmity* againſt him, in the *diſorder* of his whole ſoul, and all the faculties of it, in the conſtant ſervice of ſin, the fruit of bondage and captivity in the moſt vile condition, will be *awakened* unto another apprehenſion of theſe things, when a time of deliverance from them ſhall be no more. The *latter* of theſe conſiſts in the *wrath or curſe of God*, and comprizeth what ever is or may be *pœnal* and *afflictive* unto our Nature unto Eternity. Now from both theſe, with all their effects and conſequences, are Believers delivered by this *ſalvation*, namely from *ſin and wrath*. The Lord Chriſt was called *Jeſus*, *becauſe he ſaves his people from their ſins*, *Matth.* 1.21. And he is alſo the *Saviour who delivers them from the wrath to come*, 1 *Theſſ.* 1. 10. And this is *great ſalvation*. If a man be but the means of delivering another from poverty, impriſonment, or a *dangerous diſeaſe*, eſpecially if ſuch a one could be no otherwiſe delivered *but by him*, how *great* is the kindneſs of it eſteemed to be, and that deſervedly? *Providential deliverances* from imminent dangers of *death temporal*, are looked on as *great ſalvations*, and that by *good men*, and ſo they ought to be, 2 *Cor.* 1. 10. But what are all theſe unto this *ſalvation?* What is the *ſickneſs* of the body, unto the *diſeaſe*, yea the *death* of the ſoul? What is impriſonment of the *out-ward man*, under the wrath of poor worms like our ſelves, and that for a few days, unto the *chains of everlaſting darkneſs?* What is a little *outward want* and poverty, to the want of the *favour* love and preſence of God unto Eternity? What is *death temporal*, paſt in a moment, an end of troubles, an entrance into Reſt, unto *death eternal*, an eternal dying, under the curſe wrath and righteous vengeance of the holy God? Theſe things have no *proportion* one to another. So unexpreſſibly *great is this ſalvation*, that there is nothing left us to *illuſtrate* it withall. And this excellency of *Goſpel ſalvation* will at length be known to them by whom at preſent it is *deſpiſed*, when they ſhall fall and periſh under the want of it, and that to Eternity.

Laſtly, This ſalvation is *Great* upon the account of the *End* of it, or that which it brings Believers unto. The deliverance of the People of *Iſrael* of old out of *Egypt* was *great ſalvation*; ſo doth God every where ſet it forth, and ſo did the people eſteem it, and that juſtly. They who murmured under it, they who deſpiſed the *pleaſant land*, fell all of them under the ſore diſpleaſure of God. But yet as this deliverance was but from *temporal outward bondage*, ſo that which it brought them unto was but *outward reſt* for a few days, in a plentiful country; it gave them an inheritance of Houſes and Lands and Vineyards in the *Land of Canaan*; but yet there alſo they *quickly died*, and many of them periſhed in their ſins. But as we have ſeen what we are *delivered from by this ſalvation*, ſo the Excellency of the *Inheritance* which we obtain thereby is ſuch, as no heart can conceive, no tongue can expreſs. It brings us into the *favour and love of God*, unto the *Adoption* of children, into durable reſt and peace; in a word, unto the *enjoyment of God in glory eternal*. Oh the *Bleſſedneſs* of this Reſt, the Glory of this Inheritance, the Excellency of this Crown, the Eternity and unchangeableneſs of this Condition, the *Greatneſs* of this Salvation! how mean, how weak, how low, how unworthy are our *apprehenſions* of it? yet ſurely through the bleſſed *Revelation* of the Spirit of Grace by the word of the Goſpel, we ſee, we feel, we experience ſo much of it, as is ſufficient to keep us up unto an holy Admiration and longing after it all the days of our pilgrimage here on earth.

It remaineth now that we declare the *unavoidableneſs of their deſtruction who neglect this ſo great ſalvation*. There are three things that make the puniſhment, or deſtruction of any perſon to be *unavoidable*. 1. That it be *juſt and equal*. 2. That there be no *relief* nor remedy provided for him. And, 3. That he to whom it *belongs* to inflict *puniſhment*, be *able* and *reſolved* ſo to do: and they all concur to the height in this caſe. For,

1. It

1. It is *juſt and equal* that ſuch perſons ſhould be deſtroyed; whence the ſentence concerning them is ſo *decretory* and abſolute. *He that believeth not ſhall be damned, Matth.* 16. 16. And the Holy Ghoſt ſuppoſeth this caſe ſo clear evident and undeniable, that he refers the proceedings of God therein unto the judgment of ſinners themſelves, *Heb.* 10. 29. And they who are judged on this account at the laſt day will be *ſpeechleſs*, have nothing to reply, nothing to complain of. And the *ſentence* denounced againſt them will appear unto all to be righteous,

1. Becauſe they *deſpiſe an overture of a treaty about Peace and Reconciliation* between God and their ſouls. There is by nature an enmity between God and them, a ſtate and condition whereby themſelves alone would be *loſers*, and that for ever. God who hath no need of them, nor their obedience or friendſhip, tenders them a *Treaty* upon terms of peace. What greater condeſcenſion love or grace could be conceived or deſired? This is tendred in the Goſpel, 2 *Cor.* 5. 19. Now what greater indignity can be offered unto him, than to *reject his tenders*, without ſo much as an enquiry after what his terms are, as the moſt do to whom the Goſpel is preached? Is not this plainly to tell him, that they *deſpiſe his love*, ſcorn his offers of Reconciliation, and fear not in the leaſt what he can do unto them? And is it not *juſt* that ſuch perſons ſhould be *filled with the fruit of their own ways?* Let men deal thus with their *Rulers* whom they have provoked, that have power over them, and ſee how it will fare with them. Neither *will God be mocked*, nor ſhall his grace always be deſpiſed. When men ſhall ſee and learn by woful experience what pitiful poor worms they are, and have ſome beams of the Greatneſs Majeſty and Glory of God ſhining upon them, how will they be filled with *ſhame*, and forced to ſubſcribe to the righteouſneſs of their own Condemnation for refuſing his treaty and terms of Peace.

2. *Theſe terms contain ſalvation.* Men in the neglect of them neglect and refuſe their own ſalvation: and can any man periſh more *juſtly* than they who refuſe to be ſaved? If God's Terms had been great, hard, and difficult, yet conſidering by *whom* they were propoſed, and to whom, there was all the reaſon in the world why they ſhould be accepted; and their deſtruction would be *juſt* that ſhould not endeavour to preſerve them unto the utmoſt. But now it is *life* and *ſalvation* that he tenders, on whoſe neglect he complains, that men *will not come unto him that they might have life.* Certainly there can be no want of righteouſneſs in the ruine of ſuch perſons. But,

3. That which the Apoſtle principally builds the *Righteouſneſs* and inevitableneſs of the deſtruction of *Goſpel neglecters* upon, is the *greatneſs of the ſalvation* tendered unto them; *How ſhall we eſcape if we neglect ſo great ſalvation?* How it is ſo, and wherein the greatneſs and excellency of it doth conſiſt hath been before declared. Such and ſo great it is, that there is nothing which a ſinner can *fear* or *ſuffer*, but it will deliver him from it; nothing that a creature can *deſire* but it will bring him to the poſſeſſion of it. And if this be *deſpiſed*, is it not righteous that men ſhould periſh? If we know not, yet God knows how to ſet a value upon this great Effect of his Love, Wiſdom and Grace, and how to proportion puniſhment unto its contempt. The truth is, God alone is able ſufficiently to revenge the *greatneſs* of this ſin and indignity done unto him. We have before ſhewed how meet it was that the tranſgreſſion of the *Law* ſhould be puniſhed with puniſhment eternal; and yet the Law had provided no *relief* for any in diſtreſs or miſery, only taking men as it found them, in the firſt place it required obedience of them, and then promiſed a reward. And a good holy and righteous *Law* it was, both in its Commands and in its Promiſes and Threatnings. It found men in a good eſtate, and promiſed them a better on their obedience; wherein if they failed, it *threatned* them with the loſs of their preſent condition, and alſo with the ſuperaddition of eternal ruine. And in all this it was a clear effect of the righteouſneſs holineſs and faithfulneſs of God. But the Goſpel finds men in *quite another ſtate* and condition, in a condition of *miſery* and ruine, helpleſs and hopeleſs, and is provided on purpoſe both for their *preſent relief*, and future everlaſting happineſs. And ſhall they eſcape by whom it is deſpiſed? Is it not *juſt and equal* that it ſhould prove a ſavour of death unto death unto them? Is it meet that God *ſhould be mocked*, his Grace be deſpiſed, his Juſtice violated, his Glory loſt, all, that *ſinners* may go unpuniſhed? Let them think ſo whilſt they pleaſe, *God* thinketh otherwiſe, all the *Angels* in Heaven think otherwiſe, all the *Saints* from the beginning of the world unto the end of it think otherwiſe, and will glorifie God to eternity for the righteouſneſs of his judgments on them that obey not the Goſpel. But,

Secondly, Suppoſe the deſtruction of theſe perſons be in it ſelf *righteous*, yet there may

may be ſome remedy and relief provided for them, that they may not actually fall under it; there may yet ſome *way of eſcape* remain for them, and ſo their ruine not be ſo *unavoidable* as is pretended. It hath been ſhewed that it was *a righteous thing* that the tranſgreſſors of the *Law* ſhould periſh, and yet a way of eſcape is provided for them; *God is merciful*, and things may be found at the laſt day otherwiſe than now they are reported: at leaſt all that Faith, Diligence, Obedience and Holineſs which is ſpoken of, is not required to free men from being *neglecters of the Goſpel*; ſo that they who come ſhort of them may nevertheleſs *eſcape*. I anſwer, that we are not now diſcourſing of the *Nature* of that Faith and Obedience which is required to intereſt men in *Goſpel ſalvation*. But certain it is, that it will be found to be that which the Word requires, and no other; even that *faith which purifieth the heart*, that faith which reformeth the life, that faith which is *fruitful in good works*, that faith which bringeth forth univerſal Holineſs, *without which no man ſhall ſee God*. A faith conſiſting with the love and ſervice of ſin, with neglect of Goſpel duties, with conformity to the Word, with a ſenſual profane or wicked life, will ſtand men in no ſtead in this matter. But this is not the ſubject of our preſent diſcourſe. It may ſuffice in general that the *Faith and Obedience* which the Goſpel requireth are indiſpenſably neceſſary to free men from being Goſpel deſpiſers; what they are is all our concernment to enquire and learn: for where they are wanting there is no relief nor remedy, what ever wind and aſhes of vain hopes men may feed upon and deceive themſelves withall. It is true, there was a remedy provided for the *tranſgreſſion of the Law*, and this remedy was, 1. *Reaſonable*, in that there was no mixture of *mercy or grace* in that diſpenſation. And God ſaw meet to glorifie thoſe properties of his Nature, as well as thoſe which before ſhone forth in the Creation of all things, and giving of the Law. *Pardoning mercy* was not ſinned againſt in the breach of the Law, and therefore that might interpoſe for a relief, which was done accordingly. And yet, 2. Neither would this have been either *reaſonable or righteous*, if that only and laſt way of ſatisfying the Righteouſneſs and the Law by the *ſufferings and Sacrifice of the Son of God* had not intervened. Without this, Mercy and Grace muſt have eternally reſted in the boſome of God, without the leaſt exerciſe of them; as we ſee they are in reſpect unto the *Angels* that ſinned, whoſe Nature the Son of God *aſſumed not*, thereby to relieve them. And, 3. This relief was *declared* immediately upon the entrance of ſin, and the promiſes of it renewed continually until it was wrought and accompliſhed. And hereby it became the *ſubject* of the whole Book of God, and the principal matter of all entercourſe between God and ſinners. But all theſe things fully diſcover, that there neither is, nor can any relief be provided for them that *ſin againſt the Goſpel*. For, (1.) From what ſpring, what fountain ſhould it proceed? *Mercy and Grace* are principally ſinned againſt in it, and their whole deſign of it therein defeated. The *utmoſt* of mercy and grace is already ſinned againſt, and what remaineth now for the relief of a ſinner? Is there any other Propertie of the Divine Nature whoſe conſideration will adminiſter unto men any ground of hope? Is there any thing in the *Name of God* in that Revelation that he hath made of himſelf by his Works, or in his Word, to give them encouragement? Doubtleſs nothing at all. But yet ſuppoſe that God had not laid out all the riches and treaſures of his Wiſdom Grace Love and Goodneſs in *Goſpel ſalvation by Jeſus Chriſt*, which yet he affirmeth that he hath; ſuppoſe that in Infinite Mercy there were yet a reſerve for pardon; by what *way* and means (2.) Should it be brought forth and made effectual? We have ſeen that God neither would nor could ever have exerciſed *pardoning mercy* towards ſinners, had not way been made for it by the *Bloud of his Son*: what then? Shall *Chriſt die again* that the deſpiſers of the Goſpel may be ſaved? Why beſides that the Scripture affirms poſitively, that *henceforth he dieth no more*, and that there is no *more ſacrifice* for ſin, this is the moſt unreaſonable thing that can be imagined. Shall he *die again* for them by whom his death hath been deſpiſed? Is the Bloud of Chriſt ſuch a common thing, as to be ſo caſt away upon the luſts of men? Beſides, when ſhould he *make an end* of dying? They who have once neglected the Goſpel may do ſo upon a *ſecond trial*, nay undoubtedly would do ſo, and thence ſhould Chriſt *often die*, *often be offered*, and all ſtill in vain. Neither hath God any *other Son* to ſend to die for ſinners; he ſent *his only begotten Son once for all*, and he that believeth not on him muſt periſh for ever. In vain then will all mens expectations be from ſuch a mercy as there is nothing to *open a door unto*, nor to make way for its exerciſe. Nay *this mercy* is a meer figment of ſecure ſinners, there is no ſuch thing in God. All the mercy and grace that God hath for his creatures is

engaged

engaged in *Goſpel ſalvation*; and if that be deſpiſed, in vain ſhall men look for any other. Neither, 3. Is there any word ſpoken concerning any ſuch relief or remedy for *Goſpel neglecters*. *Pardon* being provided for tranſgreſſions of the Law, inſtantly it is *promiſed*, and the whole Scripture is written for the manifeſtation of it; but as for a *proviſion of mercy* for them that *deſpiſe the Goſpel*, where is any one word recorded concerning it? Nay doth not the Scripture in all places fully and plainly witneſs againſt it? *He that believeth not ſhall be damned. There remains no more ſacrifice for ſin. He that believeth not, the wrath of God abideth on him.* And will men yet feed themſelves with hopes of mercy whilſt they neglect the Goſpel? Well fare them who being not able to retrieve ſecure ſinners, againſt this light and evidence of the want of any relief reielved for them, have carried the whole matter behind the curtain, and invented a *Purgatory* for them to help them when they are gone from hence, and cannot return to complain of them by whom they are deceived. But this alſo as all other reliefs will prove a *broken reed* to them that lean on it; for they who *neglect the Goſpel* muſt periſh, and that eternally, for the mouth of the Lord hath ſpoken it.

Thirdly, Then all hopes of eſcaping muſt ariſe from hence, That *he whoſe right it is, and on whom it is incumbent to take vengeance on them that neglect the Goſpel, will not be able ſo to do, or at leaſt not to ſuch a degree, as to render it ſo fearful as is pretended.* This need not much to be inſiſted on. It is *God* with whom men have to do in this matter. And they who allow his *Being*, cannot deny him to be *Omnipotent* and Eternal. Now what cannot he do who is ſo? It will at length be found to be a *fearful thing to fall into the hands of the living God.* There is unto wicked men the ſame everlaſting cauſe of Being and Puniſhment. The ſame hand that upholds them, ſhall afflict them, and that for ever. What his Righteouſneſs requires, his Power and Wrath ſhall execute unto the uttermoſt, ſo that there will be no eſcaping. And theſe are the holy foundations on which all *Goſpel Threatnings and Comminations* are built, which will all of of them take place and be accompliſhed, with no leſs certainty than the Promiſes themſelves. Now from all that hath been ſpoken unto this Propoſition we may learn,

1. To admire the *Riches of the Grace of God*, which hath provided ſo *great ſalvation* for poor ſinners. Such and ſo great as it is, we ſtood in need of it. Nothing could be abated without our eternal ruine. But when Divine Wiſdom, Goodneſs, Love, Grace and Mercy ſhall ſet themſelves at work, what will they not accompliſh? And the effect of them doth the Scripture ſet forth in thoſe expreſſions. *So God loved the world*; *God commendeth his love unto us*; *Greater love hath none than this*; *Riches of grace*; *Treaſures of wiſdom*; *Exceeding greatneſs of Power*; and the like. In this will God be glorified and admired unto all Eternity. And in the contemplation hereof are we to be exerciſed here and hereafter; and thereby *may we grow up into the image of God in Chriſt*, 2 *Cor.* 3. 18. Which way ſoever we look, what ever we conſider in it, here is that which will entertain our ſouls with delight and ſatisfaction. The *Eternal Counſel* of God, the Perſon of Chriſt, his Mediation and Grace, the Promiſes of the Goſpel, the evil and wrath we are freed from, the Redemption and Glory purchaſed for us, the Priviledges we are admitted unto a participation of, the Conſolations and Joys of the Spirit, the Communion with God that we are called unto: how glorious are they in the eyes of Believers? or aſſuredly at all times ought they ſo to be. How can we enough bewail that vanity whence it is, that the mind ſuffereth it ſelf to be poſſeſſed and filled with other things? Alas, what are they if compared to the excellency of this Love of God in Chriſt Jeſus? Here lies our treaſure, here lies our inheritance, why ſhould not our hearts be here alſo? Were our minds fixed on theſe things as they ought, how would the glory of them caſt out our cares, ſubdue our fears, ſweeten our afflictions and perſecutions, and take off our affections from the fading periſhing things of this world? and make us in every condition *rejoyce in the hopes of the glory that ſhall be revealed.* And indeed we loſe the ſweetneſs of the life of faith, the benefit of our profeſſion, the reward that is in believing, and are made a ſcorn to the world, and a prey unto temptations, becauſe we dwell not enough in the contemplation of this *great ſalvation.* To ſtir us up then hereunto we may conſider, 1. The *excellency of the things themſelves* that are propoſed unto our meditations; they are the *Great*, the *Deep*, the hidden things of the Wiſdom and Grace of God. Men juſtifie themſelves in ſpending their time and ſpeculations about the *things of Nature*; and indeed the employment is better and more noble than what the generality of men do exerciſe themſelves about. For ſome ſeldom raiſe their thoughts above the *dunghills* whereon they live; and ſome ſtuff their minds with ſuch filthy imagi-

nations, as make them an Abomination to God, *Micah* 2. 1, 2. They are converſant only about their own *Luſts*, and making Proviſion to fulfill and ſatisfie them. But yet what are theſe things which the *better* and more *refined part* of mankind doth ſearch and enquire into, things that *came out of nothing*, and are returning thitherward apace; things which when they are known, do not much inrich the mind, nor better it at all as to its *eternal condition*, nor contribute any thing to the Advantage of their ſouls. But theſe things are *eternal*, *glorious*, *myſterious*, that have the characters of all Gods Excellencies enſtamped upon them; whoſe knowledge gives the mind its perfection, and the ſoul its bleſſedneſs; *John* 17. 3. This made *Paul* cry out that *he accounted all things to be but loſs and dung in compariſon of an acquaintance with them*, *Phil.* 3. 8. And the Prophets of old to *ſearch diligently* into the nature of them; 1 *Pet.* 1. 11, 12. as the things which alone deſerved to be enquired after; and which enquiry renders them *noble in whom it is*, *Acts* 17. 11. and that which alone differenceth men in the ſight of God, *Jer.* 9. 23, 24.

2. Our *Intereſt* and *Propriety* in them. If we are believers theſe are *our things*. The *Rich man* is much in the contemplation of his *Riches*, becauſe they are *his own*; and the Great man of his Power, becauſe of his propriety in it. Men take little delight in being converſant in their minds about things that are not their *own*. Now all theſe things are *ours* if we *are Chriſts*, 1 *Cor.* 3. 22. This ſalvation was *prepared for us* from all Eternity, and we are the *heirs of it*, *Heb.* 1. 13. It was *purchaſed for us* by Jeſus Chriſt; we have redemption and ſalvation by his blood; It is *made over unto us* by the promiſe of the Goſpel, and *conferred upon us* by the Spirit of Grace. Are theſe things to be deſpiſed? Are they to be caſt aſide among the things wherein we are leaſt concerned? Or can there be any greater evidence, that we have no *Propriety* in them, than that would be, if our hearts ſhould not be ſet upon them? What, all theſe Riches *ours*, all theſe *Treaſures*, this goodly Inheritance, this Kingdom, this Glory, and yet we not be conſtant in thoughts and meditations about them? It is doubtleſs a ſign at leaſt, that we *queſtion* our Title unto them, and that the Evidences we have of them will not endure the tryall. But *wo unto us* if that ſhould be the end of our profeſſion; and if it be otherwiſe, why are not our minds fixed on that which is *our own*, and which no man can take from us.

3. *The Profit and Advantage* which we ſhall have hereby; which will be much every way: for (1.) By this means we ſhall *grow up into a likeneſs and conformity* unto theſe things in our inward man. Spiritual Meditation will *aſſimulate* our minds and ſouls unto that which is the object of it. So the Apoſtle tells the *Romans*, that they were *delivered into the form of the Doctrine preached unto them*, *Chap.* 6. 17. *obeying it by faith*, *the likeneſs of it was brought forth upon their ſouls*; and by the renewing of their minds, *transformed quite into another image in their ſouls*, *Chap.* 12. 2. This the Apoſtle moſt excellently expreſſeth, 2 *Cor.* 3. 18. A conſtant believing contemplation of the Glory of God in this ſalvation by Chriſt, will *change the mind into the image and likeneſs of it*, and that by various degrees untill we attain unto perfection, when we ſhall know as we are known. Accuſtoming of our minds unto theſe things, will make them heavenly; and our affections which will be conformed unto them, *holy*. This is the way to have Chriſt *dwell plentifully in us*, and for our ſelves to grow up into him who is our head. And is it nothing to get our minds *purged* from an evil habit, enclining unto earthly things, or continually forging fooliſh and hurtful Imaginations in our hearts? This Meditation will caſt the ſoul into *another mould and frame*; makeing the heart a good treaſure, out of which may be drawn at all times, Good things new and old.

2. *Conſolation and ſupportment under all Afflictions will from hence ſpring up in the ſoul.* When the Apoſtle would deſcribe that property of faith whereby it enables a Believer to do and ſuffer *great things* joyfully and comfortably, he doth it by its work and effect in this matter; it is ſaith he, *the ſubſtance of things hoped for*, *and the evidence of things not ſeen*, *Chap.* 11. 1. that is, it brings into the ſoul, and makes evident unto it, the *great things of this ſalvation*, the great things of the Love and Grace of God therein; and thus it doth no otherwiſe, than by a conſtant *contemplation* and holy *admiration* of them; and when this is once done, he multiplyes inſtances to evince what great Effects it will produce, eſpecially in its enabling of us to go through difficulties, tryals and afflictions. And the ſame alſo he aſcribeth unto *Hope*; which is nothing but the ſouls waiting and expectation to be made partaker of the *fulneſs* of this ſalvation, whoſe *greatneſs* and ſatisfactory Excellency it doth admire, *Rom.* 5. 2, 3, 4, 5.

When

When any Affliction or Tribulation preſſeth upon a believer, he can readily divert his thoughts from it, unto the *rich grace of God* in this ſalvation, which will fill his heart with ſuch a ſenſe of his love, as ſhall carry him above all the aſſaults of his trouble. And a direction to this purpoſe the Apoſtle purſues at large, *Rom.* 8. 16, 17, 18, 24, 25, 34, 35, 36, 37, 38. This is a *ſafe harbour* for the ſoul to betake it ſelf unto in every ſtorm; as he teacheth us again, 2 *Cor.* 4. 16, 17, 18. Whatever befalls us in our *outward man*, though it ſhould preſs ſo ſore upon us as to ruine us in this world, yet we *faint not*, we deſpond not; and the reaſon is, becauſe theſe things which we ſuffer, bear no proportion unto what we enjoy or expect; and the way whereby this conſideration is made effectual unto us, is by a conſtant *Contemplation* by faith on the great unſeen things of this ſalvation, which takes off our minds and ſpirits from a Valuation of the things which we preſently ſuffer and endure. And this experience aſſures us to be our only relief in afflictions, which undoubtedly it is our wiſdom to be provided for.

3. The ſame may be ſaid concerning *Perſecution*, one eſpecial part of Affliction, and commonly that which moſt entangles the minds of them that ſuffer. Now no man can endure Perſecution quietly, patiently, conſtantly according to the Will of God, eſpecially when the Devil purſues his old deſign of *bringing it home unto their perſons*, *Job* 2. 5. unleſs he hath in readineſs a greater Good which ſhall in its ſelf, and in his own mind, out-ballance the evil which he ſuffers. And this the Grace of this Salvation will do. The ſoul that is exerciſed in the contemplation, and Admiration of it, will deſpiſe and triumph over all his outward ſufferings which befall him on the account of his *intereſt therein*, as all Perſecution doth. This the Apoſtle declares at large, *Rom.* 8. 31, 32, 33, 34. He directs us to an holy Meditation on Gods *electing Love*, the Death and Mediation of Chriſt, the two ſprings of this Meditation. And thence *leads us*, *v.* 35, 36. to a ſuppoſition of the *great and ſore perſecutions* that may befall us in this world; and from the former conſideration triumphs over it all, *v.* 37. with a joy and exaltation beyond that of Conquerors in a battle, which yet is the greateſt that the nature of man is capable of, in and about temporal things. When the ſoul is prepoſſeſſed with the Glory of this Grace, and his *intereſt therein*, it will aſſuredly bear him up againſt all the threatnings, reproaches and perſecutions of this World; even as it did the Apoſtles of old; making them eſteem, that to be their *Honour and Glory* which the World looked on as their *ſhame*; *Acts* 5. 41. and without this the heart will be very ready to ſink and faint.

4. This alſo will greatly tend unto the *confirmation of our faith*, by giving us a full *Experience* of the things that we do believe. Then the Heart is immovable, when it is eſtabliſhed by Experience; when we find a *ſubſtance*, a reality, a ſpiritual nouriſhment in things propoſed unto us. Now how can this be obtained, unleſs we are converſant in our minds about them? unleſs we dwell in our thoughts and affections upon them? For thereby do we taſte and find *how good the Lord* is in this work of his Grace. Thus this duty being on many accounts of ſo great importance, we may do well to conſider wherein it conſiſteth; and there are theſe four things belonging unto it.

Firſt, Intenſe Prayer for a Spirit of Wiſdom and Revelation to give us an Acquaintance with the Myſterie and Grace of this *great ſalvation*. In our ſelves we have no *inbred knowledge* of it, nor can we by our own endeavours attain unto it. We muſt have a *new underſtanding* given us, or we ſhall not *know him that is true*, 1 *Joh.* 5. 20. For notwithſtanding the *Declaration* that is made of this Myſterie in the Goſpel, we ſee that the moſt men live in Darkneſs and Ignorance of it. It is only the *Spirit of God* which can ſearch *theſe deep things* of God and reveal them unto us, 1 *Cor.* 2. 10. By him muſt he, *who commanded light to ſhine out of darkneſs, ſhine into our hearts to give us the light of the knowledge of this glory of God in the face of Jeſus Chriſt*, 2 *Cor.* 4. 6. And therefore the Apoſtle prayes for the *Epheſians*, that *God would give unto them the Spirit of Wiſdom and Revelation, in the knowledge of him, that the eyes of their underſtandings being opened, they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatneſs of his power to us ward who believe*, *Chap.* 1. 17, 18, 19. And for the *Coloſſians*, that they might come *unto all riches of the full aſſurance of underſtanding to the acknowledgement of the Myſterie of God, and of the Father, and of Chriſt*, *Chap.* 2. 2. that is, that they might have a ſpiritual and ſaving acquaintance with the Myſterie of this *great ſalvation*, the Love, Grace, and Wiſdom of God therein; which without *this Spirit of Wiſdom and Revela-*

tion from above we ſhall not attain unto. This then in the firſt place is to be ſought after; this are we to abide in; conſtant Prayers and ſupplications for the *teaching*, inſtructing, revealing, enlightning Work and Efficacy of this Spirit; that we may be enabled to look into theſe *deep things of God*; that we may in ſome meaſure *with all Saints comprehend them*, and grow *wiſe in the Myſterie of ſalvation*. *Solomon* tells us how this wiſdom is to be obtained, *Prov.* 2. 3, 4, 5. *If thou cryeſt after knowledge, and liſteſt up thy voyce for underſtanding, if thou ſeekeſt for her as for ſilver, and ſearcheſt for her as for hid treaſures, then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God*; It is by praying, crying, ſupplications, with diligence, and perſeverance, that we attain this Wiſdom; abide herein, or all other attempts will prove but vain. How many poor ſouls otherwiſe weak and ſimple, have by this means grown *exceeding wiſe* in the Myſterie of God? And how many more, *wiſe in this world*, through the neglect of it, do walk in darkneſs all their dayes?

Secondly, Diligent *ſtudy of the Word* wherein this Myſterie of God is declared and propoſed unto our faith, and holy contemplation; but this hath been ſpoken unto in part already, and muſt again be conſidered, and ſo need not here to be inſiſted on.

Thirdly, Sincere *love* unto, and *delight* in the things that are by the Spirit of God revealed unto us, is another part of this duty. Herein our Apoſtle declares what was his frame of heart, *Phil.* 3. 8. How doth his heart *triumph* in, and rejoyce over the *knowledge* he had obtained of Jeſus Chriſt? and then indeed do we know any thing of the Grace of God aright, when our hearts are *affected* with what we know. *Peter* tells us, that the Saints of old, in their believing, *rejoyced with joy unſpeakable and full of glory*, 1 *Ep.* 1. 8. They diſcovered that in Chriſt which made their hearts leap within them, and all their affections to overflow with delight and joy. And this is an Eſſential part of this *Holy Admiration*, which diſtinguiſheth it from that barren, fruitleſs, *notional ſpeculation* of it, which ſome are contented withall. This are we to ſtir up our hearts unto in all our Meditations of the Grace of God, and not to reſt untill we find them affected, ſatisfied and filled with an *holy complacency*, which is the moſt eminent evidence of our *intereſt* in, and Union unto the things that are made known unto us.

Fourthly, All theſe things are to be attended with *thankfulneſs and praiſe*. This the Apoſtle was full of, and brake forth into, when he entred upon the deſcription of this *Grace*, *Eph.* 1. 3, 4. and this will be the frame of his heart, who is exerciſed unto an *holy admiration* of it. When our Lord Jeſus Chriſt conſidered the Grace of God in revealing the myſteries of this ſalvation unto his Diſciples, it is ſaid of him, *that he reioyced in Spirit*, *Luke* 10. 21. ἠγαλλιάσατο his Spirit *leaped in him*; and he breaks forth into a ſolemn *Doxologie*, giving Praiſe and Glory unto God. And is it not their duty to whom they are revealed, to do that, which out of love unto them, our Lord Chriſt Jeſus did on their behalf? *Thankfulneſs* for the things themſelves, *thankfulneſs* for the Revelation of them, *thankfulneſs* for the Love of God, and the Grace of Jeſus Chriſt in the one and the other, is a great part of this duty.

Secondly, This will teach us, *what eſteem we ought to have of the Word of the Goſpel, by which alone this great ſalvation is revealed and exhibited unto us*; the great means and inſtrument which God is pleaſed to uſe in bringing us unto a participation of it. This one conſideration is enough to inſtruct us unto what *valuation* we ought to make of it, what *price* we ſhould ſet upon it, ſeeing we cannot have the *pearl* without the purchaſe of this *Field*. Some neglect it, ſome deſpiſe it, ſome perſecute it, ſome look upon it as *fooliſhneſs*, ſome as weakneſs, but unto them that believe, it *is the power of God, and the wiſdom of God*. To further us in this duty, I ſhall take up ſome of thoſe conſiderations, which the words we inſiſt upon do offer unto us, and thereby alſo paſs through what yet remains for our inſtruction in them. And we may conſider,

1. The *Excellency and Prehominence* of the Goſpel, which ariſeth from the firſt Reveal-er, that is, the Lord Chriſt the Son of God. *It was begun to be ſpoken unto us by the Lord*; Herein the Apoſtle prefers it before the Law. It is *that Word*, which the Son came to reveal and declare from the *boſome of the Father*; and ſurely he deſerves to be attended unto; Hence it is ſo often called the *Word of Chriſt*, and the *Goſpel of Chriſt*, not only becauſe it treateth of him, but becauſe it proceedeth from him, and on that account is worthy of all Acceptation. And (2.) *To neglect the Goſpel is to neglect and deſpiſe the Son of God who was the Author of it*, and conſequently the Love and Grace of God

God in ſending him. So the Lord Chriſt tells them that preach the Goſpel, *he that deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me.* Neglect of the Goſpel reflects immediately upon the Lord Chriſt and the Father; and therefore our Apoſtle bids us *take heed that we deſpiſe not him who ſpake from Heaven*, which can be no otherwiſe done, but by neglect of his word. Some pretend to honour Chriſt, but they have no regard for his *Word*; yea, they may ſay of it as *Ahab* of *Micaiah*, that they *hate* it; and have therefore ſome of them endeavoured to extirpate the preaching of it out of the world, as the *Papiſts* have done: at leaſt, have looked on it as an *uſeleſs thing*, that the Church might be well enough without. But ſuch men will find themſelves miſtaken, when it is too late to ſeek after a remedy; the true Cauſe of their *hatred* unto the word, is becauſe they can find no other way to expreſs their *hatred* unto Chriſt himſelf. Neither did ever any man *hate* or loath the Goſpel, but he that firſt hated and loathed Jeſus Chriſt: but againſt the *Word* they have many *pretences*, againſt the Perſon of Chriſt none, that are as yet paſſable in the world; This makes the Word to bear that which is intended againſt Chriſt himſelf, and ſo will he interpret it at the laſt day. (3.) Conſider, that this *Word was confirmed and witneſſed unto from Heaven, by the mighty Works and Miracles which attended the diſpenſation thereof.* So our Apoſtle here informs us; and though we ſaw not thoſe Miracles, yet we have them left on *infallible Record* for our uſe, that by them we might be yet ſtirred up to *value* and attend unto the Word in a due manner. God hath ſo ordered things in his holy Providence, that none can neglect the Word, without ſhutting his eyes againſt ſuch Light and Evidence of conviction, as will leave them abundantly inexcuſable at the laſt day. Now from theſe and the like conſiderations, the duty propoſed may be enforced.

Verſe V, VI, VII, VIII, IX.

THe Apoſtle in theſe Verſes proceeds in the purſuit of his former deſign. From the Doctrine of the *firſt Chapter*, he preſſeth the Exhortation at the beginning of this, which we have paſſed through. The *Foundation* of that Exhortation was the Preheminence of the Lord Chriſt, the Author of the Goſpel, above the Angels by whom the *Law* was ſpoken and delivered. This he now farther confirms, and that by an *inſtance* ſuited to his preſent Purpoſe, and not as yet by him inſiſted on. And he doth it the rather, becauſe by the *Teſtimonies* wherewith he proves his Aſſertion, he is lead to the Conſideration of other concernments of the Mediation of Chriſt, which he thought meet to declare unto theſe *Hebrews* alſo. And this *method* he is conſtant unto throughout this whole Epiſtle. In the midſt of his Reaſonings, and Teſtimonies for the Explanation or Confirmation of what he delivers *dogmatically*, he layes hold on ſome Occaſion or other, to preſs his Exhortation unto *Faith*, Obedience, with Conſtancy and Perſeverance in the Profeſſion of the Goſpel. And in the *Arguments* which he enterweaveth, and Teſtimonies which he produceth for the enforcement of his Exhortations, ſomething ſtill offers it ſelf, which accordingly he layes hold upon, leading him to ſome farther *Explication* of the Doctrine which he had in hand; ſo inſenſibly paſſing from one thing unto another; that he might at the ſame time *inform* the Minds, and *Work* upon the Affections of them with whom he dealt. All which will appear in our enſuing Expoſition of theſe Verſes.

Verſe

Verſe 5.

Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν περὶ ἧς λαλοῦμεν.

Ὑπέταξε. ὑπέταξε; *ſubjecit*; *in ordinem coegit*; *put into ſubjection*; brought into order under rule. τὴν οἰκουμένην τὴν μέλλουσαν: *Vul. orbem terræ futurum*; the *habitable earth to come*. Arias; *habitatam futuram*; to the ſame purpoſe; improperly. *Syr.* אלמא דעתיד, *Mundum*, or *ſeculum futurum*. The world or age to come. *Beza*; *mundum illum futurum*; *that world to come*. And indeed the repetition of the *Article*, with the words following, *concerning which we ſpeak*, require that it be ſo expreſſed. *That world to come*; or, *the world that is to come*; οἰκουμένη, *Heb.* חבל. So moſt commonly expreſſed by the *LXX.* as ſometimes, though ſeldom, by γῆ, *the earth*; and ſometimes by τὰ ὑπὸ τὸν οὐρανὸν, *the things under the Heavens*. The Apoſtle uſeth this word from *Pſal.* 8. where it denotes a mixture of Inhabitants there deſcribed. περὶ ἧς λαλοῦμεν. That is, διαλεγόμεθα, *concerning which we treat*, about which we *reaſon*. The *Vulgar Latin* adds *Deus*, to the Text. *Deus non ſubjecit*. *God hath not put in ſubjection*, needleſly, as is acknowledged. *De quo*; *Chriſto*, ſaith the *interlinear Gloſs*; but περὶ οὗ, is not, *of Chriſt*.

Οἰκουμένην.

Λαλοῦμεν.

Verſe 5.

For unto the Angels hath he not made ſubject that world to come, whereof we ſpeak; (concerning which we treat.)

Verſe 6.

Διεμαρτύρατο δέ που τις λέγων, τί ἐστιν ἄνθρωπος ὅτι μιμνήσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτῃ αὐτόν.

Πού. Ἄνθρωπος. *Syr.* אלא איך דמסהד כתבא ואמר; *But as the Scripture witneſſeth and ſaith*: limiting what was ſpoken indefinitely by the Apoſtle; *needleſly*; the words themſelves declaring who ſpake them and where. Πού, *Vul. in quodam loco*; *in a certain place*. *Beza. alicubi*; *ſomewhere*; that is, *Pſal.* 8. 5. τί ἐστιν ἄνθρωπος. מה אנוש, *quid homo mortalis*; βροτὸς, βροτὸς ἀνὴρ, *frail, mortal man*, or the Son of man; בן אדם, *filius hominis terreni*; γηγενὴς, *è terra editus*; man of the earth; or an *earthly man*.

Verſe 6.

But one (a certain man) *teſtified*. (hath witneſſed) *in a certain place*, (ſomewhere, that is, in the Scripture from whence he is arguing) *ſaying, what is man, that thou art mindful of him, or the Son of man that thou viſiteſt him.*

Ver. 7.

Ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου; πάντα ὑπέτηξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

The latter words which are commonly placed at the *beginning* of the eighth Verſe, I have added unto this ſeventh, the ſenſe and *Hebrew Text* ſo requiring it.

Ἠλάττωσας. Ἠλάττωσας αὐτὸν; ſo the Apoſtle renders, תחסרהו in the *Pſalmiſt*, and that properly. *Vul. Minuiſti*; which is not, *thou haſt made leſs*; but thou *haſt leſſened*, which hath another ſenſe than that here intended. *Syr.* אמכחי, *depreſſiſti*; thou haſt *depreſſed*, or made him leſs, or lower than he was. *Beza*; *feciſti eum inferiorem*; *thou haſt made him lower*; and ſo ours. *Rhemiſts*; *thou didſt miniſh him a little leſs*; obſcurely: ἐλαττόω, is *imminuo*, *diminuo*, to *make leſs*, to take from, as to *ſtate* and condition. So in *Iſocrates*, ἐλαττοῦν τὴν πόλιν, is to leſſen the Dignity, State and Condition of

of the People. As in *Latin*, *Capitis diminutio*, is *leſſening of State* or dignity; as by loſs of Liberty. For when one was made a captive by the enemy, he loſt his dignity, untill he recovered it *jure poſtliminii*. So *Regulus* is termed by the *Poet*, *Capitis minor*, when a Priſoner to the *Carthaginians*; or by change of Family; as when *Clodius* a *Patrician* was adopted by a *Plebeian*; or by Baniſhment; all ſuch are ἠλαττωμένοι, leſſened in State or Dignity. חסר, the word uſed by the *Pſalmiſt* hath the ſame ſignification; and חסר though it be variouſly rendered by the *LXX.* yet they never much depart from its native ſignification. ἐλαττοῦν, to *miniſh*, make leſs, take from; ἐλαττοῦσθαι, the ſame, ἐνδεὴς γίνομαι, *to become indigent*. ἐνδεῖσθαι, *to be in want*: ὑστερεῖσθαι, προσδεῖσθαι, χατρεῖν, all to the ſame purpoſe. στερίσκω, *to deprive*; στερεῖν, to *want*, to be indigent, to come ſhort: and ὑστερεῖν, and κενὸν ποιεῖν, *to make empty*; that is, κενοῦν, the word uſed, *Phil.* 2. 7. I obſerve this various rendering of the *Word* by the *LXX.* only to ſhew, that it doth conſtantly denote a *diminution* of ſtate and condition, with an addition of Indigency, which will give us light into the Interpretation of the place.

Βραχύ τι, *breve quiddam*: *Vul. paulo minus*. *Syr.* קליל, *paululum*, a little, or *pauliſper*, *a little while*: מעט, is frequently by the *LXX.* rendered μικρὸν, *parvum*, *paulum*, *a little*, intending quantity. Sometimes ὀλίγον, which they refer to *number*, *a few*, and ſometimes βραχὺ, and then it conſtantly reſpects *time*; *a little while*. So that βραχύ τι, is as much as ἐπὶ βραχεῖ, that is, χρόνῳ; as in that ſaying, ὁ βίος βραχὺς, ἡ τέχνη μακρὰ, *life is ſhort*; that is of ſhort continuance; whether a *little* in degree, or a *ſhort* time be here intended, we ſhall afterwards enquire. Βραχύ τι.

Παρ' ἀγγέλους, *Syr.* מן מלאכא, *præ Angelis*, *more than Angels*, above the Angels; *more deſtitute* than the Angels: *Heb.* מאלהים, *the Angels of God*. So all Old Tranſlations render the words. And to render it *à Deo*, in the Pſalm, is needleſs, groundleſs, contradictory to the Apoſtle. Παρ' ἀγγέλους.

Δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν, *gloria & honore coronaſti eum*: *with glory and honour haſt thou crowned him*. *Syr.* חשבוחתא ואיקרא סמת ברישה, *Glory and honour haſt thou placed on his head*: וכבוד והוד תעטרהו: *thou haſt crowned him*, or adorned his head, *with Glory and Beauty*, or honour: the firſt word denotes the *Weight* and worth, the latter the Beauty and Splendor of this Crown. Ἐστεφάνωσας.

Καὶ κατέστησας αὐτὸν ἐπὶ; thou haſt ſet him over. That is appointed him to be in Authority; as *Pharaoh ſet Joſeph* over the Land of *Ægypt*. *Syr.* ואשלטותיהו, *authoritatem*, *poteſtatem ei tribuiſti*; *thou haſt given him power or Authority*; made him *Sultan* or Lord; *Heb.* המשילהו, *made him Lord* or Ruler; as *Gen.* 1. 18. ſo καθίστημι ἐπὶ, is uſed, *Acts* 6. *Luke* 12. Κατέστησας.

Ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ, *haſt put*, put down, ſubjected *all things under his feet*; the words all of them *emphatically* denote ſubjection and depreſſion; and as thus conjoyned the moſt *abſolute ſubjection* that can be apprehended. Ὑπέταξας.

Verſe 7.

Thou madeſt him lower for a little while than the Angels, thou crownedſt him with glory and honour, and didſt ſet him*, (give him authority) *over the works of thy hands; all things haſt thou put in ſubjection under his feet.

Verſe

Verſe 8.

Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν ἀνυπότακτον· νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.

Verſe 8.

For in that, he made all things ſubject unto him, he hath left nothing not put in ſubjection; but now we ſee not all things made ſubject unto him.

Verſe 9.

Τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου.

Χάριτι θεοῦ. The words of this ἀπόδοσις, have moſt of them been conſidered in the πρόθεσις; and they muſt have the *ſame ſenſe* in both places, or the reaſoning of the Apoſtle would be *Equivocal*. For χάριτι θεοῦ, ſome old Copies read, χωρὶς θεοῦ, *beſides God, God excepted*. The *Syriack* Copies alſo vary: Some read, *For God himſelf by his Grace taſted death*: Others, *for he, God excepted, taſted death*; which came from χωρὶς θεοῦ, and ſhews that variety to be antient. Hence ſome have imagined it to be a corruption of the *Neſtorians*, who dividing the Perſon of Chriſt, would not grant that *God might be ſaid* to dye contrary to *Acts* 20. 28. Χάριτι θεοῦ, is *gratiâ, beneficentiâ, beneficio Dei*: *by the grace, goodneſs, good will* of God, expreſſing the firſt ſpring, and moving cauſe of the ſufferings of Chriſt; γεύσηται θανάτου, *ſhould taſte of death*; an *Hebraiſm* for *to dye*; intimating withall, the truth, reality, and kind of his death, which was *bitter*; and which was called his *Cup*; ὑπὲρ παντὸς, in the *Maſculine* not *Neuter* Gender; for ὑπὲρ πάντων, by *an Enallage of number*; that is, ὧν, of whom he treats; *all and every one of the children* unto whom he was a Captain of Salvation.

Γεύσηται.

Ὑπὲρ παντὸς.

Verſe 9.

But we ſee Jeſus crowned with glory and honour, who for the ſuffering of death was a little while made lower than the Angels, that he by the grace of God might taſte of death for all.

Verſe V.

Οὐ γάρ. THe firſt words of the fifth Verſe, οὐ γὰρ, *for*, declare that the Apoſtle is in the purſuit of his former Argument. γὰρ, *for*; doth not alwayes intimate the Introduction of a Reaſon in the confirmation of what is paſt; but ſometimes a Progreſſion unto ſomewhat *elſe* in the like kind with that which precedeth, and ſo hath not reſpect unto any eſpecial words or ſayings before going, but unto the *whole matter* in hand, eſpecially that which doth enſue: as *nam* alſo is uſed in Latin; *nam quis te juvenum confidentiſſime, noſtras juſſit adire domos.* A new Argument therefore to the ſame purpoſe with that before, is intimated by this particle, For.

The whole *Verſe* contains an *Aſſertion* laid down in a negative Propoſition, the Aſſumption of the Apoſtles Argument, or the proof of it ſuppoſed in a *pro-ſyllogiſm*, conſiſting in the enſuing Teſtimony with his Explication of it. And it is to this purpoſe. *The World to come* is not made ſubject unto *Angels*; but it was made ſubject to *Jeſus*, and therefore he is exalted above them. This he proves from the Teſtimony of the *Pſalmiſt*, to this purpoſe; *All things were made ſubject to man*, who for a little while was made lower than Angels; but this *man was Jeſus*; and this Aſſumption he proves from the Event: Firſt, On the part of man abſolutely conſidered; *we ſee that all things were not made ſubject unto him*; therefore he cannot be intended. Secondly, On the part of *Jeſus*; All things in the *event* agree unto him: Firſt, He

was

was made for a *little while lower than the Angels*; which he ſhews the reaſon of, and thence takes occaſion to diſcourſe of his Death and Sufferings, according to the method before declared; and then, *he was crowned with Glory and Dignity*, all things being made ſubject unto him; from all which it appears, that it is *he*, and not *Angels*, unto *whom the world to come* is put in ſubjection. This is the *ſeries* of the Apoſtles Diſcourſe, wherein are many things *difficult and hard to be underſtood*, which muſt be particularly conſidered.

The *firſt Verſe*, as was ſaid, layes down the principal Aſſertion in a *Negative Propoſition*. *The world to come is not made ſubject unto Angels*. One Proof hereof is included in the words themſelves. For that Expreſſion, *he hath not put in ſubjection*; is the ſame with our Apoſtle, *as, it is no where written or recorded in the Scripture*; There is no Teſtimony of it. God is no where ſaid to have done it, See *Chap.* 1. 5. with the Expoſition of it. And theſe *Negative Arguments* from the Authority of the Old Teſtament, He eſteemed in this matter, cogent and ſufficient.

In the *Propoſition* it ſelf, (1.) The *Subject* of it, the *World to come*, with (2.) Its limitation, *whereof we treat*; and (3.) The *Prædicate*, negatively expreſſed, is not *put in ſubjection to Angels*, are to be conſidered.

The Subject of the Propoſition is, the *World to come*: עוֹלָם הַבָּא. The *New Heavens and New Earth* (οἰκουμένη,) which God promiſed to create, *Iſa.* 65. 17. *Chap.* 66. 22. which refers unto יְמֵי הַמָּשִׁיחַ, *the dayes of the Meſſiah*. The latter Jews ſometimes call it, עוֹלָם עָתִיד, *the future world*; though uſually by that expreſſion, they intend the World of *future bliſs*. But the world here intended is no other but the promiſed ſtate of the Church under the Goſpel. This with the *Worſhip of God* therein, with eſpecial Relation unto the *Meſſiah*, the Author and Mediator of it, adminiſtring its heavenly things before the Throne of Grace, thereby rendring it *ſpiritual and heavenly*, and diverſe from the ſtate of the Worſhip of the Old Teſtament which was *worldly and carnal*, was the *World to come*, that the *Jews* looked for, and which in this place is intended by the Apoſtle. This we muſt farther confirm, as the foundation of the enſuing Expoſition. That this then is the intendment of the Apoſtle; appeareth,

Firſt, From the limitation annexed; περὶ ἧς λαλοῦμεν, *concerning which we treat*. This is the world whereof he treats with the *Hebrews* in this Epiſtle; namely, the *Goſpel-State* of the Church; the Worſhip whereof he had in the words immediately foregoing preſſed them unto the obſervation of: And not only ſo, but *deſcribed* it alſo, by that State wherein the *miraculous Gifts of the Holy Ghoſt* were given and enjoyed. And the mention of them, in the words directly preceding, is that deſcription of the World to come, which the Apoſtle in theſe words refers unto, *concerning which we ſpeak*. And the Tradition of this New World, or the Reſtauration of all things under the Meſſiah, was one of the principal Reports of Truth received among the Jews, which the Apoſtle preſſeth them withall.

Some ſuppoſe that λαλοῦμεν, *we ſpeak*, is put for ἐλαλήσαμεν, *we have ſpoken*, and would have it refer unto *Ch.* 1. 6. But what the Apoſtle there intendeth by the *World*, we have ſufficiently evinced and declared. The *World* there by an uſual *Synechdoche* is put for the habitable earth; the τὰ ἴδια, which the *Son of God* made and came unto, *John* 1. 11. Here a *certain ſtate and condition* of things in the world, *about which he treated with the Hebrews*, is intended.

Beſides they who would thus change the word, (*Grotius*, *Crellius*, *Schlictingius*) by the *world*, *Chap.* 1. 6. underſtand *Heaven it ſelf*, the ſtate of Glory, which is not here inſiſted on by the Apoſtle: For,

Secondly, He treats of that which was already done in the *crowning of Jeſus with Glory and Honor*, as the words following do manifeſt. This *crowning of him* was upon his Aſcenſion, as we have before proved at large. Then, was not the *ſtate of Glory* made ſubject unto him, becauſe it was not then, nor is *yet* in being. And therefore they who turn, *we ſpeak*, into, *we have before ſpoken*, are forced alſo to pervert the following words, and to interpret; *he hath made all things ſubject unto him*, he hath purpoſed or decreed ſo to do; both without cauſe or reaſon. The World whereof the Apoſtle treats was immediately made ſubject to Jeſus; that is, the *Church* of the New Teſtament, when God anointed him *King upon his holy Hill of Sion*; and therefore in the *Pſalm* is there mention made of thoſe *other parts of the Creation* to be joyned in this ſubjection, that have no Relation unto Heaven.

Thirdly, The Apoſtle doth not *treat directly* any where in this Epiſtle concerning

Heaven, or the world of the bleſſed to come; he frequently indeed mentions Heaven, not abſolutely, but as it belongs unto the Goſpel world, as being the place of the conſtant reſidence of the High Prieſt of the Church, and wherein alſo the Worſhip of it is through faith celebrated.

Fourthly, The Apoſtle in theſe words inſiſts on the *Antitheſis* which he purſueth in his whole diſcourſe between the *Judaical* and Evangelical Church-ſtate; for what ever power *Angels* might have in and over things formerly, this *World to come*, ſaith he, is not *made ſubject unto them*. Now it is not Heaven and Glory that he oppoſeth to the Judaical Church-ſtate and Worſhip, but that of the Goſpel, as we ſhall find in the progreſs of the *Epiſtle*, which is therefore neceſſarily here intended.

Fifthly, If by the World to come, the eternal bleſſed ſtate of Glory be deſigned, to begin at or after the general Judgment; then here is a promiſe, that that bleſſed eſtate ſhall *de novo* be put in ſubjection to Jeſus Chriſt as Mediator; but this is directly contrary unto what is elſe-where revealed by the ſame Apoſtle, concerning the tranſactions between the Father and the Son as Mediator at that day, 1 *Cor.* 15. 28. *And when all ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him who put all things under him, that God may be all in all.* Which words if they do not abſolutely aſſert the ceaſing of the Kingdom of the Mediator, but only the order of all things unto Eternity in their ſubjection unto God by Chriſt, yet they are plainly excluſive of the grant of a *new Power or Authority* unto him, or of a-new making *ſubject of all things* unto him. Adde unto all this, that the Apoſtle proves the *ſubjection of this world* unto the Lord Chriſt, and not unto Angels, by a teſtimony expreſſing directly the preſent things of this world, *antecedent* unto the day of Judgment. From what hath been diſcourſed we conclude, that the *World to come* here expreſſed, is the State and Worſhip of the Church under the *Meſſiah*, called ſo by the Apoſtle according to the *uſual appellation* which then it had obtained among the *Jews*, and allowed by him until the *Moſaical Church-ſtate* was utterly removed. And he afterwards declares how this comprized Heaven it ſelf alſo, becauſe of the Reſidence of our High Prieſt in the Holieſt not made with hands, and the continual admiſſion of the Worſhippers unto the Throne of Grace. This is the *ſubject* of the Apoſtles Propoſition, that concerning which he treats.

Concerning this *World* the Apoſtle firſt declares *negatively*, that it is not *made ſubject unto Angels*. The ſubjecting of this *World to come* unto any is ſuch a diſpoſal of it, as that he or they unto whom it is put in ſubjection, ſhould, as the Lord of it, erect inſtitute or ſet it up, rule and diſpoſe of it being erected, and *judge* or reward it in the end of its courſe and time. This is denied concerning *Angels*, and the denial proved *tacitly*, becauſe no ſuch thing is teſtified in the Scripture. And herein the Apoſtle either preventeth an Objection that might ariſe from the power of the *Angels* in and over the Church of old, as ſome think; or rather proceeds in his deſign of exalting the Lord Jeſus above them, and thereby prefers the Worſhip of the Goſpel before that preſcribed by the Law of *Moſes*. For he ſeems to grant that the *old Church* and Worſhip were in a ſort made *ſubject unto Angels*; this of the *World to come* being ſolely and immediately in his power, who in all things *was to have the preeminence*. And this will farther appear, if we conſider the inſtances before mentioned, wherein the ſubjection of this *World to come* unto any doth conſiſt.

Firſt, It was not put *in ſubjection unto Angels* in its Erection or Inſtitution. That work was not committed unto them, as the Apoſtle declares in the entrance of this Epiſtle. They did not *reveal* the Will of God concerning it, nor were intruſted with Authority to erect it. Some of them indeed were employed in *meſſages* about its preparatory work, but they were not employed either to *reveal* the myſteries of it wherewith they were unacquainted, nor *authoritatively* in the Name of God to erect it. For the *Wiſdom* of God in the nature and myſtery of this work they *knew not*, but by the effects in the work it ſelf, *Epheſ.* 3. 9, 10. which they looked *and enquired into*, to learn and admire, 1 *Pet.* 1. 12. and therefore could not be intruſted with authority for its Revelation, and the building of the Church thereon. But things were otherwiſe of old. The *Law*, which was the foundation of the *Judaical Church-ſtate*, was given by the *Diſpoſition of Angels*, *Acts* 7. 53. *Gal.* 3. 19. And our Apoſtle here calls it the *Word ſpoken by Angels*. They were therefore intruſted by God to give the Law and the Ordinances of it unto the people in his Name and Authority, which being the foundation of the *Moſaical Church-ſtate*, it was ſo far *put in ſubjection* unto them.

Secondly,

Secondly, It is *not put in ſubjection* unto Angels, as to the Rule and diſpoſal of it being erected. Their Office in *this world* is a Miniſtery, *chap.* 1. 13. not a Rule or Dominion. Rule in or over the Church they have none, but are brought into a coordination of *ſervice* with them that have the *teſtimony of Jeſus*, *Rev.* 19. 10. *chap.* 22. 9. being equally with us ſubjected unto *him*, in whom they and we are *gathered into one head*, *Epheſ.* 1. 10. And from their *miniſterial preſence* in the Congregations of Believers, doth our Apoſtle preſs *women unto modeſty* and ſobriety in their habit and deportment, 1 *Cor.* 11. 10. And the Church of old had an apprehenſion of this truth, of the preſence of *an Angel* or *Angels* in their Aſſemblies, but ſo *as to preſide in them.* Hence is that caution relating to the Worſhip of God, *Eccleſ.* 5. 5, 6. *Better it is that thou ſhouldſt not vow, than thou ſhouldeſt vow and not pay; ſuffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the Angel that it was an errour; why ſhould God be angry at thy voice and deſtroy the work of thine hands.* By *vowing* and *not paying*, a man brought upon *his fleſh*, that is, himſelf and his poſterity, a guilt not to be taken away with excuſes of haſte or precipitation made unto the *Angel* preſiding in their Worſhip, to take an account of its due performance. It is true, the abſolute ſovereign power over the Church of old, was in the Son of God alone; but an *eſpecial immediate power* over it was committed unto Angels. And hence was the Name of אלהים, God, *Judge*, *Mighty One*, communicated unto them, namely from their Authority over the Church, that Name expreſſing the *Authority of God*, when unto him aſcribed. And becauſe of this, their acting in the Name, and repreſenting the Authority of God, the Saints of old had an apprehenſion, that upon their *ſeeing of an Angel they ſhould die*, from that ſaying of God, that *none ſhould ſee his face and live*, *Exod.* 33. 20 So *Manoah* expreſly, *Judg.* 13. 22. He knew that it was *an Angel* which appeared unto him, and yet ſays to his wife, *We ſhall ſurely die becauſe we have ſeen* אלהים, *an Angel*, veſted with the Authority of God. And hence it is not unlikely, but that there might be a *reſpect or Worſhip* due unto the *Angels* under the Old Teſtament, which themſelves declare not to be meet for them under the New, *Rev.* 19. not that they are *degraded* from any Excellency or Priviledge which before they enjoyed, but that the Worſhippers under the New Teſtament, through their Relation unto Chriſt, and the Exaltation of their nature in his Perſon, are delivered from that *under-age eſtate*, wherein they differed not from *ſervants*, *Gal.* 4. 1. and are advanced into an equality of liberty with the Angels themſelves, *Heb.* 12. 24, 25. *Epheſ.* 1. 10. *chap.* 3. 14, 15. As amongſt men there may be a reſpect due from an *inferiour* to a *ſuperiour*, which may ceaſe when he is advanced into the ſame condition with the other, though the *ſuperiour* be not at all abaſed. And to this day the *Jews* contend that *Angels are to be adored* with ſome kind of Adoration, though they expreſly deny that they are to be *invocated or prayed unto.* Furthermore about their Power and Authority in the diſpoſal of the outward concernments of the Church of old, much more might be declared from the *Viſions* of *Zechary* and *Daniel*, with their works in the two great typical deliverances of it from *Ægypt* and *Babylon.* But we muſt not here inſiſt on particulars.

Thirdly, as to the power of *judging* and rewarding at the laſt day, it is openly manifeſt, that God hath not put *this world to come* in ſubjection unto Angels, but unto *Jeſus* alone.

This then is the *main Propoſition* that the Apoſtle proceeds upon in his preſent Argument. The moſt glorious effect of the Wiſdom Power and Grace of God, and that wherein all our ſpiritual concernments here are enwrapped, conſiſts in that *bleſſed Church ſtate*, with the eternal conſequences of it, which having been promiſed from the foundation of the world, was *now to be erected* in the days of the *Meſſiah.* That you may, ſaith he, no more cleave unto your old inſtitutions, becauſe given out unto you *by Angels*, nor hearken after ſuch works of *wonder* and *terrour* as attended their Diſpoſition of the Law in the Wilderneſs, conſider that *this world*, ſo long expected and deſired, this *bleſſed eſtate*, is not on any account made *ſubject unto Angels*, or committed unto their diſpoſal; the Honour thereof being entirely reſerved for another.

Having thus fixed the true and proper ſenſe of this *verſe*, we may ſtop here a little to conſult the Obſervations that it offers for our own inſtruction. Many things in particular might be hence educed; but I ſhall inſiſt on *one only*, which is comprehenſive of the deſign of the Apoſtle, and it is, That

This is the great priviledge of the Church of the Goſpel, that in the things of the Worſhip of God, it is made ſubject unto, and immediately depends upon the Lord Jeſus Chriſt, and not any other, Angels or Men.

That this is the *priviledge* thereof, and that it is a *great and bleſſed* priviledge, will both appear in our conſideration of what it is, and wherein it doth conſiſt. And among many other things, theſe enſuing are contained therein.

1. *That the Lord Chriſt is our Head.* So it was promiſed of old, that their *King ſhould paſs before them, and the Lord on the head of them*, *Mic.* 2. 13. He ſhall be their King Head and Ruler. God hath now *gathered all things*, all the things of his Church, into an Head in Chriſt, *Epheſ.* 1. 10. They were all ſcattered and diſordered by ſin, but are now all *recollected* and brought into order under one Head. Him hath he given to *be Head over all things unto the Church*, *verſe* 22. The whole Sovereignty over all the *whole Creation* that is committed unto him, is only for this end, that he may be the more perfect and glorious Head to the Church. He is that *Head* on which the whole body hath its orderly and regular dependance, *Epheſ.* 4. 15, 16. *The head of the body the Church*, *Col.* 1. 18. *The head of every man*, that is of every believer, 1 *Cor.* 11. 3. *Epheſ.* 5. 23. And this is every where propoſed both as our great Honour, and our great Advantage. To be united unto him, ſubjected unto him as our Head, gives us both honour and ſafety. What greater honour can we have, than to be free-men of that Corporation whereof he is the Head, than to be ſubjects of his Kingdom? What greater ſafety than to be united unto him inſeparably, who is in Glory, inveſted with all Power and Authority over the *whole Creation* of God, every thing that may do us good or evil.

2. That he is our *only Head*. The Church is ſo put *in ſubjection* unto the Lord Chriſt, as not to be *ſubject* unto any other. It is true, the Members of the Church, as *men* on the earth have other Relations, in reſpect whereof they are, or may be *ſubject* one to another; Children unto Parents, Servants unto Maſters, People unto Rulers; but as they are *Members of the Church*, they are ſubject unto *Chriſt* and none other: If any other were or might be an Head unto them, they muſt *be Angels* or men. As for *Angels*, we have it here plainly teſtified, that the Church is not made *ſubject* in any thing unto them. And amongſt men, the *Apoſtles* of all others might ſeem to lay the juſteſt claim to this Priviledge and Honor. But they openly diſclaim any pretence thereunto. So doth *Paul*, 2 *Cor.* 1. 24. *We have no Dominion, Rule, Lordſhip, Headſhip, over your faith*, any thing that concerns your obedience to God, and your Worſhip, *but are helpers of your joy*. And again ſaith he, *We preach not our ſelves but Jeſus Chriſt, the Lord, the only Lord, and our ſelves your ſervants for Jeſus ſake*, 2 *Cor.* 4. 5. And *Peter* as it ſhould ſeem foreſeeing that ſome who ſhould come after would pretend unto ſuch *Prehominence*, warns the Elders that they ſhould not think themſelves *Lords over Gods heritage*, 1 *Pet.* 5. 3. And this they did in purſuit of the inſtructions and charge which their Lord and Maſter gave them, *Matth.* 23. 25, 26, 27. where he warns them, that they ſhould neither think of Dignity nor Dominion *over the Church*, but apply themſelves with all Humility unto the ſervice of it; for which he elſe-where addes his reaſon, namely that all his *Diſciples have one Lord and Maſter, and no more*, *Joh.* 13. 13. *Matth.* 23. 9, 10. And it is a woful confuſion that the *Papiſts* run themſelves into in this matter. For firſt, they put the whole Church into *ſubjection unto a man*, whom they call the *Pope*, the *common Father and Maſter of Chriſtians*, the Head of the Church; and then *ſubject both him and it* unto *Angels*, in the Adoration and Invocation of them, the greateſt ſubjection poſſible; when the Scripture aſſigneth *one only Head of the Church* expreſly, even the Lord Jeſus, and fully declares that it is *not put in ſubjection unto Angels* at all. But to paſs them by, the Lord Chriſt is not only thus the only Head in general unto the *whole Church*, but alſo unto *every individual Believer* in the Church; *The Head of every man is Chriſt*, 1 *Cor.* 11. 3. He is ſo to every believer *reſpectively* and ſeverally; and that in both thoſe ſenſes wherein he is an Head, that is according to the *natural* and *metaphorical* uſe of the word: For,

1. He is the only *Head of Vital Influence* to the whole Church, and every member thereof. As from the *natural Head* all influences of life, for ſubſiſtence, motion, acting, guidance and direction are communicated unto the *whole body*, and to every member thereof: ſo from the Lord Chriſt alone, as he is the *ſpiritually vital Head* of the Church, in whom are the ſprings of life and all quickning grace, there are communicated unto the whole Church, and every believer therein, both the firſt quickning vital principle of life it ſelf, and all ſucceeding ſupplies and influences of grace, for the *enlivening*, ſtrengthning, acting, guiding and directing of them. This himſelf declares by comparing the Relations of all believers unto him, unto that of *branches unto the Vine*, *Joh.* 15. 2, 4. which have *no life* but by vertue of their union unto the

Vine,

Vine, nor ſap for *fruitfulneſs* but what is derived therefrom, which he teacheth expreſly, *verſe* 5. *Without me*, ſaith he, *ye can do nothing*. And this the Apoſtle lively ſets out unto us, in the ſimilitude of the *natural body*, *Col.* 2. 19. And this placing of all *fulneſs in the Lord Chriſt*, as the Head of the Church, that thence the whole and every member of it might derive needful ſupplies to themſelves, is fully taught us in the Goſpel. Hence the Church is called the *fulneſs of Chriſt*, *Epheſ.* 1. 2, 3. or that whereunto Chriſt communicates of his *All-fulneſs* of Grace, until it comes unto the *meaſure* or degree of growth and perfection, which he hath graciouſly aſſigned unto it. And none I ſuppoſe will contend, but that the Lord Chriſt is the alone and only Head of the Church in this ſenſe. It hath not a ſpiritual dependance on any other for grace. There is indeed I know not what *monſter* lies in the Opinion of them, who take upon themſelves to *confer grace* unto others by vertue of ſuch things as they do unto them, or for them; but this we do not now conſider. If any man think he may have *grace* from any but Chriſt alone, be they Angels or men, let him turn himſelf unto them, but withall know aſſuredly, that he forſakes the *Fountain of living waters* for *broken ciſterns*, which will yield him no relief.

2. He is the only Head of *Rule* and *Government* unto the whole Church, and every member thereof. This *Rule* or *Government* of the Church concerneth all that Obedience which it yields unto God in his Worſhip. And unto an *Head* herein it is required, that he give perfect Rules and Laws for all things neceſſarily belonging thereunto, and to take care that they be obſerved. And here a great conteſt ariſeth in the world. The Papiſts in behalf of their Pope and others under him, contend to be *ſharers* with the Lord Chriſt in this his *Headſhip*; and fain they would perſwade us, that he himſelf hath appointed that ſo it ſhould be. The Scripture tells us, that he *was faithful* in the whole houſe of God, as was *Moſes*, and that as a *Lord over his own houſe*, to *erect*, *rule*, and eſtabliſh it; and himſelf when he gives commiſſion unto his Apoſtles, bids them to *teach men to do and obſerve all that he had commanded them*: And accordingly they tell us, that they *delivered unto us what they received from the Lord*; and command us not to be *wiſe above what is written*. But I know not how it is come to paſs, that theſe men think, that the Lord Chriſt is not a *compleat Head* in this matter, that he hath not inſtituted all Rules and Laws that are *needful* and convenient for the right diſcharge of the Worſhip of God, and Obedience of the Church therein; at leaſt that ſomewhat may be added unto what he hath appointed, that may be much to the advantage of the Church. And this they take to be their work, by vertue of I know not what *unſealed warrant*, unwritten commiſſion. But to adde any thing in the Worſhip of God unto the Laws of the Church, is to exerciſe Authority over it, *dominion over its faith*; and to pretend that this *world to come*, this bleſſed Goſpel Church-ſtate is put in ſubjection unto them, although it be *not ſo to Angels*. A vain and proud pretence, as at the laſt day it will appear. But you will ſay, Chriſt gives his Laws only unto his whole Church, and not to *individual believers*, who receive them from the Church, and ſo he is not an *immediate Head* unto every one in particular. I anſwer, That the Lord Chriſt commits his Laws unto the Churches miniſtery to *teach them* unto believers; but his *own Authority* immediately affects the ſoul and conſcience of every believer. He that ſubjects himſelf aright unto them, doth it not upon the authority of the Church *by whom they are taught and declared*, but upon the authority of Chriſt by whom they are *given and enacted*.

3. It appears from hence, that as he is our *only Head*, ſo he is our *immediate Head*. We have our immediate dependance upon him, and our immediate acceſs unto him. He hath indeed appointed *means* for the communicating of his grace unto us, and for the exerciſing of his Rule and Authority over us. Such are all his Ordinances with the Offices and Officers that he hath appointed in his Church; the firſt whereof he requires us to be conſtant in the uſe of, the latter he requires our obedience and ſubmiſſion unto. But theſe belong only unto the *way* of our dependance, and hinder not but that our dependance is *immediate* on himſelf, he being the immediate Object of our *Faith and Love*. The ſoul of a believer reſts not in any of theſe things, but only makes uſe of them to confirm his faith in *ſubjection unto Chriſt*. For all theſe things are *ours*; it is appointed for our uſe, and we are *Chriſts*, *as he is God*, 1 *Cor.* 3. 21, 22, 23. And ſo have we our immediate acceſs unto him, and not as ſome fooliſhly imagine by *Saints and Angels*, and by him to God, even to the Throne of Grace.

4. This priviledge is greatly augmented, in that the Church being made ſubject unto Chriſt alone, and caſt into a dependance upon him, he *will aſſuredly take care of*

all

all its concernments, ſeeing unto him only doth it betake it ſelf. The Church made it of old part of her plea, that ſhe was as one *fatherleſs*, *Hoſ.* 14. 3. that is every way *helpleſs*, that had none to relieve or ſuccour her. And the Lord Chriſt giveth this as a reaſon why he ſtirreth up himſelf unto the aſſiſtance of his people, becauſe there was *no man that appeared for their help*, no *Interceſſor* to interpoſe for them, *Iſa.* 59. 16. Now God having placed the Church in this condition, as to be oft-times altogether *Orphans* in this world, to have none to give them the leaſt countenance or aſſiſtance, and the Church it ſelf chuſing this condition, to renounce all hopes and expectations from any elſe beſide, betaking it ſelf unto the Power Grace and Faithfulneſs of the Lord Chriſt alone, it cannot as it were but be a great Obligation upon him to *take care of it*, and to provide for it at all times. They are *members* of his Body, and he alone is their Head; they are *Subjects* of his Kingdom, and he alone is their *King*; they are *Children* and Servants in his Family, and he alone is their *Father* Lord and Maſter; and can he forget them, can he diſregard them? Had they been committed to the care of men, it may be ſome of them would have fought and contended for them; though their *faithfulneſs* is always to be ſuſpected, and their ſtrength is a thing of nought: Had they been put into ſubjection unto *Angels*, they would have *watched* for their good; though their Wiſdom and Ability be both finite and limited, ſo that they could never have *ſecured* their ſafety; and ſhall not the Lord Jeſus Chriſt, now they are made his ſpecial care, as his Power and Faithfulneſs is infinitely above thoſe of any meer creature, excel them alſo in care and watchfulneſs for our good? And all theſe things do ſufficiently ſet out the Greatneſs of that priviledge of the Church which we inſiſt upon. And there are two things that make this Liberty and Exaltation of the Church *neceſſary* and reaſonable.

1. That God having exalted *our nature* in the Perſon of his Son, into a condition of Honour and Glory, ſo as to be worſhipped and adored by *all the Angels* of Heaven, it was not meet nor convenient that it ſhould in our perſons, when united unto Chriſt as our Head, be made ſubject unto them. God would not allow, that whereas there is the *ſtricteſt union* between the Head and the Members, there ſhould be ſuch an interpoſition between them, as that the *Angels* ſhould depend on their *Head*, and the *Members* ſhould depend on *Angels*; which indeed would utterly deſtroy the Union and immediate *entercourſe* that is and ought to be between them.

2. God is pleaſed by Jeſus Chriſt to take us into *an holy communion with himſelf*, without any other *medium* or means of communication, but only that of our nature, *perſonally and inſeparably* united unto his own Nature in his Son. And this alſo our *ſubjection unto Angels* is inconſiſtent withall. This order of dependance the Apoſtle declares, 1 *Cor.* 3. 22, 23. *All things are yours, and you are Chriſts, and Chriſt is Gods.* As there is no interpoſition between God and Chriſt, no more is there between Chriſt and us; and in and by him alone do we relate unto God himſelf. And this ſhould teach us,

1. The equity and neceſſity of our univerſal obedience unto God in Chriſt. He hath freed us from *ſubjection* unto men and Angels, that we might ſerve him, and live unto him. He hath taken us to be his peculiar ones, his lot and portion, from whom he expects all his Reverence of Glory out of this world. And he hath left us no pretence, no excuſe for the *neglect* of any duties of obedience that he requireth of us. We cannot plead that we had *other work* to do, *other Lords* and Maſters to ſerve; he hath ſet us free from them all, that we might be his. If a King take a ſervant into his family, and thereby free and diſcharge him from being liable unto any other duty or ſervice what ever; may he not juſtly expect that ſuch a one will be *diligent* in the obſervation of all his commands; eſpecially conſidering alſo the Honour and Advantage that he hath by being taken near unto his perſon, employed in his affairs: And ſhall not God much more expect the like from us, conſidering how exceedingly the priviledge we have by this relation unto him ſurpaſſeth all that men can attain by the favour of *earthly Princes*. And if we will chooſe *other Lords* of our own to ſerve, if we are ſo regardleſs of our ſelves as that we will *ſerve our luſts and the world*, when God hath had ſuch reſpect unto us, as that he would not ſuffer us *to be ſubject unto the Angels of heaven*, how inexcuſable ſhall we be in our ſin and folly? *You ſhall be for me*, ſaith God, *and not for any other* what ever. And are we not miſerable if we like not this agreement?

2. For the *manner* of our obedience, how ought we to endeavour that it be performed with all holineſs and reverence: *Moſes* makes this his great argument with the

the people for Holineſs in all their Worſhip and ſervices; becauſe *no people had God ſo nigh unto them as they had.* And yet that nearneſs which he inſiſted on, was but that of his Inſtitutions, and ſome viſible Pledges and Repreſentations therein of his Preſence among them; now much more cogent muſt the conſiderations of this real and *ſpiritual nearneſs* which God hath taken us unto himſelf in, by Jeſus, needs be to the ſame purpoſe. All that we do, we do it immediately unto *this holy God*; not only under his Eye, and in his Preſence; but in an eſpecial and immediate *relation* unto him by *Jeſus Chriſt.*

Verſe VI.

THe Apoſtle hath ſhewed; that the *World to come* which the Judaical Church looked for, was not made *ſubject unto Angels*, no mention of any ſuch thing being made in the Scripture. That which he *aſſumes* to make good his Aſſertion of the *Preheminence* of the Lord Jeſus above the Angels, is, that unto him it was *put in ſubjection.* And this he doth not expreſly affirm in words of his own, but inſinuateth in a Teſtimony out of the Scripture, which he citeth and urgeth unto that purpoſe. And this Way he proceedeth for theſe two ends. (1.) To evidence that what he taught was ſuitable unto the Faith of the *Church of old*, and contained in the *Oracles committed* unto it; which was his eſpecial way of dealing with theſe *Hebrews.* (2.) That he might from the Words of that Teſtimony take occaſion to *obviate a great Objection* againſt the Dignity of Chriſt, and Myſteries of the Goſpel, taken from his Humiliation and Death, and thereby make way to a farther Explication of many other Parts or Acts of his Mediation; many *Difficulties* there are in the Words and Expreſſions of theſe Verſes, more in the Apoſtles Application of the Teſtimony by him produced, unto the Perſon and End by him intended, all which, God aſſiſting, we ſhall endeavour to remove: And to that End ſhall conſider,

1. The way and manner of his *introducing* this Teſtimony which is peculiar.

2. The *Teſtimony it ſelf produced*; with an Explication of the meaning and importance of the Words, in the *Place* from whence it is taken.

3. The *Application* of it unto the Apoſtles purpoſe, both as to the *Perſon* intended, and as to the eſpecial *End* aimed at. And,

4. Farther unfold, what the Apoſtle adds about the *death and ſufferings* of Chriſt, as included in this Teſtimony, though not intended as to the firſt uſe and deſign of it. And,

5. Vindicate the Apoſtles *Application of this Teſtimony*, with our Explication of it accordingly, from the Objections that ſome have made againſt it. All which we ſhall paſs through as they preſent themſelves unto us in the *Text* it ſelf.

Firſt, The *manner* of his citing this Teſtimony is ſomewhat peculiar. *One teſtified in a certain place:* Neither perſon nor place being ſpecified. As though he had intended, פלני אלמוני, a *certain Perſon* whom he would not name. But the Reaſon of it is plain; both *Perſon* and *Place* were ſufficiently known to them to whom he wrote. And the *Syriack Tranſlation* changeth the Expreſſion in the Text into, *but as the Scripture witneſſeth and ſaith*; without Cauſe. The *Hebrews* were not ignorant *whoſe* words they were which he made uſe of, nor *where* they were recorded. The *one* there mentioned is *David*; and the *certain place* is the *eighth Pſalm*; whereof much need not to be added. A *Pſalm* it is תהלות רוממות, *of the High Praiſes of God*; and ſuch *Pſalms* do moſtly, if not all of them reſpect the *Meſſiah* and his Kingdom, as the *Jews* themſelves acknowledge. For the time of the *Compoſure* of this *Pſalm* they have a conjecture which is not altogether improbable; namely, that it was in the *Night* whileſt he kept his Fathers ſheep. Hence in his Contemplation of the Works of God, he inſiſts on the *Moon* and *Stars* then gloriouſly preſenting themſelves unto him, not mentioning the *Sun* which appeared not. So alſo in the Diſtribution that he makes of the things here below that amongſt others are made ſubject unto man, he fixeth in the firſt place on צנה, *flocks of Sheep*, which were then peculiarly under his care. So ſhould *all the works* of God, and thoſe eſpecially about which we are *converſant* in our particular Callings, excite us to the Admiration of his Glory, and Praiſe of his name: And none are uſually more void of holy thoughts of God, than thoſe who ſet themſelves in *no way* acceptable unto him. This is the place from whence this *Teſtimony*

stimony is taken; whose especial Author the Apostle omitteth, both because it was sufficiently known, and makes no difference at all who ever was the *Penman* of this or that Portion of Scripture, seeing it was all equally given by *Inspiration from God*, whereon alone the authority of it doth depend.

2. The *Testimony it self* is contained in the words following, *v.* 6, 7. *What is man, &c.* Before we enter into a particular *Explication* of the words, and of the Apostles *Application* of them, we may observe that there are two things in general, that lye plain and clear before us: As,

First, That *All things whatsoever, are said to be put in subjection unto man*; that is, unto Humane Nature in one or more Persons, in opposition unto Angels, or nature Angelical. To express the former, is the plain Design and Purpose of the *Psalmist*, as we shall see. And whereas there is *no such Testimony* any where concerning *Angels*, it is evident, that the meaning of the word is, *unto man, and not unto Angels*; which the Apostle intimates in that *adversative* δὲ, *but*; but *of man* it is said, not of Angels.

Secondly, That this Priviledge was never *absolutely* nor universally made good in, or unto the *nature of man*, but in, or with respect unto the Person of Jesus Christ the *Messiah*. This the Apostle calls us to the consideration of, previously unto his Application of this Testimony in a peculiar manner unto *Jesus*; *v.* 8. *We see not all things*. Now there is not any thing absolutely necessary to make good the Apostles *Reasoning*, but what is comprized in these two general Assertions, which lye evident in the Text, and are acknowledged by all. We shall therefore distinctly consider the Testimony it self. The whole of it consists in a *Contemplation* of the Infinite Love and Condescension of God towards man; which is set out, (1.) In the *manner* of the expressing it. (2.) In and by the *words* of the Expression; (3.) In the *Acts* of the Mind and Will of God, wherein that Condescension and Grace consisted; and (4.) In the *Effects* thereof, in his dispensation towards him.

First, In the *manner of the Expression*; *What is man*; by way of Admiration, yea, he cryes out with a kind of astonishment. The immediate Occasion hereof is omitted by the Apostle, as not pertinent unto his purpose; but it is evident in the *Psalm*. *David* having exercised his thoughts in the contemplation of the Greatness, Power, Wisdom and Glory of God, manifesting themselves in his *mighty works*, especially the Beauty, Order, Majesty, and usefulness of the Heavens, and those glorious bodies which in them present themselves to all the world, falls thereon into this Admiration, that this great, and infinitely Wise God, who by the word of his mouth gave Being and Existence unto all those things, and thereby made his own Exellencies conspicuous to all the world, should condescend unto that *Care* and *Regard* of man, which on this occasion his thoughts fixed themselves upon. *What is man*, saith he? And this is, or should be the great *Use* of all our Contemplation of the works of God; namely, that considering his Wisdom and Power in them, we should learn to admire his *Love* and *Grace* in setting his heart upon us, who are every way so unworthy, seeing he might for ever satisfie himself, in those other appearingly more glorious products of his *Power* and Godhead.

Secondly, He farther expresseth his Admiration at this Condescension of God in the words that he useth, intimating the *Low* and mean *Estate* of man in his own nature. מה־אנוש, *what is poor miserable mortal man*, obnoxious to Grief, Sorrow, Anxiety, Pain, Trouble and Death: τί ἐστιν ἄνθρωπος; but the *Greeks* have no name for *man*, fully expressing that here used by the *Psalmist*. βρότος, cometh nearest it, but is not used in the Scripture. He adds, ובן־אדם, and *the Son of man*; of one *made of the earth*. This name the Apostle alludes to, yea, expresseth, 1 *Cor.* 15. 45, 47. The *first man Adam*, is ἐκ γῆς χοϊκός, *Of the earth earthly*. So was it recorded of old, *Gen.* 2. 7. The Lord God formed האדם עפר מן האדמה, *That man Adam* which was the Father of us all, *of the dust of the ground*: and so again, *Gen.* 3. 19. Poor man made of the dust of the ground. When the Scripture would express *Man* with reference unto any thing of Worth or Excellency in him, it calls him, איש; and בני איש, are *Sons of men* in Place, Power and esteem. So these words are distinguished, *Psalm* 62. 9. where we translate בני אדם, *Sons of Adam, men of low degree*; and בני איש, *Sons of* Ish, *men of high degree*. Now the *Psalmist* useth this expression to heighten his Admiration at the Grace and Condescension of God. And as the Person of the first *Adam* cannot be here especially intended; For although he made himself אנוש, a *miserable man* and subject unto death, yet was he not בן אדם,

the

the Son of man, of any man, for he *was of God*, *Luke* 3. *ult.* So there is nothing in the words but may properly be aſcribed unto the *nature of man* in the Perſon of the Meſſiah. For as he was called in an eſpecial manner, בן אדם, *the Son of man*; ſo was he made אנוש *a man ſubject to ſorrow*, and acquainted above all men with grief and trouble, and was born on purpoſe to dye. Hence in the contemplation of his own miſerable condition, wherein unto the Dolorous afflicting Paſſions of Humane Nature, which he had in himſelf, outward Oppoſitions and Reproaches were ſuperadded, he cryes out concerning himſelf, ואנכי תולעת ולא־איש, *Pſal.* 22. 7. *I am a worm, and not* איש, *a man of any conſideration in the world*; אנוש at beſt.

Thirdly, He expreſſeth this *Condeſcenſion* of God in the *Affections and acting* of his mind towards man; כי תזכרנו, *that thou remembreſt him*, or art mindfull of him. ὅτι μιμνήσκῃ αὐτοῦ, *that thou ſhouldſt be mindful of him.* To *Remember* in the Scripture when aſcribed unto God, alwayes intends ſome *Act* of his mind, and *Purpoſe* of his Will, and that either for good or evil towards them that are remembred, in a ſignal manner. So alſo is Remembrance it ſelf uſed; On this account God is ſaid ſometimes to *remember us for good*, and ſometimes to *remember our ſins no more.* So that it denotes the *Affection* of the mind of God towards any creature for Good or Evil, attended with the Purpoſe of his Will to act towards them accordingly. In the firſt way it is here uſed, and ſo alſo by *Job*, *Chap.* 7. 17. מה־אנוש כי תגדלנו וכי־תשית אליו לבך, *What is man that thou ſhouldſt magnifie him, that thou ſhouldſt ſet thine heart upon him?* That is, *Remember* him, or be mindful of him; ſet thine heart upon him for Good. The frame of the heart and mind of God towards the *Nature of man* in the Perſon of Jeſus Chriſt, in reference unto all the Good that he did *in it* and by it, is intended in this Expreſſion. The whole *Councel* and Purpoſe of God, concerning the ſalvation of mankind, in and by the Humiliation, Exaltation, and whole Mediation of the man Chriſt Jeſus is couched herein.

Fourthly, There are in this *Condeſcenſion* the *Effects* of this Act of Gods Mind and Will in remembring of man; And they are expreſſed (1.) Under one General head, and (2.) In Particular Inſtances of them.

Firſt, The general effect of Gods remembring man, is that he *viſiteth him.* As the ſame word is uſed in *Job*, in the place before mentioned. פקד, though variouſly uſed, yet it conſtantly denotes the *acting of a ſuperiour towards an inferiour.* And though it be often otherwiſe uſed, yet commonly it expreſſeth the acting of God towards his people for good. And in eſpecial is this term of *viſiting* uſed to expreſs the acting of of God in doing of us *good* by ſending of Jeſus Chriſt to take our nature on him, *Luke* 1. 68. *He hath viſited* and redeemed his people. And to the ſame purpoſe, *v.* 78. *The day ſpring from on high hath viſited us*, both relating to the acting of God towards us in the Perſon of his Son incarnate. So *Chap.* 7. 16. This term therefore of *viſiting* doth not preciſely deſign Gods acting in the Exaltation of *him viſited*, but ſuch an ordering of things towards him, as is attended with great Care, Grace and Love; So was the *nature of man* in the Heart of God to do good unto it, in and by the Perſon of Jeſus Chriſt, and ſo he acted towards it, or *viſited it.* This is that which was the ground of the *Pſalmiſts* admiration, and which will be ſo in all believers unto *Eternity.* It was not the outward ſtate and condition of *mankind in the world*, which ſince the entrance of ſin is ſad and deplorable, that excites this admiration in the *Pſalmiſt*: But his mind is intent upon the Myſterie of the Grace, Wiſdom and Love of God in the Perſon of the Meſſiah.

Verſe VII.

SEcondly, The eſpecial inſtances wherein this *Viſitation* of God expreſſed it ſelf are contained in *ver.* 7. and therein referred unto two Heads: (1.) Mans *Depreſſion* and Humiliation: (2.) His Exaltation and Glory.

The firſt is expreſſed in theſe words, *Thou haſt made him lower for a little while than the Angels.* This was a part of Gods *Viſitation*; and though not that which was immediately intended by the Apoſtle; yet that whereof he intends to make great *uſe* in his Progreſs. That theſe words intend not the Exaltation of the *nature of meer man*, as if they ſhould intimate that ſuch is his Dignity, that he is made but a *little leſs than Angels*, and how deſtructive that ſenſe is unto the Apoſtles Intention and Application

of the words, we ſhall afterwards declare. Three things are here expreſſed. (1.) The *Act of God*, in making of him *low*, or *leſſening* of him. (2.) The *meaſure* of that Depreſſion, *than the Angels*. (3.) His duration in that State and Condition, *a little while*.

Firſt, חסר, the Word uſed by the Pſalmiſt, is rendered by the Apoſtle ἐλαττόω, and that properly; They both ſignifie a *Diminution* of State and Condition; a *depreſſion* of any one from what he before enjoyed. And this in the firſt place belongs unto Gods Viſitation. And the acting of the *Will* of Chriſt in this matter, ſuitably unto the *Will* of the Father, is expreſſed by words of the ſame importance. ἐκένωσεν ἑαυτὸν, *he emptied himſelf*; and ἐταπείνωσεν ἑαυτὸν, *he humbled himſelf*, *Phil.* 2. 7, 8. denoting a voluntary depreſſion from the glory of a former State and Condition. In this Humiliation of Chriſt in our nature, how much of that Care, and ἐπισκοπῆς, Inſpection and Viſitation of God was contained is known.

Secondly, The *meaſure* of this Humiliation and Depreſſion is expreſſed in reference unto Angels, with whom he is now compared by the Apoſtle; he was made *leſs than the Angels*. This the *Hebrews* had ſeen and knew; and might from his *Humiliation* raiſe an Objection againſt what the Apoſtle aſſerted about his *Preference* above them. Wherefore he acknowledgeth, that he was made leſs than they, ſhews that it was *foretold* that *ſo he ſhould be*, and in his following Diſcourſe, gives the Reaſons *why it was ſo to be*. And he ſpeaks not of the Humiliation of Chriſt abſolutely, which was *far greater than here it is expreſſed* by him, as he afterwards declares, but only with reſpect unto Angels, with whom he compares him; and it is therefore ſufficient to his purpoſe at preſent to ſhew that he was made *lower than they*. מאלהים, παρ' ἀγγέλους. *Hierom* renders the word in the Pſalm, *à Deo*, *then God*; and *Faber Stapulenſis* had a long conteſt with *Eraſmus* to prove that they ſhould be ſo rendered in this place; which is plainly to contradict the Apoſtle, and to accuſe him of corrupting the word of God. Beſides the ſenſe contended for by him and others, is *abſurd* and fooliſh; namely, that the Humane Nature of Chriſt was made *little leſs than God*, and *humbled* that it might be ſo; when it was *infinitely leſs* than the Divine Nature, as being created. The *LXX.* and all old *Greek Tranſlations* read *Angels*; That *Elohim* is often uſed to denote them we have proved before. The *Targum* hath מלאכוא, *Angels*. And the *ſcope* of the place neceſſarily requires that ſenſe of the word. God then in his Viſitation of the nature of man, in the Perſon of his Son, put it, and therein *him that was inveſted in it*, into a condition of wants and ſtreights, and humbled him beneath the condition of Angels, for the bleſſed Ends afterwards declared. For although from his Incarnation and Birth, the Angels adored his Perſon as their Lord; yet in the outward condition of his Humane Nature, he was made *exceedingly beneath* that ſtate of Glory and Excellency, which the Angels are in a conſtant Enjoyment of.

Thirdly, There is a *ſpace of time*, a Duration intended for this condition. He made him lower, מעט, βραχύ τι, *for a little while*, or a ſhort ſeaſon. That מעט, is often uſed in that ſenſe, and that, that is the proper notation of βραχύ τι, we have ſhewed before. But that which renders that ſenſe of the words here unqueſtionable, is the Apoſtles preciſe reſtraining them thereunto in *v.* 9. as we ſhall ſee. It was but *for a little while*, that the Perſon of Chriſt in the Nature of man was brought into a condition more indigent than the ſtate of Angels is expoſed unto: Neither was he for that ſeaſon *made a little*, but *very much lower* than the Angels. And had this been the whole of his ſtate it could not have been an Effect of that inexpreſſible Love and Care which the *Pſalmiſt* ſo admires. But being it is but for a *little continuance*, and that for the bleſſed Ends which the Apoſtle declares, nothing can more commend them unto us.

Secondly, There is another *Effect* of Gods Viſitation of man in his *Exaltation*; expreſſed, 1. In the *Dignity* whereunto he advanced him: and 2. In the Rule and Dominion that he gave unto him.

For the firſt, He *crowned him with Glory and Honour*, עטרת; is *inſigne regium*; the badge and token of Supream and Kingly Power. Hence when *David* complains of the ſtraightning and Diminution of his Power or Rule, he ſays, *his Crown was profaned unto the ground*, *Pſal.* 89. 39. That is, made contemptible, and trampled on. To be *crowned* then, is to be inveſted with *Soveraign Power*, or with Right and Title thereunto; as it was with *Solomon*, who was *crowned* during the life of his Father. Nor is it an *ordinary Crown* that is intended, but one accompanied with *Glory and Honour*. To be crowned with Glory and Honour, is to have a *glorious and honourable Crown*, or Rule and Soveraignty. כבוד והדר. The *firſt* denotes the *Weight* of this Crown; כבוד, a *weight of glory*, from כבד, to be *heavy*; βάρος δόξης, a *weight of glory*, as the

the Apoſtle ſpeaks in Alluſion to the Primitive ſignification of this word, 2 *Cor.* 4. 17. The other its *Beauty and Glory*; both Authority and Majeſty. How Chriſt was thus *crowned*, we have at large ſhewed on the firſt Chapter.

Secondly, This Soveraignty is attended with actual Rule; Wherein (1.) The *Dominion* it ſelf is expreſſed: and (2.) The *Extent* of it. Firſt, Thou madeſt *him have Dominion over the works of thy hands*: המשילהו, madeſt him to rule. κατέστησας αὐτὸν ἐπὶ, *appointedſt him* in Authority *over*. He had actual Rule and Dominion given him upon his Coronation. And Secondly, The *Extent* of this Dominion is the Works of Gods hands. And leaſt any from this indefinite Expreſſion ſhould think this Rule limited, either to the things mentioned before by the *Pſalmiſt*, *v.* 4. called the *work of Gods fingers*, that is, the Heavens, the *Moon* and the *Stars*, or in the following Diſtribution of things here below, into *Sheep*, *Oxen*, *Fowls* and *Fiſh*, *v.* 7, 8. that is, all the creatures here below, he adds an Amplification of it in an univerſal Propoſition, πάντα ὑπέταξε, *he hath put all things without Exception* in ſubjection unto him; and to manifeſt his abſolute and unlimited Power, with the unconditional ſubjection of all things unto him, he adds that they are placed, ὑποκάτω τῶν ποδῶν αὐτοῦ, *under his very feet*. An Expreſſion ſetting forth a Dominion, every way unlimited and abſolute.

Verſe VIII.

THe Apoſtle having recited the *Teſtimony* which he intends to make uſe of, proceeds in the eighth Verſe unto ſome ſuch Explications of it, as may make it appear to be proper and ſuited unto the End for which it is produced by him. And they are two; the firſt whereof reſpects the *ſenſe* of the words which expreſs the *Extent* of this Dominion; the *latter* an inſtance of ſome *Perſon* or *Perſons*, unto whom this Teſtimony as thus explained, cannot be applied.

For the Explication of the *Objective Extent* of the Rule and Dominion mentioned, he adds, *For in that he hath made all ſubject unto him, he hath left nothing that is not put under him.* For whereas it might be objected, that there is no mention in the *Pſalm* of the *World to come* whereof he treats; he lets them know, that that *cannot be excepted*; ſeeing the Aſſertion is *univerſal* and unlimited, that all things whatſoever are put under him. It is true, our Apoſtle making uſe of this very Teſtimony in another place, 1 *Cor.* 15. 27. adds there, that there is a *manifeſt Exception* in reference unto him who *ſo put all things under* him; and it is evident that it is ſo indeed; for the *Pſalmiſt* treats not of *God himſelf*, but of the *works of God*; and among them, ſaith the Apoſtle here, there lyes *no Exception*; they are all brought into Order under this Rule. And ſo by this Teſtimony, thus explained, as neceſſity requires it ſhould be, he hath fully confirmed, that the *World to come* being one of the eſpecial works of God, and not put in ſubjection unto Angels, is made *ſubject unto man*; which was that he undertook to demonſtrate.

Secondly, To direct this Teſtimony unto its proper End, and to make way for its Application unto him, who is eſpecially intended therein; he declares *negatively* unto whom it is *not applicable*; *but now we ſee not yet all things put under him. Man* it was, concerning whom the words are ſpoken; *What is man?* This muſt denote the *nature of man*; and that either as it is in *all mankind* in general and every individual, or in ſome eſpecial and peculiar inſtance, in *one* partaker of that nature. For the Firſt, He denyes that this can belong unto *man in general*, all, or any of them on that general account of *being men*; And in this *Negation*; there are two Circumſtances conſiderable: Firſt, The *manner* of his aſſerting it by an appeal to *common Experience*; *we ſee*; this is a matter whereof every one may judge: We, all of us know by experience, that it is otherwiſe; we need neither Teſtimony nor Argument to inſtruct us herein. Our own condition, and that which we behold other men in, is ſufficient to inform us. And this is *a way* whereby an *appeal* is made as it were to common ſenſe and Experience, as we do in things that are moſt plain and unqueſtionable. Secondly, There is a limitation of this Experience, in the word *yet*; *we ſee not as yet.* And this doth not intimate a *contrary ſtate of things* for the future, but *denyes*, as *to all the time that is paſt. A long ſpace of time* there hath been ſince the giving out of this Teſtimony, much *longer* ſince the Creation of man, and all other things, and *yet all this*

while, we ſee that all things are far enough from being *put under the feet of man*; or if there be in the word a *reſerve* for ſome ſeaſon, wherein this word ſhall in ſome ſenſe be fulfilled in *meer man* alſo, it is for that time wherein they ſhall be perfectly glorified with him, who is principally intended, and ſo to be admitted as it were to be *ſharers* with him in his Dominion, *Revel.* 3. 21. Theſe things make plain *what is here denyed*, and in what ſenſe. All mankind in conjunction are very remote from being inveſted with the Dominion here deſcribed; from having the *whole Creation of God* caſt in ſubjection under their feet. It is true, there was given unto *man* at firſt in his *Original condition*, a Rule over thoſe creatures here below, that were made for the uſe and ſuſtentation of his natural life, and no other. And this alſo is in ſome meaſure continued unto his Poſterity; though againſt the preſent bent and inclination of the creatures, who *groan* becauſe of the bondage that they are put unto, in ſerving of their uſe and neceſſity. But all this at firſt was but an obſcure *Type* and ſhadow of the Dominion here intended, which is *abſolute*, *univerſal*, and ſuch as the creatures have no reaſon to complain of, their *proper condition* being allotted unto them therein. Hence we our ſelves by our own Obſervation, may eaſily diſcern that *this word* reſpects not principally, either the *firſt man* or his poſterity; for we ſee not as yet after this long ſpace of time ſince the creation, that all things are put into ſubjection unto him.

Having thus unfolded the *Teſtimony* inſiſted on before we proceed unto the *Apoſtolical Application* of it unto the Perſon to whom it doth belong, we may ſtay here a little, and gather ſomething from it for our inſtruction. And it is in general, that,

The conſideration of the Infinitely Glorious Excellencies of the nature of God, manifeſting themſelves in his Works, doth greatly ſet out his Condeſcenſion and Grace, in his regard and reſpect unto mankind. This the occaſion of the Words, and the *Words themſelves* do teach us.

1. This the *method of the Pſalmiſt*, I ſay, leads us unto. He begins and ends his conſideration of the works of God, with an Admiration of his Glorious *Excellency* by whom they were made, *v.* 1. 9. *O Lord our Lord, how excellent is thy name*: how glorious art thou, and thou manifeſteſt thy ſelf ſo to be; and from thence doth he proceed to the conſideration of his condeſcenſion in his regard and love to man, *v.* 4. And to direct us in this duty with the *Pſalmiſt* we may obſerve:

Firſt, That the *Works of God*, thoſe eſpecially which were the peculiar ſubject of his Meditation, the heavenly bodies which we behold, are indeed in themſelves exceedingly *glorious*. Their Frame, Greatneſs, Beauty, Order, Courſe, Uſefulneſs, all ſpeak them admirable and glorious. The *naked view* of them is enough to fill the mind of man with Admiration and Aſtoniſhment. And the more we contemplate on them, the more skilful are we in the conſideration of their Nature, Order and Uſe, the more excellent do they appear unto us; and yet it is the leaſt part of their Greatneſs, and beautiful diſpoſition that we can attain a certain knowledge of; So that ſtill they remain more the objects of our *Admiration* and wonder, than of our *Science*. Hence the wiſeſt among the Heathen who were deſtitute of the teachings of the Word and Spirit of God, did with one conſent aſcribe of old a *Deity* unto them, and worſhipped them as *Gods*; yea, the very name of God in the *Greek* Language θεὸς, is taken from θεῖν, to *run*, which they derived from the conſtant courſe of the heavenly bodies. They ſaw with their Eyes how glorious they were: they found out by Reaſon their Greatneſs and *dreadful motion*. Experience taught them their Uſe, as the immediate fountains of *Light*, Warmth, Heat, Moyſture, and ſo conſequently of Life, Growth, and all uſeful things; It may be they had ſome *Tradition* of that Rule and Dominion, which was at firſt allotted unto the *Sun* and *Moon over day and night*, *Gen.* 1. 16. On theſe and the like accounts, having loſt the knowledge of the true and only God, they knew not ſo well whither to turn themſelves for a *Deity*, as to thoſe things which they ſaw ſo full of Glory, and which they found to be of ſo univerſal a communicative Goodneſs and uſefulneſs. And in them did all *Idolatry* in the world begin. And it was betimes in the world; as we ſee in *Job*, where it is mentioned and condemned, *Chap.* 31. 26, 27. *If I beheld the Sun when it ſhined, or the Moon walking in brightneſs, and my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand*; he condemns the Idolatry, but yet withall ſhews, that the Luſtre, Brightneſs and Glory of thoſe *heavenly lights* had a great influence on the hearts of men, to entice them unto a ſecret Adoration, which would break out into outward Worſhip,

whereof

whereof *ſalutation* by *kiſſing the hand* was one part and act. And therefore God cautions his people againſt this Temptation; *Deut.* 4. 19. *Leſt thou lift up thine eyes up unto Heaven, and when thou ſeeſt the Sun and the Moon, and the Stars, even all the Hoſt of Heaven ſhouldſt be driven to worſhip them, which the Lord thy God hath divided unto all Nations under the whole Heaven*; If men forget the true God, and then lift up their eyes unto, or fall into the contemplation of the *Heavenly Bodies*, ſuch is their Glory, Majeſty and Excellency, that they will be driven and hurried unto the Adoration and Worſhip of them. And ſo univerſal was this folly of old, that from thoſe latter words, *which the Lord thy God hath divided unto all Nations:* the *Jews* affirm, that God hath given the *Sun, Moon and Stars*, to be the Deities of the *Gentiles*, for them to worſhip. But the diſtribution there mentioned is, as unto their *common uſe* unto all Nations, and not as to their Veneration; nor is God the Author of *Idolatry*, as they blaſphemouſly imagine. But this their Glory and Excellency lead them unto. And when any of them aſcended higher, to apprehend living *intelligent Spirits* for their Deities; they yet conceived at leaſt that they had their glorious Habitation in the Heavenly Bodies. Yea, and ſome Chriſtians have fallen into *vain imaginations*, from a falſe Tranſlation of the latter end of the fourth Verſe of *Pſalm* 19. by the *LXX.* and the *Vulgar Latin*; who read the words, *he hath placed his Tabernacle in the Sun*; inſtead of, *he hath ſet in them*; that is, in the Heavens, a *Tabernacle for the Sun*, as the words are plain in the Original. What ſhould I mention the madneſs of the *Manichees*, who affirmed that *Chriſt* himſelf was gone into, if not *turned into* the Sun. I name theſe things only to ſhew what Influence upon the minds of men deſtitute of the Word, the Glory and Excellency of theſe *heavenly bodies* hath had. And what ineſtimable Grace God ſheweth unto us in the benefit of his Word; for we are the poſterity of them, and by nature not one jot wiſer than they, who worſhipped theſe things *which are not God.* But exceeding glorious works of God they are; and the more we conſider them, the more will their Glory and Greatneſs appear unto us. And as the children of *Iſrael* ſaid of the Sons of *Anah*, *we were before them in our own ſight as Graſhoppers, and ſo we were in their ſight*: May we not much more ſay concerning our ſelves, compared with theſe Glorious Works of the hands of God, *we are all but as Graſhoppers* in compariſon of them; and whence is it, that God ſhould ſet his heart upon us.

Secondly, Theſe *glorious works of God do indeed ſhew the infinite Glory of him that made them*. This is the uſe that men ſhould have made of their Contemplation of them, and not have choſen them for their Gods, as they did when their *fooliſh hearts were darkened, and they waxed vain in their imaginations*. This uſe the *Pſalmiſt* here makes of them, and this the Scripture every where directs us unto. This *David* brings them in Preaching unto all the world, *Pſal.* 19. 1, 2, 3, 4, 5, 6. They have a *Voice*, they ſpeak aloud unto all the world; and by their Beauty, Greatneſs, Order, Uſefulneſs, they make known the incomprehenſible glory of him that made them. The τὸ γνωστὸν τοῦ θεοῦ, *that which may be known of God*, is manifeſt in them, ſaith *Paul*, *Rom.* 1. 19. And what is that; even his *Eternal Power and Godhead*, *v.* 20. That is, his infinite Power, Alſufficiency, and ſelf-ſubſiſtence. Theſe things are *clearly ſeen* in them. Being all made and created by him in their ſeaſon, doth it not manifeſt, that he was *before them* from Eternity, and that *exiſting* without them, in perfect bleſſedneſs: And that he hath made them, ſo *beautiful*, ſo *glorious*, ſo *excellent*, and that out of *nothing*, doth it not declare his infinite Power, Wiſdom and Goodneſs? Do they not all lead us to the contemplation of his *Infinite Excellencies?* And whence is it, that he who made all theſe things of nothing, ſhould have ſuch regard to the *weak*, frail nature of man? But that this conſideration may be the more effectual, let us take a little weak view of ſome of thoſe Excellencies of the Nature of God, which his works declare, and which ſet an eſpecial *luſtre* on his condeſcention unto us; As,

Firſt, His Greatneſs. His *Greatneſs* is unſearchable, ſaith the *Pſalmiſt*, *Pſal.* 145. 3. That is, it is *Infinite*. The Immenſity of his nature, is his Greatneſs. The *Heaven of Heavens*, ſaith *Solomon*, cannot contain him, 1 *Kings* 8. 27. The Infiniteneſs and Ubiquity of his Eſſence, is beyond all that the Underſtanding and Imagination of man can reach unto. If men would ſet themſelves to *think* and *imagine* a Greatneſs, they can reach no higher than Heavens above Heavens, and that as far as they can fancy; but this expreſſeth not *Immenſity*. Thoſe Heavens of Heavens cannot contain him. Our Thoughts of Greatneſs are apt to conſiſt in adding one thing unto another, until that

which

which we think on, be extended unto the utmoſt of our Imagination. But this hath no Relation unto the *Immenſity* of God; which is not his filling of all *imaginary* Place or Space, but an Infinite Exiſtence in an Infinite Being; ſo that as he is preſent with, *indiſtant* from the whole Creation, for ſaith he, *Do not I fill Heaven and Earth? Jer.* 23. 24. So is he no *leſs preſent*, where there is no part of the Creation. And if he ſhould produce *thouſands of Worlds*, which he can do by his Power, he would be no leſs preſent in them all, *indiſtant* from every thing in them, than he is in and unto this which he hath already created. And this not by the extending of his Eſſence and Greatneſs, but by the infiniteneſs of his Being. Neither are there Parts in this Immenſity; for that which hath Parts cannot be Infinite or Immenſe. *Somewhat of God* is not preſent in Heaven, and ſomewhat in earth; but God is wholly preſent in his whole Being every where. This leaves no place for the imagination of men, but calls us for pure Acts of Underſtanding, and *Faith* to aſſent unto it. And thus far Reaſon will go; that it will aſſent unto the truth of that which it cannot comprehend, becauſe it is convinced that it cannot be otherwiſe. What remains, it leaves to Faith, and Reverential Adoration. Reaſon having by the help of *Divine Revelation* lead the mind and ſoul thus far; that God is *immenſe*, not only preſent unto the whole Creation, but exiſting in his infinite being, where no creature is, and that in his whole Eſſence equally, there it gives them up to Admiration, Reverence, Adoration, and the Improvement by faith of this Excellency of God, where ever they are: ſo doth the *Pſalmiſt*, *Pſal.* 139. 7, 8, 9, 10, 11. Thoughts of Gods *Omnipreſence* are of ſingular uſe to the ſoul in every condition. And who can ſufficiently admire this *Excellency* of the Nature of God? How aſtoniſhable is this his Greatneſs? How are all the Nations of the world, as *the drop of a bucket*, as the *duſt of the ballance*, as *Vanity*, as Nothing before him? What is a little *duſt* to an Immenſity of Being? To that whoſe Greatneſs we cannot meaſure, whoſe Nature we cannot comprehend, whoſe Glory we can only ſtand afar off and adore? What is a *poor worm* unto him who is every where, and who is every where filled with his own Excellencies and Bleſſedneſs? The iſſue of all our thoughts on this Property of Gods Nature, is Admiration and holy Aſtoniſhment. And whence is it, that he ſhould take thought of us, or ſet his heart upon us? And this Greatneſs of God doth he ſet forth by ſhewing what a *mean thing* the whole Creation which we behold is unto him. *Who hath meaſured the Waters in the hollow of his hand, and meted out the Heavens with a ſpan, and comprehended the duſt of the Earth in a meaſure, and weighed the Mountains in ſcales, and the Hills in a ballance: Behold, the Nations are as a drop of a bucket, and are counted as the ſmall duſt of the ballance: behold, he taketh up the Iſles as a very little thing; all Nations before him are as nothing, and they are counted unto him leſs than nothing and vanity, Iſa.* 40. 12, 15, 17.

Secondly, *His Infinite Self-ſufficiency doth manifeſt it ſelf in his works*; for all theſe things are the abſolute product of his Power and Wiſdom and Goodneſs. From the infinite ſtores and Treaſures of them did he bring them all forth. They had no *previous matter* whereof they were made, no Reaſon, cauſe, or end was there, why they ſhould be made, but only what was in himſelf, and from himſelf, *Rom.* 11. 36. *Rev.* 4. 11. Now this could not have been without an *Infinite Self-ſufficiency* in himſelf; from whence it is, that all things begin and end in him. And had he not been every way *ſelf-ſufficient*, before the Exiſtence of all other things out of nothing, nothing could have been produced. And this ariſeth from his *Fulneſs of Being*, which he declareth by his names יהוה, and אהיה; which denote *his ſelf-Being*, his ſelf-exiſtence, his ſelf-ſufficiency. All the Propertyes of his Nature being infinite, have that which ſatisfies them and fills them. His *Underſtanding* is infinite: And as nothing could comprehend the Infinite Nature of God, but an Infinite Underſtanding, God could not *know himſelf*, if his Underſtanding were not infinite; ſo nothing could ſatisfie an Infinite Underſtanding but an *Infinite Object*; the Underſtanding of God could not be bleſſed and in reſt, if the *Object* of it, the Nature of God were not *infinite*. God by his Underſtanding knows the extent of his *Infinite Power*, and ſo knows not only what he hath wrought by his Power, but alſo, what ever he can ſo do. And this ſuitableneſs of the Properties of God one to another, as it makes them becauſe infinite, not *really to differ* from one another, or from his Nature it ſelf; ſo it gives them all Reſt, Bleſſedneſs, Satisfaction and ſelf-ſufficiency. As to continue in our former inſtance; the Bleſſedneſs of the *Underſtanding* of God conſiſts in its Comprehenſion of the whole Nature of God; nor is it capable of more, becauſe it can comprehend

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no more. Hence is God Alſufficient, and eternally bleſſed in the contemplation and enjoyment of his own Excellencies. For *Self-ſufficiency* is the fountain of Bleſſedneſs. Where any thing is *wanting*, there is no abſolute Bleſſedneſs. And hence is the Bleſſedneſs of God abſolute, *eternal*, and eſſential unto him, becauſe it hath its riſe and ſpring *abſolutely in himſelf*, his own *fulneſs* of Being, his own ſufficiency unto, and for himſelf. All the Bleſſedneſs of the creatures, that we ſhall or may ever attain unto, is but *dependent*, *derivative*, and *communicated*; becauſe though nothing ſhall be *wanting unto us*, yet the ſpring of our ſupplies ſhall never be in our ſelves, but in God. His Bleſſedneſs is *abſolute*, becauſe it is from himſelf, and in himſelf; in his Being every way ſelf-ſufficient. This it is to be *abſolutely bleſſed*. Hence God made not theſe things becauſe he had need of them; for if he had had need of them, he could not have made them: or that they ſhould *add* any thing unto him; for that is not *infinite* unto which any thing can be *added*: nor that he might ſettle that Reſt and Satisfaction in them, which he had not in himſelf before: for that which is *Infinite* muſt neceſſarily and unavoidably give *eternal ſatisfaction* unto that which is *Infinite*; but only by a moſt free Act of his Will, he choſe by the Creation of all things, to expreſs ſomewhat of his Power, Wiſdom and Goodneſs, in ſomething without himſelf. Abſolutely he was *ſelf-ſufficient* from all Eternity; and that both as to Reſt, Satisfaction and Bleſſedneſs in himſelf; as alſo in reſpect of any Operation, as to outward Works which his Will and Wiſdom ſhould encline him unto; being every way able and powerful in, and from himſelf, to do what ever he pleaſeth. And this infinite ſatisfaction and complacency of God in himſelf, ariſing from that fulneſs of Divine Being which is in all the Properties of his Nature, is another Object of *our holy Admiration* and Adoration. This God was, this God did, before the world was created. Now *what is man*, that this every way *all-ſufficient God* ſhould mind, regard and viſit him? Hath he any *need* of him, or his ſervices? Doth his Goodneſs extend to him? Can he *profit God as a man profiteth his neighbour? If he ſin what doth he againſt him? Or if his tranſgreſſions be multiplied what doth he againſt him?* That is to his diſadvantage: *If he be righteous what giveth he unto him, or what receiveth he at his hand? Job* 35. 6, 7. Nothing but *Infinite Condeſcenſion and Grace* is the fountain of all Gods regard unto us.

Thirdly, *His Infinite and Eternal Power* is by the ſame means manifeſted. This the Apoſtle expreſly affirms, *Rom.* 1. 20 He that made all theſe things of *nothing*, and therefore can alſo make and create in like manner what ever *elſe beſides* he pleaſeth, muſt needs be *infinite in power*; or as he is called, *the Lord God Omnipotent*, *Rev.* 19. 6. This himſelf ſets forth in general, *Iſa.* 40. 28. And to convince *Job* hereof, he treats with him in particular inſtances about ſome few of his *fellow creatures* here below; in the Earth and in the Waters, *Chap.* 38. 39. And if the Power of God in making this or that creature which we ſee and behold, be ſo *admirable*, declaring his Soveraignty and the infinite diſtance of man from him in his beſt condition, how glorious is it in the whole *Univerſe*; and in the creation of all things viſible and inviſible, and that by a ſecret Emanation of Omnipotency in a Word of Command? The Art of man will go far in the framing, faſhioning and ordering of things; but there are two things in the *leaſt* of the creatures of God, that make the creating *Energie* that is ſeen in them, infinitely to differ from all limited and finite power; Firſt, That they are *brought out of nothing*; now let all Creatures combine their Strength and Wiſdom together, unleſs they have ſome *præexiſtent matter* to work upon, they can produce nothing, effect nothing. Secondly, To many of his creatures, of the leaſt of them, God hath given *life* and *ſpontaneous motions*; to all of them an eſpecial inclination and operation following inſeparably the Principles of their Nature. But as all created Power can give neither *life*, nor *ſpontaneous motion*, nor *growth* to any thing; no more can it plant in any thing a new *natural principle*, that ſhould *encline it* unto a new kind of Operation, which was not *originally* connatural unto it. There is a peculiar impreſs of *Omnipotency* upon all the works of God; as he declares at large in that Diſcourſe with *Job*, *Chap.* 38. 39. And this Power is no leſs effectual, nor leſs evident in his *ſuſtentation* and preſervation of all things, than in his creation of them. Things do no more *ſubſiſt* by themſelves, than they were made by themſelves. *He ſuſtaineth all things by the word of his power*, *Heb.* 1. 3. *And by him all things conſiſt*, *Col.* 1. 17. He hath not made the World, and then turned it off his hand, to *ſtand on its own bottom*, and ſhift for it ſelf. But there is continually, every moment, an *emanation of Power* from God, unto every creature, the greateſt, the leaſt, the meaneſt,

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to preſerve them in their Being and Order; which if it were ſuſpended but for one moment, they would all loſe their ſtation and being, and by *confuſion* be reduced into *nothing*. *In him we live, and move, and have our being*, *Acts* 7. 28. and, *He giveth unto all life and breath and all things*, *verſe* 25. God needs not put forth any act of his Power to deſtroy the Creation; the very *ſuſpenſion* of that conſtant emanation of Omnipotency which is neceſſary unto its *ſubſiſtence*, would be ſufficient for that end and purpoſe. And who can *admire* as he ought this Power of God, which is greater in every *particular graſs* of the field than we are able to ſearch into, or comprehend. And *what is man* that he ſhould be mindful of him.

Fourthly, His *Wiſdom* alſo ſhines forth in theſe works of his hands. *In wiſdom hath he made them all*, *Pſal.* 104. 24. So alſo, 136. 5. his *Power* was that which gave all things their *Being*, but his *Wiſdom* gave them their Order beauty and uſe. How admirable this is, how *incomprehenſible* it is unto us, *Zophar* declares in *Job*, *chap.* 11. *verſe* 6, 7, 8, 9, 10. *The ſecrets of this Wiſdom are double unto what may be known of it*, infinitely more than we can attain to the knowledge of. *Searching* will not do it, it is abſolutely incomprehenſible. He that can take but a little weak faint conſideration of the glorious Diſpoſition of the Heavenly Bodies, their Order, Courſe, Reſpect to each other, their uſefulneſs and influences, their diſpoſition and connexion of *Cauſes* and Effects here below, the orderly concurrence and *ſubſerviency* of every thing in its place and operation, to the conſiſtency uſe and beauty of the *Univerſe*, will be forced to cry out with the *Pſalmiſt*, *O Lord, how manifold are thy works, in wiſdom haſt thou made them all, the earth is full of thy riches*. But alas, what can the beſt and wiſeſt of men attain unto in the inveſtigation of the Wiſdom of God? There is not the leaſt creature, but conſidered apart by it ſelf, hath ſomewhat belonging unto it, that will bring them unto *wonder* and aſtoniſhment. And what ſhall we ſay concerning the *moſt glorious*, concerning the Order of them all unto one another, and the whole? there muſt all mens conſiderations end, and among them this of ours.

Fifthly, His *Goodneſs* is in like manner manifeſt in theſe things. There is in the whole and every part of God's Creation a *four-fold goodneſs*. 1. A *goodneſs of being* and ſubſiſtence. That which *is*, ſo far forth *as it is*, is good. So God ſaw all things, as he made them, that they *were good*. The very *being* of every thing is its *firſt goodneſs*, on which all other concernments of it do depend. And this ariſeth from hence, becauſe thereby and therein it participates of the *firſt abſolute Goodneſs*, which is Being; whereunto a *nothingneſs*, if I may ſo ſpeak, is *negatively* oppoſed *ad infinitum*. 2. A *Goodneſs of Order*. This gives them their Beauty, which is the firſt principle properly of Goodneſs, and convertible with it. Every thing that is *good* is *beautiful*, and every thing that is *beautiful* is *good*. Now the *pulchritude* or beauty of the whole Creation, and of every part of it, conſiſts in the *Order* that is given unto it by the Wiſdom of God, whereof we ſpake before. This is that τὸ καλὸν καὶ ἀγαθὸν of all things, which of old by the light of nature was ſo much admired. Beautiful goodneſs, or goodly beauty, whereby every thing becomes comely and deſirable, both in it ſelf and its own parts, and in that reſpect which it hath unto all other things. 3. A *Goodneſs of uſefulneſs*, nothing is made in vain. Every thing hath its *work* ſervice and operation allotted unto it. If the whole Creation had been *uniform*, if it had been only *one thing*, it would have wanted this goodneſs, and been but a *dead lump*, or maſs of being. But in this great *variety* and diverſity of things which we behold, every one hath its proper place and ſervice, and nothing is uſeleſs. As the Apoſtle ſays, that it is in the ſeveral parts and members of the *leſſer world*, *Man*, that though ſome of them ſeem more *worthy* and *comely* than other, yet all have their *proper uſe*, ſo that they cannot ſay unto one another, *I have no need of thee*: So is it in the *Univerſe*, though ſome parts of it ſeem to be *very glorious*, and others mean and to be trampled on, yet they cannot ſay one to another, *I have no need of thee*, each having its proper uſe. The *Eye* is a moſt noble part of the body, but, ſaith the Apoſtle, *If the whole body were an eye*, the beauty of the whole were loſt, and the very *uſe of the eye*. How glorious is the *Sun* in the firmament in compariſon of a *poor worm* in the earth? yet if the whole Creation were *one Sun*, it would have neither beauty nor uſe, nor indeed be a *Sun*, as having nothing to communicate *light* or *heat* unto. But God hath brought forth his works in unſpeakable *variety*, that they might all have this *goodneſs of uſefulneſs* accompanying of them. 4. A *goodneſs of an orderly tendency unto the utmoſt and laſt end*; which is the glory of him by whom they were made. This alſo is implanted upon the whole Creation of God; and hence the *Pſalmiſt* calls upon all the *inanimate creatures* to give praiſe and glory unto

unto God; that is, he calls upon himſelf and others to conſider how they do ſo. This is the *point*, the *centre* where all theſe lines do meet, without which there could be neither *beauty* nor *order* nor *uſe* in them: for that which *errs* from its end, is *crooked*, *perverſe*, and *not good*. On all theſe conſiderations it is ſaid, that *God ſaw every thing that he had made, and behold it was very good*, Gen. 1. 31. Now what an infinite eternal Ocean of Goodneſs muſt that be, which by the word of his mouth communicated *all this goodneſs* at once unto the whole Creation? How deep, how unfathomable is this fountain? how unſearchable are theſe ſprings? This the holy men in the Scripture often expreſs by way of admiration, *How great is his goodneſs! how great is his beauty!* The firſt goodneſs, the fountain of all goodneſs muſt needs be *abſolutely* and *infinitely* ſo; in which ſenſe there is none good but one, that is God.

In theſe things conſiſt ſomewhat of the *Glory* Excellency and Honour of God, which the *Pſalmiſt* falls into an admiration of upon the contemplation of the works of his hands, and which made him ſo aſtoniſhed at his *condeſcention* in the regard that he is pleaſed to bear unto the *nature of man*. But beſides this conſideration, he addes alſo an intimation, as we have ſhewed, of the *mean condition* of man unto whom this reſpect is ſhewed, and that both in the *manner of his expreſſion*, *What is man*; and in the words or names whereby he expreſſeth him, *Enoſh* and *Adam*; which we ſhall alſo briefly adde unto our former conſiderations of the glory of God.

Firſt, *What is man* as to his extract? a *little duſt*, made of *the duſt of the ground*: one that may ſay to corruption, *Thou art my father, and to the worm, Thou art my mother and my ſiſter*, Job 17. 14. His fabrick was not one jot of any *better materials* than theirs. That God put this honour upon him to breath *into the duſt* whereof he was made, that he ſhould become a *living ſoul*, is part of that goodneſs wherein he is to be admired. Otherwiſe we are what God ſaid to *Adam*, *Duſt thou art*; poor creature that wouldeſt be like unto God, *thou art duſt* and no more. And in the ſenſe of this *extraction* did holy men of old abaſe themſelves in the preſence of God, as *Abraham*, Gen. 18. 27. *How ſhall I ſpeak unto the Lord that am but duſt and aſhes*. Poor proud man, which ſcorneſt to touch that which thou art *made of*, and thinkeſt thy ſelf I know not what, whilſt the remainder of thee, that which was left in the making of thee, lies under the feet of all the creatures which thou deſpiſeſt: what is this *handful of duſt* that God ſhould regard it? But yet,

Secondly, This *fabrick* being erected, perhaps is *durable* ſtrong and abiding, and ſo may be conſiderable on that account. But alas, his *frailty* is inexpreſſible. It is true, that before the *Floud* the life of man was prolonged unto a great continuance; but as that was not in the leaſt any advantage unto the moſt of them, giving them only an opportunity to increaſe their ſin and miſery; nor to the *whole ſociety* of mankind, ſeeing by that means the *earth was filled with violence*, and became a woful habitation of diſtreſs, ſo they alſo came to their end, and nothing long ſince remaineth of their memory but that they *lived ſo many years* and then they died, which is the common end of man. But ſince that, in which our concernment lies, how do the holy men of God ſet forth, and as it were complain of the *woful frailty* of our condition! So doth *Moſes*, *Pſal.* 90. 5, 6. *Thou carrieſt them away with a floud*; which he ſpake in contemplation of *thoſe thouſands* which he ſaw die before his eyes in the Wilderneſs: *In the morning they are like graſs which groweth up, in the morning it flouriſheth and groweth up, in the evening it is cut down and withereth*. The like alſo pleadeth *Job*, *chap.* 14. 1, 2. and then turning unto God he ſaith, *And doſt thou open thine eyes upon ſuch an one*, regard ſuch a poor frail periſhing creature? And *David* doth the like, *Pſal.* 102. 24. And indeed no tongue can expreſs the miſerable frail condition of this poor creature; from within, from without, from himſelf, from all other creatures, and principally from the rage and cruelty of thoſe of the ſame nature with himſelf, his *miſery* is great, and his life of ſhort continuance. And God abundantly ſhews that little weight alſo is to be laid on that *duration* which he hath here in this world, in that he takes many from the very *womb*, who ſcarce ever beheld the light, into the participation of his own eternal Glory.

Thirdly, This *earthly frail man* hath made himſelf yet more unſpeakably vile by *ſin*; this ſets him at the utmoſt diſtance from the glory of God, and utterly foils every thing that is in him, which of it ſelf is worthy of conſideration.

All theſe things being put together, they make the *Condeſcenſion* of God in *remembring man*, and ſetting his heart upon him, exceedingly to be admired and adored. And this alſo will farther appear, if we might conſider what are the bleſſed effects of

this *mindfulneſs* of him; but theſe the Apoſtle inſiſts upon in the *next verſes*, whether we may refer our *meditations* on them. Only the *Duty* it ſelf ariſing from hence may be here preſſed upon us. And this is, that upon the accounts mentioned we would live conſtantly in an holy adoration of this *infinite condeſcenſion* and grace of God. To this end,

Firſt, let us exerciſe our ſelves unto *holy thoughts* of Gods infinite Excellencies. Meditation accompanied with holy adoration is the fountain of this duty. Some men have over-buſily and curiouſly enquired into the Nature and Properties of God, and have *fooliſhly* endeavoured to meaſure infinite things by the miſerable ſhort line of their own reaſon, and to ſuit the deep things of God unto their own narrow apprehenſions. Such are many of the Diſputations of the *School-men* on this ſubject, wherein though they have ſeemed *wiſe to themſelves* and others, yet indeed for the moſt part they have *waxed vain in their imaginations*. Our duty lies in ſtudying what God hath revealed of himſelf in his Word, and what is evidently ſuitable thereunto; and that not with *curious ſearchings* and ſpeculations, but with holy *admiration* reverence and fear. This the *Apoſtle* adviſeth us unto, *Heb.* 12. 28, 29. In this way ſerious thoughts of God's Excellencies and Properties, his Greatneſs, Immenſity, Self-ſufficiency, Power and Wiſdom are exceeding uſeful unto our ſouls. When theſe have filled us with wonder, when they have proſtrated our ſpirits before him, and laid our mouthes in the duſt, and our perſons on the ground, when the glory of them ſhines round about us, and our whole ſouls are filled with an holy aſtoniſhment; then,

Secondly, Let us take a *view of our ſelves*, our extract, our frailty, our vileneſs on every account. How *poor*, how undeſervable are we? What is a little ſinful duſt and aſhes, before or in the ſight of this God of glory? What is there in us, what is there belonging unto us, that is not ſuited to abaſe us? *alive* one day, *dead* another; *quiet* one moment, *troubled* another; fearing, caring, rejoycing cauſeleſly, ſinning always: *in our beſt condition altogether vanity.* Though much may be ſaid unto this purpoſe, yet it muſt be ſaid after all, that in our ſelves we are *inexpreſſibly miſerable*, and as the Prophet ſpeaks, *leſs than vanity and nothing.* Would we be wiſe, we *are like the wild Aſſes colt*; would we be *honourable*, we have no underſtanding, but are like the beaſts that periſh; would we be *ſtrong*, we are as a *reed* ſhaken with the wind. And,

Thirdly, Let the reſult of theſe thoughts be, an holy admiration of Gods infinite Love, Care, Grace, and Condeſcenſion, in having any regard unto us. So doth the *Pſalmiſt* teach us to do; hence will Praiſe, hence will Thankfulneſs, hence will Self-abaſement enſue. And this will be a good foundation, as of obedience, ſo of comfort and ſupportment in every condition.

Verſe IX.

THeſe things being ſpoken *indefinitely* of *Man* by the *Pſalmiſt*, the Apoſtle in the application of them unto his preſent purpoſe, proceeds to ſhew who it is that was eſpecially *intended*, and in whom the words had their full accompliſhment. *But*, ſaith he, *we ſee Jeſus, &c.* Many difficulties the words of this verſe are attended withall, all which we ſhall endeavour to clear: Firſt, by ſhewing in *general* how in them the Apoſtle applies the teſtimony produced by him unto *Jeſus*. Secondly, by freeing them from the obſcurity that ariſeth from a *συγχυσις*, or tranſpoſition of expreſſion in them. Thirdly, by opening the ſeveral things taught and aſſerted in them. And, fourthly, by a vindication of the whole *interpretation* from exceptions and objections.

Firſt, The Apoſtle poſitively applies this teſtimony unto *Jeſus*, as he who was principally intended therein, or as he in whom the things that God did when he *minded man*, were accompliſhed. And this the *Syriack Tranſlation* directly expreſſeth, דהו דין דמך כליל מן מלאכא דהוין ישוע, *but him whom he made lower a little while than the Angels, we ſee that it is Jeſus.* That is, it is *Jeſus* concerning whom the *Pſalmiſt* ſpake, and in whom alone this teſtimony is verified. Two things are expreſſed concerning *Man* in the words: 1. That he *was made lower than the Angels.* 2. That he had *all things* put in ſubjection unto him. Both theſe, ſaith the Apoſtle, we ſee accompliſhed in *Jeſus*; for that is the meaning of that expreſſion, *We ſee Jeſus*, that is, theſe things fulfilled in him. And as he had before appealed unto their faith and experience in his

negative,

negative, that *all things are not made subject to man in general*; so doth he here in his *affirmative*, *We see Jesus*. Now they saw it, partly by what he had before proved concerning him, partly by the signs and wonders he had newly spoken of, whereby his Doctrine was confirmed, and his Power over all things manifested; partly by his Calling and Gathering of his Church, giving Laws Rules and Worship unto it, by vertue of his Authority in and over this *new world*. And as unto the former part of the testimony, by what they had *seen with their eyes*, or had been otherwise taught concerning his *low estate* and humiliation; *These things*, saith he, *we see*, they are evident unto us, nor can be denied whilst the *Gospel* is acknowledged. Now this confession on the evidences mentioned he applies to both parts of the testimony.

First, saith he, *We see that for a little while he was made lower than the Angels*, or brought into a state and condition of more exigency and want than they are, or can be exposed unto. And hereby he evidently declares, that those words in the *Psalm* do not belong unto the *dignity of man* spoken of, as if he had said, *He is so excellent, that he is but little beneath Angels*; for as he ascribes unto him a *Dignity* far above all Angels, in as much as *all things* without exception are put under his feet; so he plainly declares that *these words* belong to the depression and *minoration* of *Jesus*, in that he was so humbled that he might die. And therefore he proceeds to shew, how that part of the testimony concerned his present purpose, not as directly *proving* what he had proposed to confirmation concerning his Dignity, but as evidently designing the Person that the whole belonged unto. As also he takes occasion from hence to enter upon the Exposition of another part of Christs *Mediation*, as prophesied of in this place. For though he was *so lessened*, yet it was not on his own account, but that by the grace of God he might *taste death for every man*.

Secondly, For the other part of the testimony, *We see*, saith he upon the evidences mentioned, *that he is crowned with glory and honour*, and consequently that all things are put under his feet. So that the whole testimony, in both parts of it, is verified in him, and in him alone. And hereby he fully evinceth what he had before proposed unto confirmation, namely the preheminence of *Jesus the Messiah* above the Angels, or principal Administrators of the Law, in this especial instance, *That the world to come was put into subjection unto him, and not unto them*; and therefore in the state of the Church intended in that expression are his Teachings, his Doctrine, his Worship diligently to be attended unto, by all those who desire to be partakers of the promises and good things thereof.

Secondly, There seems to be a συγκυσις in the words, by a transposition of some expressions from their proper place and coherence, which must be removed. Τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐστεφανωμένον; ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου. Some would have those words, τὸν βραχύ τι ἠλαττωμένον, to belong to the *subject* of the Proposition, whose *prædicate* alone is, *crowned with glory and honour*, whereof the suffering of death is inserted as the *meritorious* cause. So reading the words to this purpose, *We see that Jesus who was for a little while made lower than the Angels for his suffering of death, is crowned with glory and honour*. Others would have *Jesus* alone to be the *subject* of the Proposition; of whose *prædicate* there are two parts, or two things are affirmed concerning him. First, that *he was made lower than the Angels*, the reason whereof is added, namely *that he might suffer death*; which is farther explained in the close of the verse, by the addition of the *Cause* and End of that his suffering, *That by the grace of God he might taste of death for every man*; so reading the words to this purpose, *We see Jesus made lower than the Angels for the suffering of death, crowned* (or, and crowned) *with glory and honour*. The difficulty principally consists in this only, namely whether the Apostle by διὰ τὸ πάθημα τοῦ θανάτου, *for the suffering of death*, intend the *final cause* of the humiliation of Christ; he was made low *that he might suffer death*; or the *meritorious cause* of his Exaltation; for, or because he suffered death, he was crowned with glory and honour. And the former seems evidently the intention of the words, according to the latter resolution of them, and our application of the testimony fore-going. For, 1. if the cause and means of the *Exaltation* of Christ had been intended, it would have been expressed by διὰ τοῦ παθήματος τοῦ θανάτου; διὰ requiring a *Genitive case*, where the cause or means of any thing is intended; but διὰ τὸ πάθημα expresseth the *end* of what was before affirmed. 2. These words, *for the suffering of death*, must express either the *minoration* and humiliation of Christ, or the *end* of it; if they express the *end* of it, then we obtain that which is pleaded for, he was *made less that he*

might ſuffer. If they expreſs his *minoration* it ſelf, then the end of it is contained only in the cloſe of the verſe, that *he might taſte of death for every man.* In which expoſition of the words, the ſenſe would be, that *he ſuffered death, that by the grace of God he might taſte death*, which is no ſenſe at all. 3. If *thoſe words* denote only the *means* or *meritorious cauſe* of the Exaltation of Chriſt, I enquire what is the *medium* intended of that *end in the cloſe*, ἵνα χάριτι, *that he by the grace of God he might taſte death.* The word ἵνα, *that ſo*, plainly refers unto ſome *preparatory means* preceding, which in this way can be nothing, but the *crowning him with glory and honour*, which we know was not the *means*, but the *effect* of it. He was *humbled*, not *exalted*, that he might *taſte of death.* 4. The Apoſtle doth not meerly take it for granted, that *Jeſus* was for a little while made *leſſer* than the Angels, but aſſerts it as proved in the teſtimony inſiſted on; whereunto he ſubjoyns the end of that his *comparative minoration*, becauſe he intended it as the eſpecial ſubject of his enſuing diſcourſe. This therefore is the importance and natural order of the words, *But we ſee Jeſus crowned with glory and honour, who was for a little while made lower than the Angels for the ſuffering of death, that he by the grace of God might taſte death for every man.* And the only reaſon of the *tranſpoſition* of the words conſiſteth in the Apoſtles following the order of the things teſtified unto by the *Pſalmiſt*; firſt his Humiliation, then his Exaltation; and yet connecting that which he would *next treat of* unto that which was *firſt laid down*, paſſing by the other as now ſufficiently confirmed.

Thirdly, The general deſign of the words, and their order being cleared, we ſhall open them in particular, ſeeing that beſides the application of the teſtimony of the *Pſalmiſt* unto the Lord *Jeſus* now vindicated, there is an aſſertion in them, containing that which of all other things was of moſt difficult acceptation with the *Jews*; upon the account whereof the Apoſtle confirms it with many reaſons in the *verſes* following, to the end of this Chapter. And indeed we have here the *ſum of the Goſpel*, and the Doctrine of it, concerning the Perſon and Office of the Meſſiah, aſſerted and vindicated from the *prejudicate opinions* of many of the *Jews*, under theſe two heads. 1. That the ſalvation and deliverance that God had promiſed and intended to accompliſh by the *Meſſiah*, was *ſpiritual* and *eternal*, from death, ſin, Sathan, and hell, ending in *everlaſting glory*; not temporal and carnal with reſpect unto the world, and the concomitants of it in this life, as they vainly imagined. 2. That this *ſalvation* could be no otherwiſe wrought nor brought about, but by the Incarnation Suffering and death of the *Meſſiah*, not in eſpecial; by Arms, War, and mighty Power, as the People was of old led into *Canaan* under the conduct of *Joſhua* the Captain of that ſalvation, and as ſome of them expected yet to be ſaved and delivered by the *Meſſiah.* Now the Apoſtle ſtrengthning his diſcourſe by multiplicity of reaſons and arguments, he doth not only in theſe words apply his teſtimony to what he had before propoſed, unto confirmation, namely the *ſubjection of the world to come unto Chriſt*, but alſo lays in it the ſprings of thoſe two other Principles which we have mentioned, and whoſe proof and confirmation in the next verſes he purſues.

Sundry things, as we have partly ſeen, are contained in the words; as firſt, the *Exinanition* and Humiliation of Chriſt; *We ſee Jeſus for a little while made lower, and brought into a more indigent condition* than the Angels are, or ever were obnoxious unto. 2. The general end of that Exinanition and Depreſſion of *Jeſus*, it was that he might *ſuffer death.* 3. His Exaltation unto Power and Authority over all things, in particular *the world to come*; *crowned with glory and honour.* 4. A numerous *Amplification* ſubjoyned, of the end of his *depreſſion*, and the *death* that it tended unto. 1. From the *Cauſe* of it, the *Grace* of God. 2. The *Nature* of it, he was to *taſte of death.* 3. The *End* of it, it was for others. And, 4. its *extent*, *for all. That he by the grace of God might taſte death for all.*

Τὸν δέ. 1. Τὸν δέ; δέ for ἀλλά, an *Adverſative*, intimating the introduction of one ſingular *perſon* in oppoſition to *him* or *them* ſpoken of in the end of the fore-going verſe, *We ſee not all things put under his feet*, (which ſome againſt the whole context apply unto Chriſt) *but we ſee Jeſus.* Had the *ſame perſon* been ſpoken of in both verſes, the expreſſion would have been, αὐτὸν δέ, *but we ſee him*; but a new *Antecedent* being here introduced, *but we ſee Jeſus*, *another perſon* is ſubſtituted as the *ſubject* ſpoken of; as the *Syriack* verſion declares, *we ſee him, that it is Jeſus.*

How and in what ſenſe he was made *lower than the Angels* hath been declared in opening the words, as they lie in the μετάθεσις, comprized in that *teſtimony* of the Pſalmiſt. Only it may be enquired whether this *Exinanition* of Chriſt, or *Minoration*

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in reſpect of Angels, did conſiſt meerly in his Incarnation and participation of Humane Nature, which in general is eſteemed beneath *Angelical*; or in the miſery and anxiety which in that nature he conflicted withall. And the Apoſtle ſeems not abſolutely to intend the former: 1. Becauſe he ſpeaks of *Jeſus* as the ſubject of this *Minoration*; now that name denotes the *Son of God as Incarnate*, who is ſuppoſed ſo to be, when he is ſaid *to be made leſs than the Angels*. 2. Becauſe the Humane Nature in the very inſtant of its *union* unto the Perſon of that Son of God, was abſolutely advanced above the *Angelical*, and might have immediately been poſſeſſed of Glory, if other works in it had not been to be performed. And yet neither doth it intend the low condition wherein he was placed *excluſively* to his Incarnation, though that be afterwards (*verſe* 14.) particularly ſpoken unto, but his being *Incarnate* and brought forth, and in that condition wherein he was expoſed to *ſuffering*, and ſo conſequently to death it ſelf. And thus was he *made leſs than Angels* in part, in that nature which he aſſumed, he was obnoxious unto all the *infirmities* which attend it, as Hunger, Thirſt, Wearineſs, Pain, Sorrow, Grief; and expoſed unto all the miſeries from *without*, that any perſon partaker of that nature, is *obnoxious* unto; and in ſumme, *death* it ſelf, from all which miſeries Angels are exempted. This we *ſee*, know, and grant to have been the *ſtate and condition of Jeſus*.

But, ſaith he, this was but *for a little while*, during his converſation with us on the earth, ending at his death. The Apoſtle knew, that he had now fixed upon that which of all things the *Jews* moſt ſtumbled at; the low and mean deſpiſed condition of *Jeſus*, they having inveterate prejudicate opinions of another manner of ſtate and condition for the *Meſſiah*; wherefore he immediately ſubjoyns the end why he was humbled into this condition, which he firſt explains, and then vindicates the neceſſity of it.

The end then is, παθημα τῦ θανάτυ, the *ſuffering of death*; he was ſo humbled that he might ſuffer death: This yet more diſpleaſed the *Jews*, the neceſſity whereof he therefore immediately proves. Adding by the way, Πάθημα τῦ θανάτῦ.

3. To complete the application of the teſtimony produced, his Exaltation upon his ſuffering, *he was crowned with glory and honour*, referring us to the teſtimony it ſelf, to declare what was contained in that Exaltation, namely an abſolute Dominion over all things, God only excepted, and ſo conſequently *over the world to come*, that was not put in ſubjection to Angels. And in theſe words the Apoſtle cloſeth his argument for the excellency of Chriſt above the Angels, from the *ſubjection of all things unto him*; and proceeds to the amplification of that kind of the *Humiliation* of Chriſt which he had before intimated; and that in four things.

1. In the *impulſive* and *efficient cauſe*, which in the acts of God's will are coincident; ὅπως χάριτι θεῦ. Ὅπως for ἵνα, denoting the *final cauſe* of what was before aſſerted, relating to the whole clauſe following. That which is here called χάρις θεῦ, *the grace of God*, is elſe-where explained by σωτήριος, χάρις τῦ θεῦ ἡ σωτήριος, *Tit.* 2. 11. *the ſaving grace of God*. And ſometimes it is termed his χρηστότης and φιλανθρωπία, *chap.* 3. 4. his *Goodneſs*, *Kindneſs*, *Benignity*, and *love of mankind*; abſolutely his ἀγάπη, *Joh.* 3. 16. *Rom.* 5. 8. 1 *Joh.* 3. 8, 9. *Love*, intenſe love; alſo his εὐδοκία, *Epheſ.* 1. 5. his *good-pleaſure*, from the riches of his grace, *verſe* 1. and his πρόθεσις, *verſe* 9. *Rom.* 8. 28. or *purpoſe of his will*, being the ſame with his προγνωσις and προωρισμός, *Rom.* 8. 29, 30. his præ-deſignation and predeſtination of men unto Grace and Glory. From all which it appears what this χάρις, or *grace of God* is, that was the *moving* and *impulſive* cauſe of the death of Chriſt; even the gracious free ſovereign Purpoſe of the Will of God, ſuited unto and ariſing from his natural Grace, Love, Goodneſs, and Benignity, Pity, Mercy, Compaſſion exerting themſelves therein. It was not out of any anger or diſpleaſure of God againſt *Jeſus*, in whom *his ſoul was always well pleaſed*; not out of any diſregard unto him, whom he deſigned hereby to *be crowned with glory and honour*; but out of his Love, Kindneſs, and Goodneſs towards others, who could no otherwiſe be brought unto Glory; as in the next verſes the Apoſtle declares, that he thus *appointed him to die*.

In the *manner of his death*; ὅπως γεύσηται θανάτυ, that he *ſhould taſte of death*: ſo die as to experience the ſorrows, bitterneſs, and penalties of death. To *taſte of death* is, firſt, *Really to die*; not in appearance or pretence, in opinion or ſhew, as ſome fooliſhly of old blaſphemed about the death of Chriſt, which could have had no other fruit but a *ſhadow of Redemption*, a deliverance in opinion. See the phraſes uſed, *Mark* 9. 1. οὐ μὴ γεύσωνται θανάτυ; *ſhall not taſte of death*, that is, not die. And that which

is

is called, to *ſee death*, *Joh.* 8. 51. is called *to taſte of death*, *v.* 52. where the Phraſe is applied to the ſecond death, or *death eternal*. And it being death which was threatned unto thoſe for whom he dyed, and which they ſhould have undergone; he really *taſted of that death alſo*. So Secondly, It is intimated, that there was *bitterneſs* in the death he underwent; himſelf compares it unto a *Cup*, whoſe bitterneſs he declares by his averſation from it, conſidered abſolutely and without reference unto that hand of the Will of God wherein it was held out unto him, *Matth.* 26. 39. which ποτήριον, or כוס, *Cup*, was his *Lot* or *Portion*, *Pſal.* 16. 4. that which was prepared for him by his Father. And by the ſame *Metaphor*, he calls the Will of God his *meat*, which he *taſted* of in the doing and ſuffering of it. To *taſte of death*, as is known, is an *Hebraiſm*. So the *Rabbins* ſpeak *Beriſh. Rab. ſect.* 9. ראוי היה אדם הראשון שלא יטעום טעם מיתה, *the firſt Adam was worthy that he ſhould not taſte of death, or dye*. And it compriſeth ſomewhat more than meerly to dye; it expreſſeth alſo to *find out* and *experience*, what is in death. And טעם, is ſometimes rendered by γινώσκειν, *to know*, 2 *Sam* 19. 36. And ſometimes the *Subſtantive* by σύνεσις, *Underſtanding*, *Job* 12. 20. So that Chriſt by *taſting of death*, had experience, knew what was in death, as threatned unto ſinners. He found out and underſtood what bitterneſs was in that Cup wherein it was given him. To which purpoſe the *Rabbins* have a Proverb in *Jalkut. Fol.* 265. מאן דאכיל קידרא ידע מה טעמה דחבשילין, *he that eateth of the Pot knoweth the taſte of the Meat that is in it*. Thus when *Agag* thought he he ſhould eſcape a *violent death* by the ſword, he expreſſeth his joy by סר מר המות, 1 *Sam.* 15. 32. *The bitterneſs of death is removed* or taken away; though dye he muſt, yet he thought he ſhould not taſte the *bitterneſs of death*, or dye by the ſword. Thirdly, His *Conqueſt over death* may be alſo intimated in this Expreſſion; for though the Phraſe, to *taſte of death* be uſed concerning other Perſons alſo, yet as applyed unto Chriſt, the event ſheweth, that it was only a *through taſte of it* that he had, he neither was, nor could be detained under the Power of it, *Acts* 2. 24. and ſo is the word to *taſte* uſed, *Chap.* 6. 4. of this Epiſtle. And thus by the *Grace of God*, *did he taſte of death*.

The *End* of this his *taſting of death*, it was, *for others*; ὑπὲρ παντὸς; of the *Extent* of this End of his death, expreſſed in that word παντὸς, we ſhall ſpeak afterwards; for the preſent we conſider how he dyed ὑπὲρ, *for them*, for whom he dyed. ὑπὲρ, is either *pro*, or *ſuper*, or *ſupra*, *for*, or *above*, or *over*; the *latter ſignification* belongs not unto this place: As it ſignifies περὶ, *for*, it is uſed ſometimes as διὰ, *propter*; and with reſpect unto perſons, is as much as *alicujus cauſâ*, *for his ſake*; or *in alicujus gratiam*, or *bonum*; *for his good and advantage*; ſometimes as ἀντὶ; *in the ſtead of another*; and this is the conſtant and inviolable ſenſe of ὑπὲρ in *Greek*, *pro* in *Latin*, where the ſuffering of one for another is expreſſed by it. And that alſo is the conſtant ſenſe of the *Hebrew* תחת, when uſed in that caſe. Some Inſtances on each word will illuſtrate our intention. Thus *David* expreſſeth his deſire to have *dyed in the ſtead of Abſolom*, that he might have been preſerved alive, 2 *Sam.* 18. 33. מי יתן מותי אניתחתיך, *who will grant me to dye; I for thee my Son Abſolom*; that is, in thy ſtead, or ſo that thou mighteſt be alive. So *Iſa.* 43. 4. And by that word is ſtill expreſſed the ſucceeding of one to another in Government, or *reigning in the ſtead of him that deceaſed*, 1 *Kings* 7. 7. *Chap.* 19. 16. 2 *Sam.* 10. 1. And in general, *Children* ſucceeding in the place and room of their Fathers, *Numb.* 2. 12. So that to dye תחת, for another, is to *dye in his ſtead*, the death he ſhould have dyed, that he might live; or in general to be ſubſtituted in the room and place of another. So when *Jehu* commanded his Officers to ſlay the Prieſts and Worſhippers of *Baal*, he tells them, that if any one ſhould let any one of them eſcape, נפשו תחת נפשו, *his life ſhould go for his life*, or he ſhould dye in his ſtead, 2 *Kings* 10. 24. So is ὑπὲρ uſed, *Rom.* 5. 7. expreſſing the act of an ἀντιψυχος, one that layes down his life inſtead of another: as *Damon* for *Pithyas*, and *Niſus* for *Eurialus*, *Me me adſum qui feci*. See 1 *Pet.* 1. 21. And it is explained by ἀντὶ, perpetually denoting a *ſubſtitution*; where *Oppoſition* can have no place. See *Matth.* 20. 28. *Mark* 10. 45. 1 *Tim.* 2. 6. ἀντίλυτρον ὑπὲρ πάντων, *pro*, alſo, as ὑπὲρ in this caſe is to be rendered, hath no other ſignification. So often in the Poet:

Ænead. 5. *Hanc tibi Eryx meliorem animam pro morte Daretis*
Perſolvo——

He

He ſlew the Ox and ſacrificed it to *Eryx inſtead of Dares*, who was taken from him. And *Mezentius* upon the death of *Lauſus* his Son, who undertook the fight with *Æneas*, upon the wounding of his Father, being ſlain himſelf;

Tantane me tenuit vivendi nate voluptas,
Ut pro me hoſtili paterer ſuccedere dextræ,
Quem genui? tuane hæc genitor per vulnera ſervor,
Morte tuâ vivam. Pro me, in my ſtead.

And of *Palinurus* by whoſe death the reſt of his companions eſcaped,

Unum pro multis dabitur caput.

So the *Comœdian*;

Verberibus cæſum te Dave in priſtinum dedam uſq; ad necem;
Ea Lege atq; omine, ut, ſi inde te exemerim; ego pro te molam;

grind in thy ſtead. And *Juvenal* to the ſame purpoſe of the *Decii*,

Plebeiæ Deciorum animæ, plebeia fuerunt
Nomina; pro totis Legionibus hi tamen & pro
Omnibus auxiliis atq; omni plebe latina,
Sufficiunt Diis infernis.

They were accepted in Sacrifice *for*, or *inſtead* of all the reſt. So did they expreſs their doing or ſuffering, who caſt themſelves into *danger* in the *ſtead* of others, that they might go free; as thoſe who ſacrificed themſelves like *Mæneceus* for the ſafety of their Country; As *Papinius* expreſſes his deſign;

Armorum ſuperi, tuq; ô qui funere tanto
Indulges mihi Phœbe mori, date gaudia Thebis
Quæ pepigi, & toto quæ ſanguine prodigus emi:

Of which afterwards.

In the common conſtant *Uſe* of theſe words then, *to dye for another*, ſignifies to *dye* in *his room and ſtead*; And this the *Jews* underſtood in the uſe of their Sacrificees; where the *life of the beaſt* was accepted in the ſtead of the *life of the ſinner*. Thus Chriſt taſted of death, ὑπὲρ παντὸς; he was by the Grace and Wiſdom of God ſubſtituted as a *Mediator*, *Surety*, ἀντὶ ψυχῆς, in *their ſtead*, to undergo the death which they ſhould have undergone, that they might go free, as we ſhall ſee in the following Verſes.

4. This dying of Chriſt is ſaid to be ὑπὲρ παντὸς. The Word is either of the *Maſculine* or *Neuter Gender*: and in the latter it ſeems to have been taken by them, who for χάριτι θεοῦ, read χωρὶς θεοῦ; as ſome *Syriack* Copies do ſtill, and *Ambroſe ad Gradianum*, with ſome other of the Antients, intimating that Chriſt dyed for every thing, *God only excepted*; alluding it may be unto *Epheſ.* 1. 10. of which place we have ſpoken before. For we may not ſuppoſe it a corruption of the *Neſtorians*, when ſome read ſo before their dayes; nor will the Words ſo read, give any countenance to their error, none affirming that Chriſt dyed any otherwiſe than in his *humane nature*, though he who is God, dyed therein. But this conjecture is groundleſs and inconſiſtent with the ſignification of the Prepoſition ὑπὲρ, inſiſted on; which will not allow that he be ſaid to dye for any, but thoſe in whoſe *ſtead* he dyed, and which therefore in themſelves were obnoxious to death, as he declares, *v.* 14, 15. Παντὸς then is put for πάντων, by an *Enallage of number*; the *ſingular* for the *plural*, for *all men*; that is, *all thoſe many ſons*, which God by his death intended to bring unto glory, *v.* 10. thoſe *ſanctified by him*, whom he calls his *Brethren*, *v.* 11, 12. and *Children* given him by God, *v.* 13. whom by death he delivers from the fear of death, *v.* 15. even all the *ſeed of Abraham*, *v.* 16.

And thus we hope our whole interpretation of theſe *Verſes* receives light *from*, as well as brings ſome light *unto* the Text; and that we need no Argument to confirm it, but its own *ſuitableneſs* throughout to the context and deſign of the Apoſtle.

That

That wherein divers worthy Expoſitors are otherwiſe minded and differ from us; is the Application of the words of the Pſalm immediately unto the Perſon of Chriſt; they ſay are referred unto him only by way of Alluſion. Now though our Expoſition ſufficiently confirm and ſtrengthen it ſelf by its own Evidence; yet becauſe *diverſe learned men* whoſe Judgement is much to be regarded, have given another ſenſe of the words than that embraced by us, I ſhall by ſome further conſiderations confirm that part of our Expoſition which is by them called into Queſtion; premiſing unto them, for the further clearing of the place what we grant in reference unto the ſenſe by them contended for.

1. I grant that the *Pſalmiſts* deſign in general is to ſet forth, the Goodneſs, Kindneſs, Love and Care of God unto *mankind*; ſo that in thoſe words, *What is man, and the Son of man*, though he principally reſpect the inſtance of the *Perſon of the Meſſiah*, yet he doth it not excluſively to the *nature of man* in others; but hath a ſpecial regard unto *mankind* in general in contradiſtinction unto other outwardly more glorious works of the hands of God. But it is the eſpecial inſtance of the *Perſon of the Meſſiah*, wherein alone he undertakes to make good, his aſſertion of mankinds Preheminence.

2. I alſo grant that he hath reſpect unto the Dignity and Honor collated on the firſt man at his Creation; not *directly* and intentionally as his chieteſt ſcope, but by way of Alluſion, as it did prefigure and obſcurely repreſent that great glory and honour, which mankind was to be advanced unto in the *Perſon of the Meſſiah*. That *primarily* and directly he, and he alone according to our Expoſition, is intended in the *Pſalm*. For,

1. That the whole Pſalm is *Prophetical of the Meſſiah*, the paſſages out of it reported in the New Teſtament and applyed unto him, do make evident and unqueſtionable; See *Matth.* 21. 16. 1 *Cor.* 15. 27. with this place; ſo that he muſt needs be the *man*, and *ſon of man* therein treated of; and who alone did *make to ceaſe the enemy and ſelf-avenger*, *v.* 2. as the Apoſtle *declares*, *v.* 14, 15. of this Chapter.

2. The general ſcope of the *Pſalm* will admit of no other Interpretation; The *Pſalmiſt* on his contemplation of the great glory of God in *framing the Heavens* and all the hoſt of them, eſpecially thoſe which then appeared unto him, falls into an Admiration of his Wiſdom, Goodneſs and Love in that which was far greater and more excellent, as that wherein his Glory was more exalted, which he rejoyceth and triumpheth in, as that wherein his own, and the intereſt of all *others* did lye. Now this could not be either the ſtate of *man*, as fallen by ſin, which is far enough from a matter of Exultation and joy; nor yet the ſtate of *Adam* in innocency, in no Priviledge whereof without a Reſtitution by Chriſt, have we ſhare or intereſt.

3. There are not any words in the Teſtimony that can properly be applyed unto *any other man*, or be verified in him; not in *Adam* at his firſt Creation, not in mankind in general, but only in the *inſtance* of the Perſon of Chriſt. For how was *Adam diminiſhed* and made leſs than Angels, and therein depreſſed from another ſtate and condition than that he had, or was due to him; or how can this be ſaid of *mankind* in general, or of Believers in a *ſpecial* ſenſe; And how could this be ſpoken of them for *a little while*, ſeeing the *nature of man* in it ſelf conſidered, is for ever beneath the *Angelical*. Again, if the Apoſtles *Interpretation* be allowed, that expreſſion, *he hath put all things under his feet*, is *univerſal*, and extends unto all the works of Gods hands, and among them the *world to come*; and theſe were never put in ſubjection to *Adam*, nor any other man, *the man Chriſt Jeſus* excepted. And this alſo the Apoſtle plainly avers, *v.* 8. So that the Scope of the Place, Context of the Words, and Importance of the Expreſſion do all direct us unto the *Meſſiah*, and to him alone.

4. The *Uncertainty* and mutual contradictions, yea, ſelf-contradictions of the moſt who apply the words of the *Pſalmiſt* directly unto any other but Chriſt, may ſerve further to fix us unto this Interpretation liable to none of thoſe inconveniences which they caſt themſelves upon. Some would have a *double literal ſenſe* in the words; the one *principal*, relating unto *Adam* or man in general; the other *leſs principal* or ſubordinate, reſpecting Chriſt; which is upon the matter to affirm that the words have no ſenſe at all: For thoſe words which have not one *certain determinate ſenſe*, as thoſe have not, which have *two*, have indeed no true proper ſenſe at all; for their ſenſe is their determinate ſignification of any thing. Some would have the *literal ſenſe* to reſpect *mankind* in general, and what is affirmed in them to be *myſtically* applyed unto Chriſt. How far this is from truth we have already declared, by ſhewing that the

Words

Words cannot ſo in any meaſure be *verified* or made good. By *man*, ſome underſtand *Adam* in his integrity; who how he can be called the *Son of man*, I know not; beſides how was his Honour, not to be thought of or mentioned without the remembrance of his ſin and ſhameful fall, ſuch a cauſe of rejoycing and Exaltation unto the *Pſalmiſt*? Some, *man in his corrupted condition*; which how far he is from the things here mentioned need not be declared. Can we ſuppoſe the Apoſtle would prove the *ſubjection of the world to come unto Chriſt*, by a Teſtimony principally reſpecting them who have no intereſt in it; Some, *believers as reſtored in Chriſt*, which is true *conſequentially*, and in reſpect of Participation, *Rev.* 2. 26, 27. but not *antecedently* unto the inveſtiture of the Honour that they are made partakers of in the Perſon of Chriſt. Beſides which is the great abſurdity of this *Interpretation*, they all affirm, that the ſame words are uſed to expreſs and confirm things directly contrary and adverſe unto one another. For thoſe words in the *Pſalmiſt*, Thou haſt made him *little leſs than the Angels*, they would have to ſignifie the *Exaltation* of man in his Creation, being made *nigh unto*, *and little leſs than Angels*, and in the Application of them by the Apoſtle unto Chriſt, they acknowledge, that they denote *depreſſion*, *minoration*, *humiliation*, or exinanition. How the ſame words in the ſame place can expreſs contrary things, prove the *exaltation* of one, and the depreſſion of another, is very hard, if not impoſſible to be underſtood. Beſides, they are compelled to interpret the ſame *phraſe* in divers ſenſes, as well as the ſame ſentence in contrary; for thoſe words in the *Pſalmiſt* βραχύ τι, as applyed unto man, they make to denote *quantity* or *quality*, as unto Chriſt, *time* or *duration*; which that in the ſame place, they cannot do both, is needleſs to prove. But as we ſaid, our Expoſition is wholly free from theſe *entanglements*, anſwering the words of the Pſalmiſt, & ſuited to the words and Context of the Apoſtle throughout.

Schlichtingius or *Crellius* in his Comment on theſe words, would faign lay hold of an objection againſt the Deity of Chriſt; p. 112. *Hinc videmus*, ſaith he, *cum D. Author adeò ſolicitè laboret, & Scripturæ dictis pugnet eum qui Angelis fuerit ratione naturæ minor, nempe Chriſtum, debuiſſe ſuprema gloria & honore coronari, angelosque dignitate longè ſuperare; nec ipſi Authori nec cuipiam Chriſtianorum ali quos ſcribit, divinæ præter humanam in Chriſto naturæ in mentem veniſſe, nam ſi hanc in Chriſto agnoviſſent, nullo negotio etiam Chriſtum Angelis longè præſtare, naturamq; humanam ei minimè obſtare vidiſſent: quid quæſo tanto molimine, tantoque argumentorum apparatu ad rem omnibus apertiſſimam perſuadendam opus fuiſſet? Quid argumentis aliunde conquiſitis laborat author, cum uno ictu, unica naturæ iſtius divinæ mentione rem totam conficere potuiſſet?* The whole ground of this *fallacy* lyes in a ſuppoſition that the Apoſtle treateth of the Perſon of Chriſt *abſolutely* and in himſelf conſidered; which is *evidently falſe*: he ſpeaks of him in reſpect of the Office he underwent as the *Mediator* of the New Covenant; in which reſpect he was both *made leſs than the Angels*, not only on the account of his nature, but of the Condition wherein he diſcharged his Duty, and alſo *made*, or *exalted above them*, by grant from his Father; whereas in his *Divine Nature* he was abſolutely and infinitely ſo, from the inſtant of the creation. And whereas thoſe to whom he *wrote*, did hear that he was in the diſcharge of his Office, for a *little while* made much lower than the Angels, it was not in vain for him to prove by *Arguments* and *Teſtimonies*, that in the *Execution of the ſame Office*, he was alſo exalted above them, that part of his work being finiſhed for which he was *made lower than they* for a ſeaſon. And moſt needful it was for him ſo to do, in reſpect of the *Hebrews*, who boaſting in the *Miniſtry of Angels* in the giving of the Law, were to be convinced of the Excellency of the Author of the Goſpel, as ſuch, in the diſcharge of his work, above them. And the expreſs mention of his *Divine Nature* was in this place altogether *needleſs* and *improper*; nor would it have proved the thing that he intended; for how eaſie had it been for the *Jews* to have replyed; that notwithſtanding that, they ſaw in *how low an outward condition* he miniſtred upon the earth, and therefore that would not prove his Exaltation above Angels in the diſcharge of his Office; ſeeing notwithſtanding that he was evidently made *lower* than they in that Office. It would alſo have been improper for him in this place to have made any mention thereof, ſeeing the proof of the Excellency of his Perſon abſolutely conſidered, was nothing unto the buſineſs he had now in hand. And it was likewiſe every way *needleſs*, he having ſo abundantly proved and vindicated his *Divine Nature* in the *Chapter* foregoing. Now to take an Argument againſt a thing from the Apoſtles ſilence of it in one place, where the mention of it was *improper*, uſeleſs and needleſs, he having fully expreſſed the ſame matter elſewhere, yea, but newly before, is an

evidence of a *bad*, or *barren* cauſe. Of the like importance is that which he afterwards adds; p. 15. *Quemadmodum autem Jeſus homo verus, & naturali conditione cæteris hominibus ſimilis eſſe debuit; neque enim eorum Servator eſt, qui natura & dii ſunt & homines, ſed hominum tantum.* For we ſhall demonſtrate, that it was needful he ſhould have a *Divine Nature*, who was to ſuffer and to ſave them, who had only *an humane*. And if this man had acknowledged that End and Effect of his ſuffering, without which we know it would have been of no advantage unto them for whom he ſuffered, he alſo would believe the ſame.

We ſay not any thing of the ſenſe of the *Jews* on this place of the *Pſalmiſt*. They ſeem wholly to have loſt the deſign of the Holy Ghoſt in it, and therefore in their accuſtomed manner, to embrace fables and trifles. The *Talmudiſts* aſcribe thoſe words, *what is man*, unto ſome of the Angels, expreſſing their *envy* and Indignation at his honour upon his firſt Creation. The *latter Doctors*, as *Kimchi* and *Aben Ezra*, make Application of it unto man in general, wherein they are followed by too many Chriſtians, unto whom the Apoſtle had been a better guide. But we may here alſo ſee what is farther tendered unto us for our Inſtruction: As,

I. *The Reſpect, Care, Love and Grace of God unto mankind, expreſſed in the Perſon and Mediation of Jeſus Chriſt, is a matter of ſingular and eternal Admiration.* We have before ſhewed from the words of the *Pſalmiſt*, that ſuch in general is the *Condeſcenſion* of God, to have any regard of man, conſidering the infinite Excellency of the Property of his nature, as manifeſted in his great and glorious Works. That now propoſed followeth from the Apoſtles Application of the *Pſalmiſts* words unto the Perſon of Chriſt; and conſequently the regard of God unto us, in his Mediation. And this is ſuch, as that the Apoſtle tells us, that at the laſt day, it ſhall be his great Glory that *he will be admired in all them that do believe*, 2 *Theſſ.* 1. 10. When the work of his Grace ſhall be fully perfected in and towards them, than the Glory of his Grace appeareth and is magnified for ever. This is that which the Admiration of the *Pſalmiſt* tends unto, and reſts in. That God ſhould ſo regard the *nature of man*, as to take it into Union with himſelf in the Perſon of his Son; and in that nature humbled and exalted to work out the Salvation of all them that believe on him. There are other wayes wherein the Reſpect of God towards man doth appear, even in the effects of his Holy Wiſe Providence over him. He *cauſeth his Sun to ſhine, and his rain to fall upon him*, *Mat.* 5. 45. He *leaves not himſelf without witneſs towards us, in that he doth good, and gives us rain from Heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs*, *Acts* 14. 17. And theſe wayes of his Providence are ſingularly admirable. But this Way of his Grace towards us in the Perſon of his Son, aſſuming our nature into union with himſelf, is that wherein the exceeding and unſpeakable riches of his Glory and Wiſdom are made manifeſt. So the Apoſtle expreſſeth it, *Epheſ.* 1. 17, 18, 19, 20, 21, 22, 23. He hath that to declare unto them, which becauſe of its *Greatneſs*, Glory and Beauty they are no way able of themſelves to receive or comprehend: And therefore he prayes for them, that they may have the Spirit of *Wiſdom and Revelation to give them the knowledge of Chriſt*; or that God by his Spirit would make them wiſe to apprehend, and give them a gracious diſcovery of what he propoſeth to them; as alſo that hereby they may enjoy the bleſſed effect of an enlightned Underſtanding, without which they will not diſcern the Excellency of this matter; and what is it, that they muſt thus be *helped*, aſſiſted, prepared for to underſtand, in any meaſure? What is the Greatneſs, the Glory of it, that can no otherwiſe be diſcerned? why, ſaith he, marvel not at the neceſſity of this preparation; that which I propoſe unto you is the *glory of God*; that wherein he will principally be glorified, here and unto Eternity; and it is the *Riches* of that Glory; the treaſures of it. God hath in other things ſet forth, and manifeſted his Glory; but yet as it were by *parts* and *parcels*; one thing hath declared his Power, another his Goodneſs and Wiſdom; and that in part, with reference unto that particular about which they have been exerciſed. But in this, he hath drawn forth, diſplayed, manifeſted all the Riches and Treaſures of his Glory, ſo that his Excellencies are capable of no greater *Exaltation*. And there is alſo in this work, the unſpeakable *Greatneſs of his power* engaged; that no property of his nature may ſeem to be *unintereſted* in this matter. Now whereunto doth all this tend? why it is all to give a bleſſed and eternal Inheritance unto believers, unto the hope and expectation whereof they are called by the Goſpel. And by what way or means is all this wrought and brought about;

about; even by the *working of God in Jeſus Chriſt* in his Humiliation, when he dyed; and his Exaltation, in his Reſurrection, putting all things under his feet, *crowning him with glory and honour*, which the Apoſtle ſhews by a citation of this place of the Pſalmiſt; for all this is out of Gods regard unto man; it is for the Church, which is the body of Chriſt, and his fulneſs. So full of glory, ſuch an object of eternal Admiration is this work of the Love and Grace of God: which as *Peter* tells us, the *very Angels themſelves deſire to look into*, 1 *Pet.* 1.12. And this further appears,

Firſt, Becauſe all Gods *regard of man* in this way is a fruit of meer *Soveraign Grace* and condeſcenſion. And all *Grace* is admirable; eſpecially the Grace of God; and that *ſo great Grace*, as the Scripture expreſſeth it. There was no conſideration of any thing without God himſelf, that moved him hereunto. He had glorified himſelf as the *Pſalmiſt* ſhews in other works of his hands; and he could have reſted in that Glory. Man deſerved no ſuch thing of him, being worthleſs and ſinful. It *was all of Grace*; both in the head and members. The Humane nature of Chriſt *neither did, nor could merit* the *Hypoſtatical Union*. It *did not*, becauſe being made partaker of it, from the inſtant of his Conception, all antecedent Operations that might procure it, were prevented; and a thing cannot be *merited* by any after it is freely granted antecedently unto any deſerts. Nor could it do ſo; Hypoſtatical Union could be no reward of obedience; being that which exceeds all the order of things, and Rules of Remunerative Juſtice. The Aſſumption then of our nature into Perſonal Union with the Son of God, was an Act of *meer, free, ſoveraign, unconceivable Grace*. And this is the foundation of all the *following fruits* of Gods regard unto us; and that being of Grace, ſo muſt they be alſo. What ever God doth for us, in and by Jeſus Chriſt as made man for us, which is all that he ſo doth, it muſt I ſay be *all of Grace*, becauſe his being made man was ſo. Had there been any *merit*, any deſert on our part, any Preparation for, or Diſpoſition unto the Effects of this regard; had our nature, that portion of it which was ſanctified and ſeparated to be united unto the Son of God, any way procured, or prepared it ſelf for its Union and Aſſumption, things had fallen under ſome rules of Juſtice and Equality, whereby they might be apprehended and meaſured; but *all being of Grace*, they leave place unto nothing but eternal Admiration and thankfulneſs.

Secondly, Had not God been thus *mindful* of man, and viſited him in the Perſon of his Son incarnate; *every one* partaker of that nature muſt have utterly periſhed in their loſt condition. And this alſo renders the Grace of it an object of Admiration. We are not only to look what God *takes us unto* by this Viſitation, but to conſider alſo what he *delivers us from*. Now this is a great part of that *vile and baſe condition* which the Pſalmiſt wonders that God ſhould have regard unto; namely, that we had *ſinned and come ſhort of his Glory*; and thereby expoſed our ſelves unto *eternal miſery*. In that condition we muſt have periſhed for ever had not God freed us by this *Viſitation*. It had been *Great Grace* to have taken an *innocent*, a ſinleſs man into Glory; *Great Grace* to have freed a *ſinner from miſery*; though he ſhould never be brought to the enjoyment of the leaſt *poſitive* Good. But to free a *ſinner* from the utmoſt and moſt *inconceivable miſery*, in *eternal ruine*, and to bring him unto the higheſt happineſs, in *eternal Glory*, and all this in a way of meer Grace; this is to be admired.

Thirdly, Becauſe it appeareth that God is *more glorified* in the Humiliation and Exaltation of the Lord Chriſt, and the ſalvation of mankind thereby, than in any of, or all the Works of the firſt Creation. How *glorious* thoſe works are, and how mightily they ſet forth the glory of God, we have before declared. But as the *Pſalmiſt* intimates, God reſted not in them; He had yet a farther deſign, to manifeſt his Glory in a more eminent and ſingular manner, and this he did, by *minding and viſiting of man* in Chriſt Jeſus. None almoſt is ſo ſtupid, but on the firſt view of the Heavens, the *Sun, Moon and Stars*, but he will confeſs, that their Fabrick, Beauty and Order, is wonderful, and that the Glory of their framer and builder is for ever to be admired in them: But all this comes *ſhort of that Glory* which ariſeth unto God from this Condeſcenſion and Grace. And therefore it may be the day will come, and that ſpeedily, wherein theſe Heavens, and this whole old Creation, ſhall be utterly diſſolved and brought to nothing. For why ſhould they abide as a *monument of his power* unto them, who enjoying the *bleſſed viſion* of him, ſhall ſee and know it far more evidently and eminently in himſelf. However they ſhall undoubtedly in a ſhort time ceaſe as to their *Uſe*, wherein at preſent they are principally ſubſervient unto the manifeſtation of the glory of God. But the Effects of this *regard of God to man*,

shall abide unto Eternity; and the glory of God therein. This is the foundation of Heaven, as it is a *state* and condition; as it denotes the Glorious Presence of God among his Saints and holy ones. Without this there would be no *such Heaven*; all that is there, and all the glory of it, depends thereon. Take away this *foundation*, and all that beauty and glory disappears. Nothing indeed would be taken from God, who ever was, and ever will be eternally *blessed* in his own Self sufficiency. But the whole *Theatre* which he hath erected for the manifestation of his glory unto Eternity, depends on this his holy Condescension and Grace; which assuredly render them meet for ever to be admired and adored.

This then let us exercise our selves unto. *Faith* having infinite, eternal, incomprehensible things proposed unto it, acts it self greatly in this Admiration. We are every where taught, that we now know but *imperfectly*, in part, and that we see *darkly* as in a glass; not that the Revelation of these things in the Word, is dark and obscure; for they are *fully* and clearly proposed; but that such is the nature of the things themselves, that we are not in this life able to comprehend them; and therefore, faith doth principally exercise it self in an holy admiration of them. And indeed no Love or Grace will suit our condition, but that which is incomprehensible. We find our selves by Experience to stand in need of more Grace, Goodness, Love and Mercy, than we can look into, search to the bottom of, or fully understand. But when that which is *infinite* and incomprehensible is proposed unto us, there all fears are overwhelmed, and faith finds rest with Assurance. And if our admiration of these things, be an Act, an Effect, a fruit of faith, it will be of singular use to endear our hearts unto God, and to excite them unto *thankful obedience*. For who would not love and delight in the eternal fountain of this inconceivable Grace? And what shall we render unto him who hath done more for us, than we are any way able to think or conceive.

II. Observe also, that *such was the inconceivable Love of Jesus Christ the Son of God unto the souls of men, that he was free, and willing to condescend unto any condition for their good and salvation.* That was the end of all this dispensation. And the Lord Christ was not humbled and made less than the Angels, without his *own Will* and consent. His Will and good liking concurred unto this work. Hence when the Eternal Counsel of this whole matter is mentioned, it is said of him as the Wisdom of the Father, that he *rejoyced in the habitable part of the earth, and his delights were with the Sons of men*, Prov. 8. 31. He delighted in the counsel of redeeming and saving them, by his own Humiliation and suffering. And the Scripture makes it evident, upon these two considerations.

First, In that it shews, that what he was to *do*, and what he was to *undergo* in this work was proposed unto him, and that he willingly accepted of the terms and conditions of it, *Psalm* 40. 6. God sayes unto him, *that sacrifice and offering* would not do this great work; *burnt-offering and sin-offering* would not effect it; that is, no kind of Offerings or Sacrifices instituted by the Law were available to take away sin, and to save sinners; as our Apostle expounds that place at large, *Heb.* 10, 1, 2, 3, 4. confirming his Exposition with sundry Arguments taken from their nature and Effects; What then doth God require of him, that this great design of the salvation of sinners may be accomplished? even that he himself should make *his own soul an offering for sin; pour out his soul unto death*, and *thereby bear the sin of many*, *Isa.* 53. 10. 12. That *seeing the Law was weak through the flesh*, that is, by reason of our sins in the flesh, that he himself should take upon him the *likeness of sinful flesh, and become an offering for sin in the flesh*, *Rom.* 8. 3. That he should be *made of a woman made under the Law*, if he would *redeem them that were under the Law*, *Gal.* 4. 4, 5. that he *should make himself of no reputation*, but *take upon him the form of a servant, and be made in the likeness of man, and being found in fashion as a man to humble himself and to become obedient unto death, the death of the Cross*, *Phil.* 2. 7, 8. These things were proposed unto him, which he was to undergo, if he would deliver and save mankind. And how did he entertain this proposal? how did he like these Conditions? *I was not*, saith he, *rebellious, I turned not away back*; *Isa.* 50. 5. He declined them not; he refused none of the terms that were proposed unto him, but underwent them in a way of Obedience; and that with Willingness, Alacrity and delight, *Psal.* 40. 6, 7, 8. *Thou*, saith he, *hast opened my ears*; or *prepared a body for me*; wherein I may yield this obedience; (that the Apostle declares to be the sense of the expression, *Chap.* 10.)

This

This Obedience could not be yielded *without a body*, wherein it was performed; and whereas to *hear*, or to have the *ear opened*, is in the Scripture to be *prepared unto obedience*: the *Psalmist* in that one Expression, *Mine ear hast thou opened*, comprizeth both these; even that Christ had *a body prepared*, by a *Synechdoche*, of a part for the whole; and also in that *body* he was ready to yield obedience unto God in this great work, which could not be accomplished by *Sacrifices* and Burnt-offerings. And this readiness and willingness of Christ unto this work is set out under three heads in the ensuing words. (1.) His *Tender* of himself unto this work; then said he, *Lo, I come, in the volume of thy book it is written of me*: This thou hast promised, this is recorded in the *head, beginning* of thy book; namely, in that great Promise, *Gen.* 3.15. *That the seed of the woman should bruise the head of the serpent*; and now thou hast given me, and *prepared me* in the fulness of time, a Body for that purpose, *Lo, I come*, willing and ready to undertake it. (2.) In the *frame* of his mind, in this engagement; he entred into it with great delight, *I delight to do thy will O my God*; he did not delight in the thoughts of it only of old, as before, and then grew heavy and sorrowful when it was to be undertaken: but he went unto it, with *chearfulness* and delight, although he knew what *sorrow* and *grief* it would cost him before it was brought unto perfection. (3.) From the *Principle*, whence this Obedience and delight did spring; which was an universal conformity of his Soul, Mind and Will, unto the Law Will and Mind of God, *thy Law is in my heart, in the midst of my bowels*; every thing in me is compliant with thy Will and Law: There is in me an universal conformity thereunto. Being thus *prepared*, thus *principled*, *he considered the Glory that was set before him*, the glory that would redound unto God, by his becoming a *Captain of salvation*, and that would ensue unto himself: *He endured the Cross and despised the shame*, *He.* 12.2. He *armed* himself with those considerations, against the hardships and sufferings that he was to meet withall; as the Apostle adviseth us with the like mind when we are to suffer; 1 *Pet.* 4. 1. By all which it appears, that the *Good will and Love of Jesus Christ* was in this matter of being *humbled and made less than Angels*; as the Apostle sayes expressly, *that he humbled himself, and made himself of no reputation*, *Phil.* 2.7, 8. as well as it is here said, that *God humbled him*, or made him less than Angels.

Secondly, The Scripture peculiarly assigns this work unto the Love and Condescension of Christ himself. For although it abounds in setting forth the *Love of the Father* in the designing and contriving this work, and sending his Son into the world, yet it directs us unto the *Lord Christ himself*, as the next immediate cause of his engaging into it, and performance of it. So saith the Apostle, *Gal.* 2. 20. *I live by the faith of the Son of God*; that is, by faith in him, *who loved me, and gave himself for me.* It was the *Love of Christ* that moved him to give himself for us; which is excellently expressed in that doxology, *Rev.* 1. 5, 6. *To him that loved us and washed us in his own blood from our sins, and hath made us Kings and Priests unto God and his Father, unto him be glory and dominion for ever and ever, Amen.* All this was the fruit of his Love; and therefore unto him is all Praise and Honour to be given and ascribed. And so *great* was this Love of Christ, that he declined nothing that was proposed unto him. This the Apostle calls his *Grace*, 2 *Cor.* 8, 9. *Ye know the Grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* He condescended unto a poor and low condition, and to suffer therein for our good, that we might be made partakers of the Riches of the Grace of God. And this was the love of the Person of Christ, because it was in, and wrought equally in him, both before and after his *Assumption* of our nature.

Now the Holy Ghost makes an especial Application of this truth unto us, as unto one part of our Obedience, *Phil.* 2.5. *Let this mind be in you, which was also in Christ Jesus*; and what that mind was, he declares in the ensuing Verses; laying out his *infinite condescension* in taking our nature upon him, and submitting to all misery, reproach and death it self for our sakes. If this mind were in Christ, should not we endeavour after a Readiness and Willingness to submit our selves unto *any condition* for his glory. *Forasmuch*, saith Peter, *as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind*, 1 *Pet.* 4. 1. Many difficulties will lye in our way, many Reasonings will rise up against it, if we *consult with flesh and blood*; but, saith he, *arm your selves with the same mind that was in Christ*; get your souls strengthened and fenced by Grace, against all Oppositions, that you may follow him, and imitate him. Some that profess his name, will *suffer nothing* for him; if they may enjoy him, or his wayes in peace and quietness well and good; but if *Persecution* arise for the Gospel,

immediately

immediately they fall away. Theſe have neither lot nor portion in this matter. Others, the moſt, the beſt, have a ſecret *lothneſs* and unwillingneſs to condeſcend unto a condition of trouble and diſtreſs for the Goſpel. Well, if we are *unwilling* hereunto; What doth the Lord Chriſt loſe by it? Will it be any real *Abatement* of his honour or glory? Will he loſe his Crown or Kingdom thereby? So far as ſuffering in this world is needful for any of his bleſſed Ends and Purpoſes; he will not want them who ſhall be ready even to *dye for his name ſake*: But what if he had been *unwilling* to be humbled and to ſuffer for us? If the *ſame mind* had been in Chriſt, as was in us, what had been our ſtate and condition unto eternity? In this Grace, Love and Willingneſs of Chriſt lyes the foundation of all our Happineſs, of all our Deliverance from miſery and ruine; and ſhall we reckon our ſelves to have an *intereſt* therein, and yet find our ſelves altogether unready to a conformity unto him? Beſides the Lord Chriſt was really *rich* when he made himſelf *poor* for our ſakes; he was *in the form of God*, when he took upon him the *form of a ſervant*, and became for us of no reputation; nothing of this was due to him, or belonged unto him, but meerly on our account. But we are in our ſelves *really poor*, and obnoxious unto infinitely more miſeries for our *own ſins*, than what he calls us unto for *his name*. Are we unwilling to ſuffer a little light tranſitory trouble in this world for him, without whoſe ſufferings for us, we muſt have ſuffered miſery and that Eternal whether we would or no: And I ſpeak not ſo much about ſuffering it ſelf, as about the mind and *frame* of Spirit wherewith we undergo it. Some will ſuffer when they cannot avoid it; but ſo *unwillingly*, ſo *unchearfully*, as makes it evident, that they aim at nothing, nor act from no Principle, but meerly that they dare not go againſt their Convictions. But the *mind that was in Chriſt* will lead us unto it, out of Love unto him, with *freedom* and *enlargedneſs* of heart, which is required of us.

III. *The bleſſed iſſue of the abaſement of Jeſus Chriſt in his exaltation unto honour and glory, is an aſſured pledge of the final glory and bleſſedneſs of all that believe in him, what ever difficulties and dangers they may be exerciſed withal in the way.* His Humiliation and Exaltation, as we have ſeen proceeded out of *Gods condeſcenſion* and love to mankind: His *Electing Love*, the eternal gracious purpoſe of his Will to recover loſt ſinners, and to bring them unto the enjoyment of himſelf, was the ground of this diſpenſation. And therefore what he hath done in Chriſt, is a certain pledge of what he will do in and for them alſo. He is not *crowned with Honour and Glory* meerly for himſelf, but that he may be a *Captain of Salvation*, and bring others unto a Participation of his Glory.

IV. *Jeſus Chriſt as the Mediator of the New Covenant, hath abſolute and ſupream authority given unto him over all the works of God in Heaven and Earth.* This we have ſo fully manifeſted and inſiſted on upon the foregoing Chapter, that we ſhall not here farther purſue it; but only mind by the way, that *bleſſed* is the ſtate and condition, *great* is the ſpiritual and eternal ſecurity of the Church; ſeeing all things are under the very *feet of its Head and Saviour.*

V. *The Lord Jeſus Chriſt is the only Lord of the Goſpel ſtate of the Church, called under the Old Teſtament the world to come*, and therefore he only hath Power to diſpoſe of all things in it, relating unto that *Worſhip of God* which it is to perform and celebrate. It is not *put into ſubjection* unto any other, Angels or men. This priviledge was reſerved for Chriſt; this honour is beſtowed on the Church. He is the only Head, King and Law-giver of it; and nothing is it to be taught *to obſerve or do, but what he hath commanded.* But this will fall more directly under our conſideration in the beginning of the next Chapter.

VI. *The Lord Jeſus Chriſt in his death did undergo the pœnal ſentence of the Law; in the room and ſtead of them for whom he dyed.* Death was that which by the ſentence of the Law was due unto ſin and ſinners. For them did Chriſt dye, and therein *taſted of the bitterneſs of that death* which they were to have undergone; or elſe the fruit of it could not have redounded unto them; for what was it towards their diſcharge, if that which they had *deſerved* was not *ſuffered*; but ſomewhat elſe wherein the leaſt part of their concernment did lye. But this being done, certain deliverance and ſalvation will be the lot and portion of them, of all them for whom he dyed; and that upon the rules of Juſtice and righteouſneſs on the part of Chriſt, though on theirs, of meer Mercy and Grace.

Verſe

Verſe X.

THE Apoſtle in the Verſes fore-going made mention of that, which of all other things the *Jews* generally were moſt *offended at*, and which was of the greateſt importance to be believed; namely the *ſufferings of the Meſſiah*, wherein a great part of the diſcharge of his *Sacerdotal Office*, whereunto he here makes a *Tranſition*, did conſiſt. This his *own Diſciples* were *ſlow in the belief of*, *Matth.* 16. 22. *chap.* 17. 22, 23. *Luke* 24. 25, 26. and the *Jews* generally ſtumbled at. They thought it ſtrange that the *Meſſiah*, *the Son of God*, the Saviour of his people, and Captain of their ſalvation, concerning whom ſo great and glorious things were promiſed and foretold, ſhould be brought into a *low deſpiſed condition*, and therein to *ſuffer* and die. Hence they cried unto him on the *Croſs*, *If thou be the Chriſt, come down and ſave thy ſelf*; intimating that by his *ſuffering* he was aſſuredly proved not to be ſo; for why any one ſhould *ſuffer* that could *deliver himſelf* they ſaw no reaſon.

Beſides they had inveterate prejudices about the *Salvation* promiſed by the *Meſſiah*, and the way whereby it was to be wrought, ariſing from their love and over-valuation of temporal or carnal things, with their contempt of things ſpiritual and eternal. They expected a deliverance outward glorious and *Kingly* in this world, and that to be wrought with Arms, Power, and a mighty hand. And what ſhould they expect from a *Meſſiah* that ſuffered and died? Wherefore the Apoſtle having aſſerted the *ſufferings of Chriſt*, ſaw it neceſſary to proceed unto a full confirmation of it, with a declaration of the Reaſons, Cauſes and Ends of it; partly to evert that *falſe perſwaſion* which prevailed amongſt them about the *nature of the ſalvation* to be wrought by Chriſt; partly to ſhew, that nothing would thence enſue *derogatory* unto what he had before delivered about his preheminence above Angels; but principally to inſtruct them in the Sacerdotal Office of the *Meſſiah*, the Redemption which he wrought, and the means whereby he accompliſhed it; which was the great buſineſs that he had deſigned to treat with them about. For the *Salvation* it ſelf, he declares that it was not to be of the ſame kind with that which they had of old, when they were brought out of *Egypt*, and ſetled in the Land of *Canaan*, under the conduct of *Joſhua*; but *ſpiritual* and heavenly, in a deliverance from ſin, Sathan, death and hell, with a *manuduction* into life and bleſſedneſs *eternal*. The way whereby this was to be wrought, he informs them that it was to be by the *ſufferings and death of the Meſſiah*, and that no other way it could be accompliſhed; on which account they were indiſpenſibly neceſſary. And the firſt reaſon hereof he expreſſeth in this tenth verſe.

Verſe 10.

Ἔπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

One or two Copies read διὰ παθήματος αὐτὸν τελειῶσαι, againſt the ſenſe and deſign of the place; αὐτὸν is needleſly repeated, unleſs put for ἑαυτὸν, and then it diſturbs the whole meaning of the verſe, and is inconſiſtent with the paſſive Verb following in this Reading: παθήματος in the *ſingular number* relates only unto death, expreſſed in the verſe foregoing by παθήματι θανάτου; but here *All the ſufferings* of Chriſt, as well thoſe *antecedent* unto death, as death it ſelf are intended. Τελειῶσαι, in the *Paſſive* is followed by ſome Copies of the *Vulgar Tranſlation*, reading *conſummari*; both inconſiſtent with the ſenſe of the place, as we ſhall ſee.

Tranſlations differ but little about theſe words. Ἔπρεπε γὰρ αὐτῷ, moſt, *Decebat enim eum*, *For it became him*. *Beza*, *Decebat enim ut iſte*, *For it was meet that he*, to make the following words flow regularly. Δι' ὃν τὰ πάντα, *propter quem omnia*; Syr. לדהו וכל, *cui omnia*, *for whom are all things*. *Beza*, *Propter quem ſunt hæc omnia*, expreſſing the *Article* as reſtrictive to the things ſpoken of: *For whom are all theſe things*. One Syriack Copy addes, באידה, *in his hand*, which ſomewhat corrupts the ſenſe. Καὶ δι' οὗ τὰ πάντα, *& per quem omnia*; *Beza*, *hæc omnia*, as before, without cauſe; for the *Article* is frequently prefixed unto πάντα, where *all things abſolutely* are intended: as *Epheſ.* 1. 11. *By whom are all things*; πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα: *Vulg. Qui multos filios ad gloriam*

Ἔπρεπε γὰρ αὐτῷ.

gloriam adduxerat: *Who had brought many ſons unto glory.* Arias. *Multos filios ad gloriam adducentem:* Beza, *adducendo, bringing many ſons unto glory.* Syr. *Adduxerat in gloriam ſuam; had brought many ſons into his glory.* Τὸν ἀρχηγὸν; Vulg. *Autorem, the Author;* Beza, *Principem;* Syr. רישא, *The Head or Prince of their ſalvation.* Διὰ παθημάτων τελειῶσαι, *per paſſionem conſummare; to conſummate or compleat by ſuffering.* Beza, *per perpeſſiones, by ſufferings.* Syr. *perficere, perfectum reddere; to perfect, to make perfect.*

Ἔπρεπε. The proper ſignification of the words in this Verſe is much to be heeded, as that which will give us much *light* into the ſenſe of the whole. Πρέπον is *decet, convenit, dignum eſt; it becometh, it is meet convenient or juſt.* Πρέπων θεοῖς, in *Plato*, is rendred by *Cicero, Deo decorum, that which becometh God;* and ſaith he, πρέπων, *appellare hoc Græci, nos dicamus ſane decorum;* that which *becometh any one* in his ſtate and condition, in a *moral* ſenſe; as *Holineſs becometh the houſe*, that is the people of God. Κατὰ τὸ πρέπον, *ut decet, ut par eſt;* that which is equal and right to be done. Πρέπουσα τιμή, is *Honour juſtly deſerved;* and πρέπουσα ζημία, *juſt loſs* or puniſhment. The word then ſignifies that *decency* and *becomingneſs* which Juſtice Reaſon and Equity require; ſo that the contrary would be *unmeet*, becauſe *unequal* and *unjuſt*. Thus every ones Duty, that which is *morally incumbent* on him in his place and ſtation, is that which *becomes him*: and thence in the New Teſtament, that which is not κατὰ τὸ πρέπον, *thus decent*, is condemned as evil, 1 *Cor.* 11. 13. 1 *Tim.* 2. 10. And it ſelf is commended as a Rule of Vertue, *Matth.* 3. 15. *Epheſ.* 5. 3.

Δι' ὃν. Δι' ὃν. Διὰ with an *Accuſative Caſe* conſtantly denotes the *final cauſe, propter quem*, for whom. *Revel.* 4. 11. σὺ ἔκτισας τὰ πάντα, *Thou haſt created all things,* (all things univerſally with the *Article* prefixed, as in this place) ᾧ διὰ τὸ θέλημά σου εἰσὶ καὶ ἐκτίσθησαν, *and for thy will* (thy pleaſure, thy glory) *they are and were created*, *Rom.* 11. 36. ἐξ ὃν τὰ πάντα, *to whom, to him, or for him*, or his glory, are all things. *Prov.* 16. 4. כל פעל יהוה למענהו, *The Lord hath made all things for himſelf*, his Glory is the *final cauſe* of them all.

Δι' οὗ. Καὶ δι' οὗ τὰ πάντα, *and by whom* are all things. Διὰ with a *Genitive* denotes the *efficient cauſe*. Some from this expreſſion would have the Son to be the Perſon here ſpoken of, becauſe concerning him it is frequently ſaid, that all things are δι' αὐτοῦ, *Joh.* 1. 3. 1 *Cor.* 8. 6. *Heb.* 1. 3. but it is uſed alſo with reference unto the Father, *Rom.* 11. 36. *Gal.* 1. 1. *Schlichtingius* here gives it for a rule, that when διὰ relates unto the *Father*, it denotes the *principal efficient cauſe*; when unto the *Son*, the *inſtrumental*. But it is a rule of his own coining, a groundleſs *efflux* of his πρῶτον ψεῦδος, that the *Son is not God*; on which kind of preſumptions men may found what *Rules* they pleaſe. The principal Efficiency or ſupreme Production of *all things* by God, is intended in this expreſſion.

Ἀγαγόντα. Ἀγαγόντα, *bringing*; a word of *common uſe* and known ſignification, but in this place attended with a double difficulty, from a double *Enallagie* in the uſe of it. Firſt, in the *Caſe*; for whereas it ſeems to relate unto αὐτῷ, *it became him in bringing*, it ſhould then regularly be ἀγαγόντι, not ἀγαγόντα. Hence ſome by ſuppoſing a σύγκρισιν in the words, refer it unto ἀρχηγὸν, the Author; as if the Apoſtle had ſaid, Τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν πολλοὺς υἱοὺς ἀγαγόντα, to make *perfect the Captain of their ſalvation, who brought many ſons unto glory.* But this tranſpoſition of the words, neither the context, nor the addition of αὐτῶν, *their*, unto σωτηρίας, *their ſalvation*, relating unto the *Sons* before mentioned, will by any means allow. Wherefore an *Enallage of the caſe* is neceſſarily to be allowed; ἀγαγόντα for ἀγαγόντι, unleſs we ſuppoſe a repetition of ἔπρεπε, which frequently admits of the *Accuſative caſe*; but the principal Author is unqueſtionably intended. Again, ἀγαγόντα is a *Participle of the ſecond Aoriſtus*, which uſually denotes the *time paſt*; and thence is it tranſlated by many, *adduxit, adduxerat*, and *filiis adductis*; after he had brought many ſons to glory. And this ſome refer to the Saints who died under the *Old Teſtament*, unto whom the Lord Chriſt was no leſs a *Captain of ſalvation* than to us. And ſo the Apoſtle ſhews, that after they were ſaved *on his account*, it was meet that he ſhould *anſwer* for them according to his undertaking. But neither doth this reſtraining of the word anſwer the Apoſtles intention. For it is evident that he principally minded them, unto whom the Lord *Jeſus* became *eminently* a Captain of ſalvation, after he was *perfected by ſufferings*, though not excluſively unto them that went before. Ἀγαγόντα then is put for ἄγοντα, unleſs we ſhall ſuppoſe that the *act* of God here intended was on purpoſe thus expreſſed to comprehend all the ſons, both thoſe that lived *before*, and thoſe that lived *after* the ſufferings of Chriſt; *bringing, leading, bearing.*

bearing. It concerns the whole execution of the deſign of God, for the ſalvation and glorification of believers. Πολλὲς υἱὸς, *many ſons*, *Jews* and *Gentiles*, all that were by faith to become his ſons; *unto glory*. Πολλὲς υἱὸς.

Τὸν ἀρχηγὸν, *the Author*. Where ever this *word* is uſed in the New Teſtament, it is applied unto Chriſt. *Acts* 3. 15. he is called ἀρχηγὸς τῆς ζωῆς, *the Prince of life*. And *chap.* 5. 31. God is ſaid to make him ἀρχηγὸν καὶ σωτῆρα, *a Prince and a Saviour*; that is, ἀρχηγὸν τῆς σωτηρίας, as here, *the Prince of our ſalvation*. *Heb.* 12. 13. the Apoſtle calls him, Τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν, as we render it, *The author and finiſher of faith*. As here God is ſaid τελειῶσαι τὸν ἀρχηγὸν, to *finiſh* or perfect this *Author of our ſalvation*. No where elſe is this word uſed in the New Teſtament: It anſwers juſtly the *Hebrew* נגיד, which the *LXX* render ἄρχων and ἡγούμενος, the ſignification of both which words are included in ἀρχηγὸς *Princeps*, *Dux*, *Præſes*, *Author*; a *Prince*, *Captain*, *Ruler*, *Author*. And it is uſed in *Writers* with reſpect to works good and bad. Ἀρχηγὸς καὶ διδάσκαλος τῶν ἔργων τοιούτων, *Iſocrat. The Author and Teacher of ſuch works*. And ἀρχηγὸς τῆς κακουργήματος, *artifex maleficii*, the *principal contriver of miſchief*. It is alſo uſed for the Author of a Stock, Race, or Kindred of men. In this place it is limited by σωτηρίας, it denotes the Chief or Principal *Operator*, or worker of that *ſalvation*; with eſpecial reference unto the Kingly or *Princely* Power, whereunto he was advanced after his ſufferings. As he is *alſo* abſolutely a *Prince*, a Ruler, and the Author or Spring of the whole *Race* and Kind of Believers, according unto the other ſenſes of the words. Τὸν ἀρχηγὸν.

Τελειῶσαι; this word is variouſly uſed, and variouſly rendred: to *conſummate*, to *perfect*, to *make perfect*, to *conſecrate*, *dedicate*, *ſanctifie*. Some would have it in this place to be the ſame with ἄγειν εἰς δόξαν, *to bring unto glory*. But what is the preciſe ſignification of the word, we ſhall clear in the Expoſition enſuing, when we declare what *Act* of God it is that is here intended. Τελειῶσαι.

Before we proceed to the Expoſition of the ſeveral parts of this *Text*, we muſt conſider the *Order* of the words, to prevent ſome miſtakes that divers *Learned Commentators* have fallen into about them. Some ſuppoſe an *hyperbaton* in them; and that thoſe expreſſions, *For whom are all things*, *and by whom are all things*, *in bringing many ſons to glory*, do intend the *Son*, the Captain of ſalvation. The word αὐτῷ, *him*, *it became him*, they confeſs to relate unto Θεῷ, *God*, in the verſe fore-going, and to relate unto the *Father*; in which *Order* this would be the ſenſe of the words, *It became him*, that is God, *to make perfect through ſufferings the Captain of their ſalvation*, *for whom are all things*, *and by whom are all things*, *who bringeth many ſons unto glory*. But there is no juſt reaſon why we ſhould *arbitrarily* thus tranſpoſe the words. And that ſeparation of, *from whom are all things*, *and for whom are all things*, from, *it became him*, takes away one main foundation of the Apoſtles reaſoning, as we ſhall ſee. And the reaſon alledged for this *ordering* of the words is *infirm*, namely that it is Chriſt who *brings the many ſons unto glory*, not the Father; for it is alſo aſſigned unto him, as we ſhall ſee upon many accounts.

Some refer the *whole words* unto Chriſt, to this purpoſe, *it became him*, that is the Son incarnate, *for whom*, &c. *bringing many ſons unto glory*, *to be conſummated or made perfect by ſufferings*. So *Tena*, and thoſe whom he followeth. But this expoſition of the words is directly contrary to the ſcope of the Apoſtle, declared in the *verſe fore-going*, and that following. It leaves alſo αὐτῷ, *him*, nothing to relate unto; nor allows the cauſal γὰρ, *for*, to give an account of any act of God before mentioned; and beſides the whole of it is built on the corruption or miſtake of one word in the *Vulgar Tranſlation*; *conſummari* for *conſummare*, and that but in ſome *Copies*, as is acknowledged by the moſt learned *Romaniſts*, who here adhere unto the Original. For taking that word *actively*, and the Object of the Act expreſſed in it, being the Captain of ſalvation, ſome *Agent* diſtinct from him muſt needs be ſignified, which is *God the Father*.

Some ſuppoſe an ἔλλειψις in the words, and therefore in the reading of thoſe, *in bringing many ſons unto glory*, they ſupply by *afflictions* or ſufferings, having brought many ſons to glory by *afflictions*, it became him to make the Captain of their ſalvation perfect through ſufferings. So *Capellus*. But this *imaginary defect* aroſe meerly from a miſtake, that the τὸ πρέπον, or *condecency* here mentioned, hath a reſpect unto the *things done*; that ſeeing the Sons had ſuffered, it was *meet and convenient* that their *Captain* ſhould do ſo in an eminent manner. But the truth is, it reſpects only the *doer* of them, it was *on his part* requiſite ſo to do the things mentioned.

Verſe 10.

For it became him for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the Captain of their ſalvation perfect through ſufferings.

There is in the words, 1. The *cauſal connection* unto the Verſe fore-going, *for*. 2. A *deſign* of God intimated as the foundation of the diſcourſe, which was, to *bring many ſons unto glory*. 3. The *means* he fixed on for the accompliſhment of that deſign, namely the appointing unto them a *Captain of their ſalvation*. 4. The *eſpecial way* of his dedicating him unto that Office, he *made him perfect by ſufferings*. 5. The *reaſon* of this his proceeding and dealing with him, *it became him ſo to do*. 6. An amplification of that reaſon, in a deſcription of his condition, *him for whom are all things, and by whom are all things*.

Firſt, A *Reaſon* is rendred in the words, of what he had aſſerted in the fore-going verſe, namely that *Jeſus* the *Meſſiah* was to *ſuffer death*, and by the grace of God to taſte of death for all; why he ſhould do thus, on what account, what ground neceſſity and reaſon there was for it, is here declared; it was ſo to be, *For it became him*, &c.

Secondly, The *Deſign* of God is expreſſed in this whole matter, and that was, *to bring many ſons unto glory*. And herein the Apoſtle declares the *nature* of the *ſalvation* which was to be wrought by the *Meſſiah*, about which the *Jews* were ſo greatly miſtaken, and conſequently in and about the *way* whereby it was to be wrought. His purpoſe herein was not *now* to carry his *children into a new Canaan*, to bring them into a *wealthy country*, an earthly Kingdom, which muſt or might have been done by *Might*, and Power, and Arms, as of old; but his *deſign* towards his *ſons* in and by the *Meſſiah* was of another nature; it was *to bring them unto glory*, eternal glory with himſelf in heaven; and ſo it is no wonder if the *way* whereby this is to be accompliſhed be *quite of another nature* than that whereby their temporal deliverance was wrought; namely by the death and ſufferings of the *Meſſiah* himſelf. And here in reference unto this deſign of God it is ſuppoſed, 1. That ſome who were *created* for the glory of God, had by ſin come ſhort of it; ſo that without a *new way* of *bringing them* unto it, it was impoſſible that they ſhould ever be made partakers of it. This is here *ſuppoſed* by the Apoſtle, and is the foundation of all his Doctrine concerning the *Meſſiah*. 2. That the way whereby God will at length bring them who are deſigned unto glory thereunto, is by taking of them firſt into a ſtate of *Sonſhip* and Reconciliation with himſelf; they muſt be *ſons* before they are brought to glory. There is a double act of Gods *Predeſtination*; the firſt is his *deſignation of ſome unto grace*, to be ſons, *Epheſ.* 1. 5. the *other* his appointment of thoſe ſons unto *glory*, both to be wrought and accompliſhed by Chriſt, *the Captain of their ſalvation*. The latter, and the execution of it, namely the *bringing of thoſe who by grace are made ſons, unto glory*, is that which the Apoſtle here expreſſeth. He dealeth not with the *Hebrews* in this Epiſtle about the converſion of the Elect, the traduction of them into a ſtate of grace and *ſonſhip*, but of the government of them being made *ſons*, and their guidance unto glory. And therefore the *ſufferings of Chriſt*, which abſolutely and in themſelves are the cauſe of our *ſonſhip* and reconciliation with God, are mentioned here only as the *means* whereby Chriſt entred into a condition of *leading ſons into glory*, or of ſaving *them* who upon the account of his *ſufferings* are made ſons by grace. But yet this is not ſo *preciſely* reſpected neither, but that the Apoſtle withall intimates the neceſſity of the *ſufferings* of Chriſt, as to the whole effect of it towards the Elect. Now theſe *ſons* thus to be brought unto glory are ſaid to be *many*; not *all* abſolutely, not a *few*, or of the *Jews* only, which they looked for; but *all the Elect* of God, who are *many*, *Rev.* 7. 9. And this work of *bringing many ſons unto glory*, is here ſignally aſſigned by the Apoſtle unto *God the Father*, whoſe Love Wiſdom and Grace, Believers are principally to eye in the whole work of their ſalvation wrought out and accompliſhed by Jeſus Chriſt. This therefore we ſhall a little inſiſt upon to declare the grounds and reaſons, on the account whereof it is ſo aſcribed unto him, or what acts are peculiarly aſſigned unto the Father in this work of *bringing many ſons unto glory*; which will ſecure the aſcription of it unto him, and therein our *interpretation* of the place.

Firſt,

1. The *Eternal deſignation* of them unto that glory whereunto they are to be brought, is peculiarly aſſigned unto him. *He predeſtinates them to be conformed to the image of his Son*, Rom. 8. 28, 29, 30. The God and Father of our Lord Jeſus Chriſt *chooſeth us before the foundation of the world*, and predeſtinateth us unto the *adoption of children by Jeſus Chriſt unto himſelf*, Epheſ. 1. 3, 4, 5. And he hath *from the beginning choſen us unto ſalvation*, 2 Theſſ. 2. 13, 14. And this *electing love* of God, this eternal purpoſe of his *good pleaſure*, *which he purpoſed in himſelf*, is the fountain and ſpring of all other *immediate cauſes of our ſalvation*. From hence *Faith*, Acts 13. 45. *Sanctification*, 2 Theſſ. 2. 13. *Holineſs*, Epheſ. 1. 4. preſervation in grace, 2 Tim. 2. 19. the *death of Chriſt for them*, Joh. 3. 16. and final *glory* it ſelf, 2 Tim. 2. 10. do all enſue and proceed; ſo that on the account hereof, he may be juſtly ſaid to be the *Bringer of many ſons to glory*.

2. He was the ſpring and fountain of that *Covenant* (as in all other Operations of the Deity) that was of old between *himſelf* and his Son, about the ſalvation and *glory* of the Elect. See Zech. 6. 13. Iſa. 42. 1. Prov. 8. 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. Iſa. 50. 4. chap. 53. 11, 12. Pſal. 16. 10. Pſal. 110. 1, 6. He in his love and grace is ſtill declared as the Propoſer both of the Duty and of the Reward of the Mediator, the *Son incarnate*, as the Son accepts of his Terms and Propoſals, Heb. 10. 5, 6, 7, 8. And hence the Intenſeneſs of his Love, the Immutability of his Counſel, the Holineſs of his Nature, his Righteouſneſs and Faithfulneſs, his Infinite Wiſdom, do all ſhine forth in the *Mediation* and ſufferings of Chriſt, Rom. 3. 25, 26. chap. 5. 8. 1 Joh. 4. 9. Heb. 6. 17, 18. Tit. 1. 2. Rather than his Love ſhould not be ſatisfied, and his Counſel accompliſhed, *He ſpared not his own Son, but gave him unto death for us*.

3. He *ſignally* gave out the *firſt Promiſe*, that great foundation of the Covenant of Grace, and afterwards declared, confirmed, and ratified by his *Oath*, that Covenant wherein all the means of *bringing the elect unto glory* are contained, Gen. 3. 15. Jerem. 31. 32, 33, 34. Heb. 8 8. The Perſon of the Father is conſidered as the *principal Author* of the Covenant, as the Perſon *covenanting* and taking us into covenant with himſelf; the *Son* as the *Meſſiah*, being conſidered as the *Surety* and *Mediator* of it, Heb. 7. 22. chap. 9. 15. and the Purchaſer of the Promiſes of it.

4. He *gave and ſent his Son* to be a Saviour and Redeemer for them, and unto them, ſo that in his whole work, in all that he did and ſuffered, he *obeyed the Command*, and fulfilled the *Will* of the Father. *Him* did God the Father *ſend*, and *ſeal*, and *give*, and *ſet forth*, as the Scripture every where expreſſeth it. And our Lord Jeſus Chriſt every where remits us to the conſideration of the Love, Will, and Authority of his Father in all that he did, taught or ſuffered, ſo ſeeking the *Glory of God that ſent him*.

5. He draws his *Elect*, and enables them to *come to the Son*, to believe in him, and ſo to obtain life ſalvation and glory by him. *No man*, ſaith our Saviour, *can come to me, except the Father which hath ſent me draw him*, Joh. 6. 44. No man, no not any one of the Elect, can come to Chriſt, unleſs the Father, in the purſuit of that love from whence it was that he ſent the Son, do put forth the *efficacy of his grace* to enable him thereunto; and accordingly he *reveals him* unto ſome, when he is *hidden* from others, Matth. 11. 25. For the *Revelation of Chriſt unto the ſoul* is the immediate act of the Father, Matth. 16. 17.

6. Being *reconciled unto them by the blood of his Son*, he *reconciles* them unto himſelf, by giving them pardon and forgiveneſs of ſins in and by the Promiſes of the Goſpel, without which they cannot come to glory, 2 Cor. 5. 18, 19, 20, 21. *He is in Chriſt reconciling us unto himſelf*, by the *non-imputation*, or forgiveneſs of our ſins; *Forgiving us all our treſpaſſes for Chriſt his ſake*, Epheſ. 4. 32. There are many things concurring unto the pardon of ſin, that are peculiar acts of the Father.

7. He *quickens* them and *ſanctifies* them by his Spirit, to *make them meet for the inheritance of the Saints in light*; that is, for the enjoyment of glory. *He that raiſed up Jeſus from the dead, quickens us by his Spirit*, Rom. 8. 11. So ſaving us, *by the waſhing of Regeneration, and renewing of the Holy Ghoſt, which he ſhed on us richly by Jeſus Chriſt*, Tit. 3. 5, 6. This ſanctification and *renovation* by the Holy Ghoſt, and all ſupplies of actual grace, enabling us unto obedience, are every where aſſerted as the Grant and Work of the *Father*, who *worketh in us both to will and to do of his own good pleaſure*. And ſo in eſpecial is the ſaving *illumination* of our minds, to know the myſtery of his grace, and diſcern the things that are of God, 2 Cor. 4. 6. Col. 2. 2. Epheſ. 3. 13, 14, 15, 16, 17, 18. Matth. 11. 25.

8. As the *Great Father of the Family* he *adopts* them, and makes them his ſons, that

ſo he may bring them unto glory: He gives them the power or *priviledge to become the ſons of God*, *Joh.* 1. 11. making *them heirs and coheirs with Chriſt*, *Rom.* 8. 14, 15, 16, 17. *ſending* withall *into their hearts the Spirit of adoption*, *enabling them to cry*, *Abba Father*, *Gal.* 4. 6. The whole right of *adopting children* is in the Father, and ſo is the *authoritative tranſlation* of them out of the world and kingdom of Sathan into his own *Family* and *Houſhold*, with their inveſtiture in all the rights and priviledges thereof.

9. He confirms them in *Faith*, eſtabliſheth them in *Obedience*, preſerveth them from dangers and oppoſitions of all ſorts, and in manifold wiſdom keeps them *through his power* unto the glory prepared for them; as 2 *Cor.* 1. 21, 22. *Epheſ.* 3. 20, 21. 1 *Pet.* 1. 5. *Joh.* 17. 11.

10. He gives them the *Holy Ghoſt* as their *Comforter*, with all thoſe bleſſed and unſpeakable benefits which attend that gift of his, *Matth.* 7. 11. *Luke* 11. 13. *Joh.* 14. 16, 17. *Gal.* 4. 6.

In brief, in *bringing the Elect unto Glory*, all the *Sovereign Acts* of Power, Wiſdom, Love and Grace exerted therein, are peculiarly aſſigned unto the *Father*; as all *miniſterial acts* are unto the Son as *Mediator*. So that there is no reaſon why he may not be ſaid by the way of eminency to be the ἀγωγεὺς, the *leader or bringer of his ſons unto glory*.

And herein lies a great *direction* unto Believers, and a great *ſupportment* for their faith. *Peter* tells us, *That by Chriſt we do believe in God that raiſed him from the dead, and gave him glory, that our faith and hope might be in God*, 1 *Pet.* 1. 21. Jeſus Chriſt conſidered as *Mediator* is the *next*, but not the *ultimate* Object of our faith and hope. We ſo believe *in him*, as *by him* to believe in God, that is the Father, whoſe Love is the ſupreme fountain and ſpring of our ſalvation; which the Apoſtle manifeſts in that double inſtance of his *raiſing up Chriſt*, and *giving of him glory*; thereby declaring himſelf the principal Author of the great work of his Mediation. This he directs us unto, ſo to believe in Chriſt, as that diſcerning in and by him the *Grace*, *Good-will*, and Love of the Father himſelf towards us, we may be encouraged to fix our faith and hope on him, *ſeeing he himſelf loveth us*. So that Chriſt himſelf had no need to pray for the love of the Father unto us, but only for the *communication of the effects of it*, *Joh.* 16. 26, 27. And this is the work of faith, when as we are directed we *pray to the Father in the name of Chriſt*, *Joh.* 16. 23, 24. And we thus place *our faith in God the Father*, when we conceive of him as the *Sovereign Leader of us unto glory*, by all the inſtances before mentioned. And then doth faith find reſt in him, delight, complacency and ſatisfaction, as we have elſe-where declared.

Thirdly, There is in theſe words intimated the *principal means* that God fixed on for the accompliſhment of this deſign of his, *for the bringing of many ſons unto glory*; it was by appointing a *Captain of their ſalvation*. The *Jews* generally granted that the *Meſſiah* was to be the *Captain of their ſalvation*; but miſunderſtanding that *ſalvation*, they alſo miſtook the whole nature of his Office. The Apoſtle doth here evidently compare him unto *Joſhua*, the *Captain* and Leader of the people into *Canaan*, (as he had before preferred him above the *Angels*, by whoſe miniſtery the *Law* was given unto the people in the Wilderneſs) which was a Type of their ſalvation, as he farther declares, *chap.* 4. All the *ſons of God* are put under his conduct and guidance, as the people of old were under the rule of *Joſhua*, to bring them into the *glory* deſigned for them, and promiſed unto them in the Covenant made with *Abraham*. And he is called their Ἀρχηγὸς, *Prince*, *Ruler* and *Captain*, or *Author* of their ſalvation, on ſeveral accounts. 1. Of his *Authority* and Right to rule over them in order unto their ſalvation; ſo he appeared unto *Joſhua*, as שר־צבא־יהוה, *Joſh.* 5. 14. The *Captain of the Lords hoſt*; intimating then, that there was another *Captain*, and other work to do than what *Joſhua* had then in hand. The General of all the People of God, as *Joab* was to *Iſrael*, שר־צבא. 2. Of his actual leading and *Conduct* of them by his Example, Spirit and Grace, through all the difficulties of their *warfare*; ſo he was promiſed as נגיד, *Iſa.* 55. 4. *Princeps*, *Dux*, *Anteceſſor*, ἀρχηγὸς, a *Leader and Commander* of the people, one that goes before them for their direction and guidance, giving them an example in his own perſon of doing and ſuffering the Will of God, and ſo entring into glory. So is he their πρόδρομος, *Heb.* 6. 20. *Anteceſſor*, *Fore-runner*; or as *Daniel* calls him, משיח נגיד, *Dan.* 9. 25. *Meſſiah the Prince* or Guide. 3. As he is unto them Αἴτιος σωτηρίας αἰωνίου, as *chap.* 5. 9. *the Author* or *Cauſe of eternal ſalvation*; he procured and purchaſed it for them. So that the expreſſion denotes both his acquiſition of ſalvation it ſelf, and his Conduct or *Leading of the people of God* unto the enjoyment

of

of it. And the Holy Ghoſt hereby alſo intimates, that the way whereby God will bring the *Sons* unto Glory, is full of Difficulties, Perplexities and Oppoſitions, as that of the *Iſraelites* into *Canaan* was alſo; ſo that they have need of a *Captain*, Leader and Guide to carry them through it. But yet all is rendered *ſafe* and ſecure unto them, through the Power, Grace and Faithfulneſs of their Leader. They only periſh in the *Wilderneſs* and dye in their ſins, who either out of love unto the *fleſh-pots of Ægypt*, the pleaſures of this world, or being terrified with the hardſhips of the warfare which he calls them unto, refuſe to go up under his command.

Fourthly, There is expreſſed in the words, the *eſpecial way*, whereby God fitted or deſigned the Lord Chriſt unto this Office of being a *Captain of ſalvation* unto the Sons to be brought unto Glory. To underſtand this aright, we muſt obſerve, that the Apoſtle ſpeaks not here of the Redemption of the Elect abſolutely; but of the *bringing them to Glory*, when they are made Sons in an eſpecial manner. And therefore he treats not *abſolutely* of the Deſignation, Conſecration, or fitting of the Lord Chriſt unto his Office of Mediator in general, but as unto that part, and the Execution of it, which eſpecially concerns the *leading of the Sons unto glory*, as *Joſhuah* lead the *Iſraelites* into *Canaan*. This will give us light into what *Act* of God towards the Lord Chriſt is intended in this expreſſion, τελειῶσαι αὐτὸν διὰ παθημάτων. And ſundry are here pleaded by Expoſitors, not without ſome probability. As (1.) Some think, that his *bringing him to glory* is intended; it became him τελειῶσαι, *to bring him to Glory* by and through ſufferings, ſo to perfect him. But beſides, that the word is no where ſo uſed, nor hath any ſuch ſignification, the Apoſtle doth not declare what God intended to *bring him unto*, but *by what* in and about him, he intended to *bring many Sons to glory*. (2.) Some would have it to denote the *finiſhing of Gods work about him*; whence in his ſufferings on the Croſs he ſaid τετέλεσται, *it is finiſhed*, *John* 19. 30. This anſwers indeed the ſenſe of the word τελέω, uſed in that place by our Saviour, but not of τελόω, the word here uſed by the *Apoſtle*, which never ſignifies to *end or finiſh*, or to *perfect by bringing unto an end*. (3.) Some think God made the *Lord Chriſt perfect by ſufferings*, in that he gave him thereby a full ſenſe and Experience of the condition of his people; whence he is ſaid to *learn obedience by the things that he ſuffered*, *Chap.* 5. 8. And this is *true*, God did ſo; but it is not *formally* and directly expreſſed by this word, which is never uſed unto that purpoſe. This is rather a *conſequent* of the Act here intended, than the *Act* it ſelf. τελειῶσαι, then in this place ſignifies to *conſecrate*, *dedicate*, *to ſanctifie* unto an Office, or ſome eſpecial Part or Act of an Office This is the proper meaning of the word; τέλη are *Myſteries*; and τελεταὶ, *ſacred Acts and Offices*; τετελεσμένοι, are thoſe who are *initiated* and conſecrated unto ſacred Offices or employments. See *Exod.* 29. 33, 35. in the *LXX*. Hence the Antients called *Baptiſm* τελειώτης, or *Conſecration* unto the ſacred Service of Chriſt: and ἁγιάζω, the word next inſiſted on by our Apoſtle, is ſo uſed by Chriſt himſelf *John* 17. 19. ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτὸν; *for their ſakes*, *I ſanctifie*, *that is dedicate*, conſecrate, ſeparate *my ſelf* to be a Sacrifice. And his blood is ſaid to be that, ἐν ᾧ ἡγιάσθη, *Heb.* 10. 29. *wherewith he was ſo conſecrated*. Nor is this word uſed in any other ſenſe in this whole Epiſtle, wherein it is often uſed, when applyed unto Chriſt, See *Chap.* 5. 9. *Chap.* 7. 28. And this was the *uſe* of the word among the *Heathen*, ſignifying the *Initiation* and *Conſecration* of a man into the Myſteries of their Religion, to be a Leader unto others. And among ſome of them it was performed through the inſtigation of the Devil by great ſufferings. Οὐκ ἂν τις μίθραν δυνηθείη τις τελεσθῆναι εἰ μὴ διὰ τινῶν βαθμῶν παρελθὼν δόλῳ κολάκων, δείξῃ ἑαυτὸν ὅσιον καὶ ἀπαθῆ, ſaith *Gregory Nazianzen. Orat. cont. Jul.* 1. *No man could be conſecrated unto the myſteries of Mithra* (the Sun) *unleſs he proved himſelf holy*, *and as it were inviolable*, *by paſſing through many degrees of puniſhments and trialls*. Thus it became God to *dedicate* and *conſecrate* the Lord Chriſt unto this *Part* of his Office by his *own ſufferings*. He conſecrated *Aaron* to be Prieſt of old, but by the hands of *Moſes*; and he was ſet apart to his Office by the Sacrifice of other things. But the Lord Chriſt muſt be *conſecrated by his own ſufferings*, and the Sacrifice of himſelf. And thence it is, that thoſe *very ſufferings*, which as *antecedaneous* unto his being a *Captain of ſalvation*, to this End that he might *lead the Sons unto Glory*, are the means of his *dedication* or conſecration, are in themſelves a great part of that means whereby he procures ſalvation for them. By all the *ſufferings* then of the Lord Chriſt in his life and death, by which *ſufferings* he wrought out the ſalvation of the elect, did God *conſecrate* and *dedicate* him to be a Prince, a Leader and *Captain* of ſalvation unto his people; as *Peter* declares the whole matter, *Acts* 5. 30, 31.

Τελειῶσαι.

and

and *Chap.* 2. 36. And from these things last mentioned, of the Lord Christ being the *Captain* of our Salvation, and being *dedicated* unto that Office by his own sufferings, it appeareth.

First, *That the whole work of saving the Sons of God from first to last, their guidance and conduct through sins and sufferings unto Glory, is committed unto the Lord Jesus*; whence he is constantly to be eyed by believers in all the concernments of their Faith, Obedience and Consolation. *Behold*, saith the Lord, *I have given him for a witness to the people, a leader and commander to the People, Isa.* 55. 4. *A Witness* to testifie the truth, in revealing the mind and Will of God; a *Leader* going before them as a *Prince* and Captain, as the word signifies; and a *Commander*, that gives out Laws and Rules for their Obedience. God hath set him as a Lord over his whole House, *Chap.* 3. 5. and committed all the mannagement of all its concernments unto him; There is no Person that belongs unto Gods design of *bringing many sons to glory*, but he is under his Rule and Inspection. Neither is there any thing that concerns any of them in their passage towards glory, whereby they may be farthered or hindered in their way, but the care is *committed* unto him; as the care of the whole Army lyes on the *General*, or Prince of the host. This the Prophet sets out in his *type Eliakim, Isa.* 22. 21, 22, 23, 24. *He is fastned as a nayl in a sure place; and all the glory of the house, and every vessel of it from the greatest unto the least is hanged on him*, the weight of all, the care of all is upon him, committed unto him. When the People came out of *Ægypt* with *Moses* they were numbered unto him, and he being the Administrator of the Law, *they dyed* all in the Wilderness: but they were delivered again by tale and number unto *Joshuah* the *type* of Christ; and none of them, not one failed of entring into *Canaan*. And he dischargeth this trust as a faithful Captain.

First, With *Care* and *Watchfulness*, *Psal.* 121. 4. *Behold he that keepeth* Israel, *shall neither slumber nor sleep*. There is no time nor season wherein the Sons committed unto his Care, may be surprized through any neglect or regardlesness in him. His *eyes* are alwayes *open* upon them. They are never out of his heart, nor thoughts; they are *engraven on the palms of his hand, and their walls are continually before him*; or as he expresseth it, *Isa.* 27. 3. *I the Lord do keep my Vineyard, I will water it every moment, lest any hurt it, I will keep it night and day*. Greater *Care* and *Watchfulness* cannot be expressed; *night* and *day*, and *every moment* in them, he is intent about this work. Oh how great an encouragement is this to adhere unto him, to follow him in the whole Course of Obedience that he calls unto. This puts *life* into *Souldiers*, and gives them *security*, when they know that their *Commander* is continually careful for them.

Secondly, He dischargeth this great trust with *Tenderness and Love, Isa.* 40. 11. *He shall feed his flock like a Shepheard, he shall gather the Lambs with his arm, and carry them in his bosome, and shall gently lead those that are with young*. These *Sons* are of various sorts and degrees; the best and strongest of them are but *sheep*; poor infirm and helpless creatures; and amongst them some are *young* and tender, as *Lambs*; some *heavy* and burdened with sins and afflictions, like those that are with young. In tender *compassion* he condescends unto all their conditions; *feeds* and preserves the whole flock as a *shepheard*; gathers in his arm, and bears in his bosome, those that otherwise by their infirmity would be cast behind, and left unto danger. *Compassion* he hath for them that *err* and are out of the way; seeks for them that *wander*, heals the diseased, *feeds* them when they are even a *flock of slaughter*. And where these two concur, *Care* and *Compassion*, there can be no want of any thing; *Psal.* 23. 1. Indeed *Sion* is ready sometimes to complain that *she is forgotten*. The Sons in great Distresses, Afflictions, Persecutions, Temptations that may befall them in their *way to glory*, are apt to think they are *forgotten* and disregarded, that they are left as it were to shift for themselves, and to wrestle with their difficulties by their own strength and Wisdom, which they know to be as a thing of nought. But this fear is *vain* and ungrateful. Whilst they are *found in the way*, following the Captain of their Salvation, it is utterly impossible that this Watchfulness, Care, Love and tenderness should in any thing be wanting unto them.

Thirdly, He leads them with Power, Authority and Majesty, *Mic.* 5. 4. *He shall stand and rule in the strength of the Lord, in the Majesty of the name of the Lord his God, and they shall abide*. The *name of God* is in him, accompanied with his Power and Majesty, which he puts forth in the *feeding* and ruling of his people, whereon their safety doth depend. *They shall abide*, or dwell in safety, because in this his Glory and Majesty, *he shall*

ſhall be great, or be magnified *unto the ends of the earth*. So alſo is he deſcribed in his rule, *Zech.* 6. 13. *Even he ſhall build the Temple of the Lord, and he ſhall bear the glory, and ſhall ſit and rule upon his Throne, and ſhall be a Prieſt upon his Throne*; Having built the Temple, raiſed an Houſe and *Family* to God, he ſhall be the Ruler or Captain of it, to preſerve it unto Glory; and this in a *glorious manner*; bearing the glory of God, *ſitting upon a Throne*, in the whole diſcharge of his Office both as a King and Prieſt. Unto this end is he entruſted with all the Power and Authority which we have before deſcribed, God having *given him to be head over all things unto his Church*. There is nothing ſo high, ſo great, ſo mighty, that lyes in the way of his *ſons to glory*, but it muſt ſtoop to his Authority, and give place to his Power. The whole *Kingdom* of Satan, the *ſtrong-holds* of ſin, the *high imaginations* of unbelief; the ſtrength and malice of the world, all ſink before him. And thence are they deſcribed ſo glorious and ſucceſsful in their way, *Mich.* 2. 13. *The breaker is come up before them, they have broken up and have paſſed through the Gate, and are gone out by it, and their King, ſhall paſs before them, and the Lord on the head of them.* Many obſtacles lye in their way, but they ſhall *break through them all*, becauſe of their *King and Lord* that goes before them. And thoſe Difficulties which in this world they meet withal, that ſeem to be too hard for them, their Perſecutions and Sufferings, though they may put a ſtop unto ſomewhat of their outward Profeſſion, yet they ſhall not in the leaſt hinder them in their progreſs unto glory. Their *Captain* goes before them with Power and Authority, and *breaks up all* the hedges and gates that lye in their way, and gives them a *free* and *abundant* entrance into the Kingdom of God.

Secondly, As the *manner* how, ſo the *Acts* wherein and whereby this *Anteceſſor* and Captain of ſalvation leads on the Sons of God, may be conſidered; and he doth it variouſly.

Firſt, He *goes before them* in the whole way unto the end. This is a principal duty of a *Captain* or Leader to go before his Souldiers. Hence they that went unto the War, were ſaid to go *at the feet of their Commanders*, *Iudg.* 4. 10. *Barak went up and ten thouſand men at his feet*, that is, followed him, and went where he went before them. And this alſo became the *Captain of the Lords Hoſt*; even to *go before* his People in their whole way, not putting them on any thing, not calling them to any thing, which himſelf paſſeth not before them in. And there are three things whereunto their whole courſe may be referred.

(1.) Their *Obedience*: (2.) Their *Sufferings*; (3.) Their *Entrance* into *Glory*; and in all theſe hath the Lord Chriſt gone before them, and that as their Captain and Leader, inviting them to engage into them, and couragiouſly to paſs thorough them, upon his Example, and the ſucceſs that he ſets before them.

(1.) As unto *Obedience*; he himſelf was *made under the Law*; *and learned obedience fulfilling all righteouſneſs*. Though he was in his own Perſon above the Law, yet he *ſubmitted* himſelf to every Law of God, and righteous Law of men; that he might give an Example unto them who were of *neceſſity* to be ſubject unto them. So he tells his Diſciples, as to one inſtance of his *humility*, *I have given you an example, that ye ſhould do as I have done*, *John* 3. 15. As he calls on *all to learn of him, for he was meek and lowly of heart*, *Matth.* 11. 29. That is, learn to be like him in thoſe heavenly Graces. This the Apoſtles propoſed as their pattern and ours, 1 *Cor.* 11. 5. *Be followers of me, as I am of Chriſt*. That is, labour with me to imitate Chriſt. And the utmoſt Perfection which we are bound to aim at in Holineſs and Obedience, is nothing but *conformity* unto Jeſus Chriſt, and the *Pattern* that he hath ſet before us; to mark his footſteps and to follow him. This is our *putting on of Jeſus Chriſt*, and growing up into the ſame *Image* and likeneſs with him.

(2.) He *goes before* the Sons of God in *ſufferings*, and therein is alſo a Leader unto them by his Example. Chriſt, ſaith *Peter*, *hath ſuffered for us, leaving us an example that we ſhould follow his ſteps*; that is, be ready and prepared unto *patience in ſufferings* when we are called thereunto; as he explains himſelf, *Chap.* 4. 1. *Foraſmuch as Chriſt hath ſuffered for us in the fleſh, arm your ſelves therefore with the ſame mind*, that you may follow him in the ſame way. And this our Apoſtle preſſeth much in this Epiſtle, *Chap.* 12. 2, 3. *Look unto Jeſus the Author and finiſher of our faith, who for the joy that was ſet before him, endured the Croſs, deſpiſing the ſhame; for conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt you be wearied and faint in your minds.* The *Sons* of God are ſometimes ready to think it ſtrange, that they ſhould fall into calamity

lamity and distresses; and are apt to say with *Hezekiah*, *Remember O Lord we beseech thee how we have walked before thee in truth, and with an upright heart, and have done that which is good in thy sight*, and weep sore; supposing that this might have freed them from oppositions and Persecutions. And as it was with *Gideon* when the Angel told him, *the Lord was with him*. He replies, *Whence is all this evil come upon us?* For when they find it is otherwise, and begin to apply themselves unto their *condition*, yet if their troubles continue, if they are not in their season removed, they are ready to be *weary* and *faint* in their minds. But, saith the Apostle, *consider the Captain of your salvation*, he hath set you another manner of Example; notwithstanding all his sufferings, he *fainted not*. The like Argument he presseth, *Chap.* 13. 12, 13. And the Scripture in many places represents unto us the same consideration. The *Jews* have a saying, that a *third part of the afflictions and troubles that shall be in the world, do belong unto the Messiah*. But our Apostle who knew better than they, makes all the afflictions of the Church, to be the afflictions of Christ, *Col.* 1.24. who both before underwent them in his own person, and lead the *way* to all that shall follow him. And as the *Obedience* of Christ which is our *pattern*, doth incomparably exceed what ever we can attain unto; so the *sufferings* of Christ which are our *Example*, did incomparably exceed all that we shall be called unto. Our pattern is excellent, inimitable in the substance and *parts* of it; unattainable and unexpressible in its *degrees*, and he is the best *Proficient* who attends most thereunto.

But what is the End of all this Obedience and suffering; death lyes at the door, as the *Ocean* whereunto all these streams do run, and seems to *swallow* them up, that there they are lost for ever. No, for (3.) This *Captain of our salvation* is *gone before us* in passing through *death*, and entring into glory. He hath shewed us in his own Resurrection, (that great pledge of our immortality) that death is not the end of our course, but a passage into another more abiding condition. He promiseth, that *whosoever believeth on him*, that they shall not be lost, or *perish*, or consumed by death, but that he will *raise them up at the last day*, *John* 6. 39. 40. But how shall this be *confirmed* unto them? Death looks ghastly and dreadful, as a *Lyon* that devours all that come within his reach: why, saith Christ, *behold me*, entring into his jaws, passing through his power, rising from under his dominion; and *fear not*, so shall it be with you also. This our Apostle disputes at large, 1 *Cor.* 15. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21. He is *gone before us* through death, and is *become the first fruit of them that sleep*. And had Christ passed into Heaven before he dyed, as did *Enoch* and *Elijah*, we had wanted the greatest Evidence of our future immortality. What then remains, for the finishing of our course? why, the Captain of our salvation after he had suffered, *entred into Glory*; and that as our Leader, or fore-runner, *Heb.* 6. 20. *Jesus as our fore-runner is entered into Heaven*; He is gone before us, to evidence unto us, what is the End of our Obedience and Sufferings. In all this is he a Captain and *Leader* unto the Sons of God.

Secondly, He *guides them and directs them in their way*. This also belongs unto him as their *Captain* and *Guide*. Two things in this, are they of themselves defective in: (1.) *They know not the way* that leads to happiness and glory; and (2.) They want ability to *discern it aright* when it is shewed unto them; and in both they are relieved and assisted by their Leader; in the first by his *Word*; in the latter by his *Spirit*. First, Of themselves *they know not the way*; as *Thomas* said, *how can we know the way*; The Will of God, the Mysterie of his Love and Grace, as to the way whereby he will *bring sinners unto Glory*, is unknown to the Sons of men by nature; It was a secret *hid in God*, a sealed Book which none in Heaven or Earth could open; But this *Jesus Christ* hath fully declared in his *Word*, unto all the Sons that are to be brought unto glory; He hath *revealed the Father from his own bosome*, *John* 1.18. and declared those heavenly things, *which no man knew, but he that came down from Heaven, and yet at the same time was in Heaven*, *John* 3.12,13. In his Word hath he declared the Name and revealed the whole counsel of God; and *brought life and immortality to light*, 2 *Tim.* 1. 10. What ever is any way needful, useful, helpful in their Obedience, Worship of God, Suffering, Expectation of Glory, he hath tanght it them all, revealed it all unto them; Other Teachers they need not. Had there been any thing belonging unto their way which he had not revealed unto them, he had not been a perfect *Captain* of salvation unto them. And men do nothing but presumptuously derogate from his Glory, who will be *adding* and imposing their prescriptions in and about this way.

Again,

Again, The *Way* being revealed in the Word, he enables them by his *Spirit*, to *ſee*, diſcern and know it in ſuch an holy and ſaving manner, as is needful to bring them unto the End of it. He gives them *eyes to ſee*, as well as provides *paths* for them to walk in. It had been to no purpoſe to have *declared the way*, if he had not alſo given them *light to ſee it*. This bleſſed work of his Spirit, is every where declared in the Scripture, *Iſa.* 43. 16. And by this means is he unto us, what he was unto the *Church in the Wilderneſs*, when he went before them in a *Pillar of fire*, to guide them in their way, and to ſhew them where they ſhould reſt. And herein lyes no ſmall part of the diſcharge of his Office towards us, as the *Captain of our ſalvation*. What ever acquaintance we have with the *Way* to Glory, we have it from him alone; and what ever Ability we have to *diſcern the way*, he is the fountain and Author of it. This God hath deſigned and called him unto. And all our Wiſdom conſiſts in this, that we betake our ſelves unto him, to him alone for inſtruction and direction in this matter, *Mark* 17. 5. Doth not he deſervedly wander, yea, and periſh; who in *war* will neglect the orders and directions of his *General*, and attend unto every idle tale of men pretending to ſhew him a way that they have found out, better than that which his *Captain* hath limited him unto?

Thirdly, He ſupplyes them with *ſtrength* by his Grace, that they may be able to *paſs on in their way*. They have much work lyes before them; much to do, much to ſuffer, and without him they can do *nothing*, *John* 15. 5. Wherefore he *watcheth* over them to *ſuccour them that are tempted*, *Heb.* 2 18. and to give out *help unto them all in time of need*, *Chap.* 4. 16. and hence they who have no might, no ſufficiency, can *do all things through Chriſt that ſtrengthneth them*, *Phil.* 4. 13. Nothing is too hard for them, nothing can prevail againſt them, becauſe of the conſtant ſupplyes of Grace, which the *Captain of their ſalvation* communicates unto them. And this makes the Wayes of the Goſpel *marvellous*, both to the World and to Believers themſelves; *Their Life is hid with God in Chriſt*, *Col.* 3. *And they have a new name that no man knoweth*, *Rev.* 2. The World ſeeing poor, mean, weak contemptible Creatures, willing, ready and able *to ſuffer*, endure, and dye for the name of Chriſt, ſtand aſtoniſhed, not knowing where their great ſtrength lyes; as the *Philiſtins* did at the might of *Sampſon*, whom they ſaw with their eyes to be like other men. Let them in the height of their Pride and Rage of their madneſs pretend what they pleaſe, they cannot but be, they really are *amazed* to ſee poor Creatures whom otherwiſe they exceedingly deſpiſe, *conſtant* unto the Truth and Profeſſion of the Goſpel, againſt all their Allurements and Affrightments. They know not, they conſider not the conſtant *ſupplyes of the Strength and Grace* which they receive from their Leader. He gives them the *Spirit of Truth which the world neither ſees nor knows*, *John* 14. 17. And therefore wonder from whence they have their Ability and Conſtancy. They cry, What will nothing turn theſe poor fooliſh creatures out of their way? They by them one way, and then another; add one weight of Affliction and Oppreſſion unto another, and think ſurely this will effect their deſign; but they find themſelves deceived, and know not whence it is. The Wayes of Obedience are hence alſo *marvellous unto Believers themſelves*. When they conſider their own frailty and weakneſs, how ready they are to *faint*, how often they are ſurprized, and withal take a proſpect of what Oppoſition lyes againſt them, from *indwelling ſin*, *Satan* and the *World*, which they are acquainted with in ſeveral inſtances of their Power and Prevalency, they neither know *how* they have abode ſo long in their courſe as they have done, nor how they ſhall continue it unto the end. But they are relieved when they come to the Promiſe of the Goſpel. There they ſee whence their Preſervation doth proceed. They ſee this *Captain of their Salvation* in whom is the fulneſs of the Spirit, and to whom are committed all the ſtores of Grace, *giving out daily and hourly* unto them as the matter doth require. As the *Captain in an Army* doth not at once give out unto his Souldiers the whole proviſion that is needful for their way and undertaking; which if he ſhould, the moſt of them would inſtantly waſte it, and ſo quickly periſh for want; but he keeps proviſion for them all in his ſtores, and gives out unto them according to their daily neceſſities; So God gave the people *Manna* for their daily food in the Wilderneſs: even ſo deals this great Leader with the Sons of God. He keeps the *ſtores* of Grace and ſpiritual ſtrength in his own hand; and from thence imparts unto them according as they ſtand in need.

Fourthly, He *ſubdues their enemies*. And this belongs unto his Office as the *Captain of their ſalvation* in an eſpecial manner. Many Enemies they have, and unleſs they

are conquered and ſubdued, they can never enter into Glory. Satan, the World, Death and Sin, are the chief or heads of them, and all theſe are *ſubdued* by Chriſt; and that two wayes. Firſt, In his own Perſon. For they all attempted him, and failed in their enterprize, *John* 14. 30. He *bruiſed the Serpents head*, *Gen.* 3. 15. and deſtroyed *him that had the power of death, that is the Devil*, *v.* 14. of this Chapter; deſtroyed his Power in a glorious and triumphant manner, *Col.* 2. 15. *He ſpoyled principalities and powers, and made a ſhew of them openly, triumphing over them in his Croſs*, adding the utmoſt complement unto his Victory in a *Triumph*. And he *overcame the world*, *John* 16. 33. Be *of good chear*, ſaith he, *I have overcome the world*. Both it, and the Prince of it were put under his feet. *Death* alſo was ſubdued by him: *He ſwallowed it up in victory*, 1 *Cor.* 15. 54. He plucked out its ſting, broke its Power, diſannulled its peremptory Law, when he ſhook it off from him, and roſe from under it, *Acts* 2. 24. Sin alſo ſet upon him in his Temptations, but was utterly foiled; as all ſin is *deſtroyed* in its very being, where it is not obeyed. And all this was for the Advantage of the Sons of God.

For (1.) He hath given them encouragement in ſhewing them that their *Enemies are not invincible*; their Power is not uncontrollable, their Law not peremptory or eternal; but that having been *once conquered*, they may the more eaſily be dealt withal.

(2.) They know alſo, that all theſe *Enemies* ſet upon his Perſon in their *quarrel*, and as he was the great *Defender of the faithful*: So that although they were not conquered by their *Perſons*, yet they were conquered in their Cauſe; and they are called in to be ſharers in the Victory, although they were not engaged in the Battle.

(3.) That he ſubdued them by Gods Ordinance and Appointment, as their *Repreſentative*; declaring in his Perſon who is the Head, what ſhould be accompliſhed in every one of his members.

And (4.) That by his *Perſonal Conqueſt* over them, He hath left them weak, maimed, diſarmed and utterly deprived of that power they had to hurt and deſtroy, before he engaged with them. For he hath thereby deprived them; (1.) Of all their Right and Title to exerciſe their Enmity againſt; or Dominion over the Sons of God. Before his dealing with them, they had all Right to the utmoſt over mankind. *Satan* to rule, the *World* to vex, *Sin* to enſlave, *Death* to deſtroy and give up unto Hell. And all this Right was enrolled in the Law, and *hand-writing of Ordinances which was againſt us*. This was cancelled by Chriſt, *nailed to the Croſs, never to be pleaded more*, *Col.* 2. 14. And when any have loſt their Right or Title unto any thing, what ever their ſtrength be, they are greatly weakned. But he hath herein (2.) Deprived them of their *ſtrength* alſo. He took away the *ſtrength* of ſin as a Law, and the *ſting* of death in ſin, the *arms* of the world in the curſe, and the *power* of Satan in his works and ſtrongholds.

But this is not all; He not only ſubdues theſe Enemies *for them*, but alſo *in them* and by them; For though they have neither *Title* nor *Arms*, yet they will try the remainder of their Power againſt them alſo. *But thanks be to God*, ſaith the Apoſtle, *who giveth us the victory by Jeſus Chriſt*, 1 *Cor.* 15. 57. He enables us in *our own Perſons* to conquer all theſe enemies. Nay, ſaith he, *in all theſe things we are more than conquerors*, *Rom.* 8. 37. Becauſe we have more *Aſſurance* of ſucceſs, more *Aſſiſtance* in the conflict, more *Joy* in the tryal, than any other Conquerors have; Or we do not *only conquer*, but triumph alſo. For *Satan*, he tells Believers, that *they have overcome the wicked one*, 1 *John* 12. 13, 14. And ſhews how it came to paſs that they ſhould be able to do ſo, *Chap.* 4. *v.* 7. *It is, becauſe greater is he that is in them, than he that is in the world*. The Good Spirit which he hath given unto them to help and aſſiſt them, is *infinitely greater* and more powerful than that *evil Spirit* which rules in the Children of diſobedience: And by this means is Satan *bruiſed even under their feet*. A conflict indeed we muſt have with them; we muſt wreſtle *with principalities and powers in heavenly places*, but the *ſucceſs* is ſecured through the Aſſiſtance we receive from this *Captain of our ſalvation*.

The *World* alſo is ſubdued in them and by them, 1 *John* 5. 4. *Whoſoever is born of God overcometh the world, and this is the victory that overcometh the world even our faith*. Faith will do this work; it never failed in it, nor ever will. He that believeth ſhall overcome; the whole ſtrength of Chriſt is engaged unto his Aſſiſtance. *Sin* is the worſt and moſt obſtinate of all their Enemies. This puts them hard to it in the Battle,

Battle, and makes them *cry out* for aid and help, *Rom.* 7. 24. But this alſo they receive ſtrength againſt, ſo as to carry away the day. *I thank God*, ſaith the Apoſtle, *through Jeſus Chriſt our Lord*, *v.* 15. namely, for deliverance and victory. Sin hath a double deſign in its Enmity againſt us. (1.) To *reign* in us: (2.) To *condemn* us. If it be diſappointed in theſe deſigns, it is abſolutely conquered; and that it is by the Grace of Chriſt. As to its Reign and Dominion it is perfectly defeated for the preſent, *Rom.* 6. 14. The means of its Rule, is the Authority of the Law over us; that being removed, and our ſouls put under the Conduct of Grace, the *Reign of ſin* comes to an end. Nor ſhall it *condemn us*, *Rom.* 8. 1. And what can it then do? Where is the voice of this Oppreſſor? It abides but a ſeaſon; and that but to endure and dye. *Death* alſo contends againſt us, by its own ſting, and our fear; but the *firſt* by the Grace of Chriſt is taken from it, and the *latter* we are delivered from, and ſo have the *Victory* over it. And all this is the work of this *Captain of our ſalvation* for us, and in us.

(5.) He doth not only conquer all their Enemies, but he *avenges their ſufferings upon them*, and puniſheth them for their Enmity. Theſe enemies though they prevail not abſolutely, nor finally againſt the Sons of God, yet by their *Temptations*, Perſecutions, Oppreſſions, they put them oft times to unſpeakable hardſhips, ſorrow and trouble. This the *Captain of their ſalvation* will not take at their hands; but will *avenge* upon them all their ungodly endeavours from the loweſt unto the greateſt and higheſt of them. Some he will deal withal *in this world*; but he hath *appointed a day* wherein not one of them ſhall eſcape. See *Rev.* 20. 10, 14. *Devil*, and *Beaſt*, and *falſe Prophet*, and *Death*, and *Hell*, ſhall altogether into the *lake of fire*.

(6.) He *provides a Reward*, *a Crown for them*, and in the beſtowing thereof, accompliſheth this his bleſſed Office of the *Captain of our ſalvation*. He is gone before the Sons into Heaven, to make ready their Glory, to prepare a place for them, and he *will come and receive them unto himſelf*, *that where he is*, *there they may be alſo*, *John* 14. 2, 3. When he hath given them the *Victory*, he will take them unto himſelf, even unto his *Throne*, *Rev.* 3. 22. And as a Righteous Judge give *unto them a crown of Righteouſneſs and Glory*, 2 *Tim.* 4. 8. And thus is the whole work of *conducting the Sons of God unto Glory*, from firſt to laſt, committed unto this great *Captain of their ſalvation*, and thus doth he diſcharge his Office and truſt therein; and *bleſſed are all they who are under his leading and guidance*. And all this ſhould teach us;

Firſt, To *betake* our ſelves unto him, and to *relye* upon him in the whole courſe of our Obedience, and all the paſſages thereof. To this purpoſe is he deſigned by the Father, this hath he undertaken; and this doth he go through withal. No *addreſs* that is made unto him in this matter, will he ever refuſe to attend unto; no Caſe or Condition that is propoſed unto him, is too hard for him, or beyond his Power to relieve: He is *careful*, watchful, tender, faithful, powerful, and all theſe Properties and bleſſed Endowments will he exerciſe in the diſcharge of this Office. What ſhould hinder us from betaking our ſelves unto him continually? Is our Trouble ſo *ſmall*, are our Duties ſo *ordinary*, that we can wreſtle with them, or perform them in our own ſtrength? Alas, we *can do nothing*, not *think a good thought*, not endure a reproachful word. And what ever we ſeem to *do* or *endure* of our ſelves, it is all loſt; *for in us there dwelleth no good thing*: Or are our Diſtreſſes ſo *great*, our Temptations ſo *many*, our corruptions ſo *ſtrong*, that we begin to ſay there is no hope? Is any thing *too hard for the Captain of our ſalvation?* Hath he not already conquered all our enemies? Is he not able to *ſubdue* all things by his Power? Shall we faint whileſt *Jeſus Chriſt* lives and reigns? But it may be, we have looked for Help and Aſſiſtance, and it hath not anſwered our Expectation, ſo that now we begin to *faint* and deſpond. *Sin* is not ſubdued, the *World* is ſtill triumphant, and *Satan* rageth as much as ever; his Temptations are ready to paſs over our ſouls; But have we ſought for his Help and Aſſiſtance in a *due manner* with faith and perſeverance, unto right Ends of his Glory, and Advantage of the Goſpel? Have we taken a *right meaſure* of what we have received? Or do we not complain without a cauſe? Let us not judge according to *outward appearance*, but judge righteous judgement. What is it to us, if the *World triumph*, if *Satan rage*, if *Sin tempt* and vex, we are not *promiſed* that it ſhall be otherwiſe. But are we forſaken? Are we not kept from being prevailed againſt? If we *ask amiſs*, or for improper Ends, or know not what we do receive, or think becauſe the ſtrength of Enemies appears to be great, we muſt fail and be ruined; Let us not complain of *our Captain*; for all theſe things ariſe from our own Unbelief. Let our *Application*

unto him be according unto his Command, our *Expectations* from him according to the Promiſe; our *Experiences* of what we receive be meaſured by the Rule of the Word, and we ſhall find, that we have all grounds of Aſſurance, that we can deſire. Let us then in every condition *look unto Jeſus the Author and finiſher of our faith*, who hath undertaken the leading of us in the whole courſe of our Obedience from firſt to laſt, and we ſhall not need to faint, nor ſhall we ever fail.

Secondly, *To look for Direction and Guidance from him.* This in an eſpecial manner belongs unto him as the Captain of our ſalvation. There are *two things* which we find by Experience, that Profeſſors are apt to be at a great loſs in, whileſt they are in this World. The *Worſhip of God*, and their *own Troubles*. For the *firſt*, We ſee and find that woful *Variance* that is among all ſorts of men; and for the *latter*, we are apt our ſelves to be much *bewildred* in them, as unto our Duty and our Way. Now all this Uncertainty ariſeth from the want of a *due attendance* unto Jeſus Chriſt as our Guide. In reference unto both theſe, he hath peculiarly promiſed his Preſence with us. With the *Diſpenſers of the Word* he hath promiſed to be unto the *ends of the world*, or conſummation of all things, *Matth.* 28. 29. And we find *him walking in the midſt of his Golden Candleſticks*; *Rev.* 1. In that *allegorical* deſcription of the Goſpel Church-State and Worſhip, which we have in *Ezekiel*, there is a *peculiar place aſſigned unto the Prince*. Now one end of his Preſence is, to ſee that all things are done according unto his Mind and Will. And unto whom ſhould we go but unto himſelf alone. His *Word* here will prove the beſt *Directory*, and his *Spirit* the beſt *Guide*. If we neglect theſe, to attend unto the Wiſdom of Men, we ſhall wander in *uncertainties* all our dayes. It is ſo alſo in reſpect of *our Troubles*; we are ready in them to *conſult with fleſh and blood*; to look after the Examples of others, to take the *advice* that comes next to hand. When the Lord Chriſt hath promiſed his Preſence with us in them all; and that as the *Captain of our ſalvation*. And if we neglect *Him*, his *Example*, his Direction, his Teaching, it is no wonder if we *pine away* under our diſtreſſes.

II. We may obſerve, *That the Lord Jeſus Chriſt being Prieſt, Sacrifice and Altar himſelf, the Offering whereby he was conſecrated unto the perfection and complement of his Office, was of neceſſity to be part of that work, which as our Prieſt and Mediator he was to undergo and perform.* When other *Typical Prieſts* were to be *conſecrated*, there was an *Offering of Beaſts* appointed for that purpoſe, and an *Altar* to offer on, and a *Perſon* to conſecrate them. But all this was to be done in and by Jeſus Chriſt himſelf. Even the Father is ſaid to *conſecrate him*, but upon the account of his *deſigning* him and *appointing* him unto this Office; but his immediate *actual conſecration* was his own work, which he performed when he *offered himſelf through the Eternal Spirit*. By his death and ſuffering, which he underwent in the diſcharge of his Office, and as a *Prieſt* therein offered himſelf unto God, he was *dedicated* and conſecrated unto the Perfection of his Office. This would require our further Explication in this place, but that it will again occur unto us more directly.

III. *The Lord Chriſt being conſecrated and perfected through ſufferings, hath conſecrated the way of ſuffering, for all that follow him to paſs through unto Glory.* All *complaints* of ſufferings, all *Deſpondencies* under them, all *Fears* of them are rendered unjuſt and unequal by the ſufferings of Chriſt. It is ſurely righteous that they ſhould be contented with his *Lot* here, who deſire to be received into his *Glory hereafter*. Now there are ſundry things that follow upon this *Conſecration of the way of ſuffering* by Jeſus Chriſt. As,

Firſt, That they are made *neceſſary, and unavoidable*: Men may hope and deſire *other things*, and turn themſelves ſeveral wayes in their contrivances to avoid them, but *one way or other*, ſufferings will be the Portion of them that intend to follow *this Captain of Salvation*. The Apoſtle tells Believers, that they are *predeſtinated to be conformed to the Image of the Son of God*, *Rom.* 8. 29. And lets them know in the cloſe of that Chapter, that no ſmall part of this *Conformity* conſiſts in their Afflictions and *Sufferings*. The *Head* having paſſed through them, there is a meaſure of Afflictions belonging unto the Body, which every *member* is to bear his ſhare of, *Col.* 2. 24. And the Lord Jeſus himſelf hath given this Law unto us, *That every one who will be his Diſciple muſt take up his Croſs, and follow him. Diſcipleſhip* and the *Croſs* are inſeparably knit together, by the unchangeable Law and Conſtitution of Chriſt himſelf. And the Goſpel is full of Warnings and Inſtructions unto this purpoſe; that none may

complain,

complain that they were ſurprized, or that any thing did befall them in the courſe of their profeſſion which they looked not for. Men may deceive themſelves with vain hopes and expectations, but the *Goſpel deceiveth none*; it tells them plainly before-hand, *That through many tribulations they muſt enter into the Kingdom of God*; *and that they who will live godly in Chriſt Jeſus ſhall ſuffer perſecution.* If they *like* not of theſe terms, they may let the way of Chriſt alone; if they will not do ſo, why do they yet *complain?* Chriſt will be taken with his *Croſs*, or not at all. And the folly of our hearts can never be enough bewailed, in *thinking ſtrange of trials and afflictions*; when the very firſt thing that the Lord Chriſt requireth of them that will be made partakers of him, is, that *they deny themſelves*, *and take up their croſs.* But we would be *children*, and not be *chaſtiſed*; we would be *gold*, and not be *tried*; we would *overcome*, and yet not be put to fight and contend; we would be *Chriſtians*, and not *ſuffer*: But all theſe things are contrary to the Eternal Law of our Profeſſion. And ſo neceſſary is this way made, that though God deal with his people in great *variety*, exerciſing ſome with ſuch trials and troubles, that other ſometimes in compariſon of them ſeem *utterly to go free*, yet every one, one way or other, ſhall have his *ſhare* and meaſure. And thoſe exceptions that are made in the Providence of God, as to ſome individual perſons at ſome ſeaſons, derogate nothing from the *general neceſſity* of the way towards all that do believe.

Secondly, *It hath made all ſufferings for the Goſpel honourable.* The ſufferings of Chriſt himſelf were indeed *ſhameful*, and that not only in the *eſteem* of men, but alſo in the *nature* of them, and by Gods conſtitution. They were *part of the curſe*, *As it is written*, *Curſed is he that hangs upon a tree.* And *as ſuch* our Lord Jeſus Chriſt looked on them, when he wreſtled with and conquered the *ſhame* as well as the *ſharpneſs.* But he hath rendred all the ſufferings of his that remain very *honourable* in themſelves, what ever they are in the reputation of a blind periſhing world. That which is truly *ſhameful* in ſuffering, is an effect of the curſe for ſin. This Chriſt by his *ſuffering* hath utterly ſeparated from the ſufferings of his Diſciples. Hence the Apoſtles *rejoyced that they had the honour to ſuffer ſhame for his Name*, *Acts* 5. 41. that is, the things which the world looked on as *ſhameful*, but themſelves knew to be *honourable.* They are ſo in the ſight of God, of the Lord Jeſus Chriſt, of all the holy Angels, which are *competent judges* in this caſe. God hath a great cauſe in the world, and that ſuch a one as wherein his Name, his Goodneſs, his Love, his Glory is concerned; this in his infinite Wiſdom is to be witneſſed, confirmed, teſtified unto by ſufferings. Now can there be any greater Honour done unto any of the ſons of men, than that God ſhould ſingle them out from among the reſt of mankind, and appoint them unto this work? Men are *honoured* according to their riches and treaſures. And when *Moſes* came to make a right judgment concerning this thing, he eſteemed the *reproach of Chriſt greater riches than all the treaſures of Egypt*, *Heb.* 11. 29. We believe that God gave *great honour* unto the *Apoſtles* and *Martyrs* of old in all their ſufferings. Let us labour for the ſame ſpirit of faith in reference unto our ſelves, and it will relieve us under all our trials. This then alſo hath Chriſt *added unto the way of ſufferings* by his *conſecration of it* for us. All the glory and honour of the world is not to be compared with theirs, unto whom it is *given in the behalf of Chriſt not only to believe on him*, *but alſo to ſuffer for him*, 1 *Pet.* 4. 14, 15, 16.

Thirdly, *He hath thereby made them uſeful and profitable.* Troubles and afflictions in themſelves and their own nature have no good in them, nor do they tend unto any good end: they grow out of the *firſt ſentence* againſt ſin, and are in their own nature *pœnal* tending unto death, and nothing elſe. Nor are they in thoſe who have no intereſt in Chriſt, any thing but *effects* of the wrath of God. But the Lord Chriſt by his *conſecrating* of them, to be the way of our following him, hath quite altered their nature and tendency; he hath made them *good*, uſeful and profitable. I ſhall not here ſhew the uſefulneſs of *Afflictions* and ſufferings, the whole Scripture abundantly teſtifieth unto it, and the experience of Believers in all ages and ſeaſons confirms it. I only ſhew *whence it is* that they become ſo, and that is, becauſe the Lord Chriſt hath *conſecrated*, *dedicated* and ſanctified them unto that end. He hath thereby cut them off from their old ſtock of wrath and the curſe, and planted them on that of *Love* and *Good-will.* He hath taken them off from the *Covenant of works*, and tranſlated them into that of Grace. He hath turned their courſe from *death*, towards *life and immortality*; mixing his Grace Love and Wiſdom with theſe *bitter waters*, he hath made them *ſweet* and wholeſome. And if we would have benefit by them, we muſt always have regard unto this *conſecration* of them.

Fourthly,

Fourthly, He hath made them *safe*. They are in their own nature a *Wilderness*, wherein men may endlesly wander and quickly lose themselves. But he hath made them a *way*, a *safe way*; *That way-faring men, though fools, may not erre therein.* Never did a Believer perish by *afflictions* or *persecutions*: never was good Gold or Silver consumed or lost in this Furnace. *Hypocrites* indeed and false Professors, *fearful* and *unbelievers* are discovered by them, and discarded from their hopes. But they that are *Disciples indeed*, are never *safer* than in this way, and that because it is *consecrated* for them. Sometimes it may be through their *unbelief*, and want of heeding the *Captain of their salvation*, they are wounded and cast down by them for a season, but they are *still in the way*, they are never turned *quite out of the way*. And this through the grace of Christ doth turn also unto their advantage. Nay it is not only *absolutely* a safe way, but *comparatively* more safe than the way of Prosperity. And this the *Scripture*, with the experience of all Saints, bear plentiful witness unto. And many other *blessed ends* are wrought by the *consecration of this way* for the Disciples of Christ, not now to be insisted on.

There remains yet to be considered in the words of the Apostle, the *Reason* why the *Captain of our salvation was to be consecrated by sufferings*; and this he declares in the beginning of the Verse, *It became God so to deal with him*; which he amplifies by that description of him, *For whom are all things, and by whom are all things*. Having such a design as he had, *to bring many sons unto glory*, and being he, *for whom are all things, and by whom are all things*, it *became* him so to deal with the Captain of their salvation. What is the τὸ πρέπον here intended, and what is the importance of the word, was declared before. This *Becomingness*, what ever it be, it ariseth from hence, *That God is he for whom are all things, and by whom are all things*. It became him, not only *who is* so, but *as he is* so, and *because* he is so. There is no reason for the addition of that *consideration of God in this matter*, but that the cause is in them contained and expressed, why it *became him* to do that which is here ascribed unto him. We are then to enquire what it is that is principally regarded in God in this *Attribution*, and thence we shall learn how it *became* him to bring the Lord Christ unto suffering. Now the description of God in these words, is plainly of him as the *first Cause* and *last End* of all things; neither is it absolutely his Power in *making all of nothing*, and his Sovereign Eternal Being requiring that *all things tend unto his glory* that are intended in the words. But he is the *Governour*, Ruler and Judge of all things made by him and for him, with respect unto that Order and Law of their Creation which they were to observe. This *Rule* and Government of all things, taking care that as they are *of God*, so they should be *for him*, is that which the Apostle respects. This then is that which he asserts, namely that it became God, *as the Governour, Ruler and Judge of all*, to consecrate Christ by sufferings; which must be farther explained.

Man being made an intellectual Creature, had a Rule of *Moral Obedience* given unto him. This was he to observe to the glory of his Creator and Law-giver, and as the condition of his coming unto him, and enjoyment of him. This is here supposed by the Apostle; and he discourseth how man having *broken the Law of his Creation*, and therein come short of the glory of God, might by his grace be again made partaker of it. With respect unto this state of things, God can be no otherwise considered but as the Supreme *Governour and Judge* of them. Now that Property of God which he exerteth principally as the *Ruler* and Governour of all, is his *Justice*, *Justitia regiminis*, the Righteousness of Government. Hereof there are two branches; for it is either *Remunerative* or *Vindictive*. And this Righteousness of God, as the Supreme Ruler and Judge of all, is that, upon the account whereof it *was meet* for him, or *became him* to bring the sons to glory by the *sufferings of the Captain of their salvation*. It was hence *just*, equal, and therefore indispensibly necessary that so he should do. Supposing that man was created in the Image of God, capable of yielding Obedience unto him, according to the Law concreated with him, and written in his heart, which Obedience was his *moral being for God*, as he was *from or of him*; supposing that he by sin had broken this Law, and so was no longer *for God*, according to the primitive Order and Law of his Creation; supposing also notwithstanding all this, that God in his infinite Grace and Love intended to bring *some men* unto the enjoyment of himself, by a new way, Law, and appointment, by which they should be brought to *be for him again*; Supposing, I say, these things which are all here *supposed* by our Apostle, and were granted by the *Jews*, it *became the Justice of God*, that is, it was so just, right, meet and equal, that the Judge of all the world who doth right could no otherwise do, than cause him, who was to be the Way, Cause, Means and Author of this Recovery of

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men into a new condition of being *for God*, to ſuffer in their ſteed. For whereas the *Vindictive Juſtice of God*, which is the reſpect of the Univerſal Rectitude of his Holy Nature, unto the *deviation of his rational creatures* from the Law of their Creation, required that that *deviation* ſhould be revenged, and themſelves brought into a *new way of being for God*, or of glorifying him by their *ſufferings*, when they had refuſed to do ſo by *Obedience*, it was neceſſary on the account thereof, that if they were to be delivered from that condition, that the Author of their deliverance ſhould ſuffer for them. And this excellently ſuits the deſign of the Apoſtle, which is to prove the *neceſſity of the ſuffering of the Meſſiah*, which the *Jews* ſo ſtumbled at. For if the *Juſtice of God* required that ſo it ſhould be, how could it be diſpenſed withall? Would they have God unjuſt? Shall he fore-go the glory of his Righteouſneſs and Holineſs, to pleaſe them in their preſumption and prejudices? It is true indeed, if God had intended no ſalvation of his ſons but one that was *temporal*, like that granted unto the people of old under the conduct of *Joſhua*, there had been no need at all of the ſufferings of *the Captain of their ſalvation*. But they being ſuch, as in themſelves had *ſinned*, and come ſhort of the glory of God, and the *ſalvation* intended them being *ſpiritual*, conſiſting in a new ordering of them *for God*, and the bringing of them unto the eternal enjoyment of him in Glory, there was no way to maintain the Honour of the Juſtice of God, but by his ſufferings. And as here lay the great miſtake of the *Jews*, ſo the denial of this *condecency of Gods Juſtice*, as to the *ſufferings of the Meſſiah*, is the πρῶτον ψεῦδος of the *Socinians*. *Schlictingius* on this place would have no more intended, but that the way of bringing Chriſt to ſuffer was anſwerable unto that deſign which God had laid to glorifie himſelf in the ſalvation of man. But the Apoſtle ſays not, that it *became*, or was ſuitable unto an arbitrary free decree of God, but it became himſelf as the Supreme *Ruler and Judge* of all; he ſpeaks not of what was *meet* unto the execution of a *free Decree*, but what was *meet* on the account of Gods Holineſs and Righteouſneſs to the conſtitution of it, as the deſcription of him annexed doth plainly ſhew. And herein have we with our Apoſtle diſcovered the great indiſpenſible and *fundamental cauſe of the ſufferings of Chriſt*. And we may hence obſerve, that,

V. *Such is the deſert of ſin, and ſuch is the immutability of the Juſtice of God, that there was no way poſſible to bring ſinners unto glory, but by the death and ſufferings of the Son of God, who undertook to be the Captain of their ſalvation.* It would have been *unbecoming* God, the Supreme Governour of all the world, to have paſſed by the deſert of ſin without this ſatisfaction. And this being a truth of great *importance*, and the foundation of moſt of the Apoſtles enſuing diſcourſes, muſt be a while inſiſted on.

In theſe Verſes, that *fore-going*, *this*, and ſome of thoſe following, the Apoſtle directly treats of the *Cauſes of the ſufferings and death of Chriſt*. A matter, as of great *importance* in it ſelf, comprizing no ſmall part of the myſtery of the Goſpel, ſo *indiſpenſibly* neceſſary to be explained and confirmed unto the *Hebrews*, who had entertained many prejudices againſt it. In the fore-going Verſe he declared the *cauſe*, προαγαγόντα, the inducing, leading, *moving cauſe*, which was the *Grace of God*; by the *grace of God he was to taſte death* for men: This grace he farther explains in this *Verſe*, ſhewing that it conſiſted in the *Deſign of God to bring many ſons to glory*. All had ſinned and come ſhort of his glory. He had according to the exigence of his Juſtice denounced and declared *Death* and Judgment to be brought upon all that ſinned without exception. Yet ſuch was his infinite Love and Grace, that he determined or purpoſed in himſelf to *deliver* ſome of them, to make them *ſons*, and to bring them unto glory. Unto this end he reſolved to ſend or give his *Son* to be a *Captain of ſalvation* unto them. And this Love or Grace of God is every where ſet forth in the Goſpel. How the *ſufferings* of this *Captain of ſalvation* became uſeful unto the ſons, upon the account of the manifold union that was between them, he declares in the *following Verſes*, farther explaining the Reaſons and Cauſes why the benefit of his ſufferings ſhould redound unto them. In this Verſe he expreſſeth the cauſe προκαταρκτικὴν, the *procuring cauſe of the death and ſufferings of Chriſt*, which is the Juſtice of God, upon *ſuppoſition* of ſin, and his purpoſe to ſave ſinners. And this upon examination we ſhall find to be the great cauſe of the death of Chriſt.

That the Son of God, who *did no ſin*, in whom his *ſoul was always well pleaſed* on the account of his obedience, ſhould ſuffer and *die*, and that a death under the ſentence and curſe of the Law, is a great and aſtoniſhable myſtery; all the Saints of God

admire

admire at it, the Angels *deſire to look into it*. What ſhould be the cauſe and reaſon hereof? why God ſhould thus bruiſe him, and put him to grief? This is worth our enquiry; and various are the conceptions of men about it. The *Socinians* deny that his ſufferings were *pœnal*, or that he died to make ſatisfaction for ſin; but only that he did ſo, to confirm the Doctrine that he had taught, and to ſet us an example to ſuffer for the truth. But his *Doctrine* carried its own evidence with it, that it was from God, and was beſides uncontrollably confirmed by the *Miracles* that he wrought. So that his *ſufferings* on that account might have been diſpenſed withall. And ſurely this great and ſtupendous matter of the *dying of the Son of God*, is not to be reſolved into a Reaſon and Cauſe that might ſo eaſily be diſpenſed with. God would never have given up his *Son to die*, but only for ſuch cauſes and ends as could no otherwiſe have been ſatisfied or accompliſhed. The like alſo may be ſaid of the *other cauſe* aſſigned by them, namely to ſet us an example. It is true, in his *death* he did ſo, and of great and ſingular *uſe* unto us it is that ſo he did. But yet neither was this from any *precedent Law or Conſtitution*, nor from the nature of the thing it ſelf, nor from any property of God *indiſpenſibly neceſſary*: God could by his grace have carried us through *ſufferings*, although he had not ſet before us the example of his Son; ſo he doth through other things no leſs difficult, wherein the Lord Chriſt could not in his own Perſon go before us; as in our *converſion unto God*, and *mortification of indwelling ſin*, neither of which the Lord Chriſt was capable of. We ſhall leave them then, as thoſe who acknowledging the death of Chriſt, do not yet acknowledge or own any *ſufficient cauſe* or reaſon why he ſhould die.

Chriſtians generally allow that the *ſufferings* of Chriſt were *pœnal*, and his death ſatisfactory for the ſins of men; but as to the cauſe and reaſon of his ſo ſuffering they differ. Some, following *Auſtine*, refer the death of Chriſt ſolely unto the *Wiſdom* and Sovereignty of God. God would have it ſo, and therein are we to acquieſce. Other ways of ſaving the Elect were *poſſible*, but this God choſe, becauſe ſo it ſeemed good unto him. Hence aroſe that ſaying, That *one drop of the blood of Chriſt was ſufficient to redeem the whole world*; only it pleaſed God that he ſhould ſuffer unto the utmoſt. And herein are we to reſt, that *He hath ſuffered for us, and that God hath revealed*. But this ſeems not to me any way to anſwer that which is here affirmed by the Apoſtle, namely that *it became God*, as the Supreme Governour of all the world, ſo to cauſe Chriſt to ſuffer; nor do I ſee what *demonſtration* of the glory of Juſtice can ariſe from the puniſhing of an *innocent Perſon*, who might have been ſpared, and yet all the ends of his being ſo puniſhed to have been otherwiſe brought about. And to ſay, that *one drop of Chriſts bloud was ſufficient to redeem the world*, is derogatory unto the Goodneſs, Wiſdom, and Righteouſneſs of God, in cauſing not only the *whole* to be ſhed, but alſo his *Soul to be made an offering for ſin*, which was altogether needleſs if that were true. But how far this whole Opinion is from truth, which leaves no *neceſſary cauſe* of the death of Chriſt, will afterwards appear.

Others ſay, that on *ſuppoſition* that God had appointed the *Curſe of the Law*, and death to be the penalty of ſin, his *faithfulneſs* and *Veracity* were engaged ſo far, that no ſinner ſhould *go free*, or be made partaker of glory but by the *intervention of ſatisfaction*. And therefore on the ſuppoſition that God would make ſome men his *ſons*, and bring them to glory, it was *neceſſary* with reſpect unto the engagement of the truth of God, that he ſhould ſuffer, die, and make ſatisfaction for them. But all this they refer *originally* unto a free conſtitution, which might have been otherwiſe. God might have ordered things ſo, without any derogation unto the glory of his Juſtice or Holineſs in the Government of all things, as that ſinners *might have been ſaved* without the death of Chriſt. For if he had not engaged his *Word*, and declared that death ſhould be the penalty of ſin, he might have *freely remitted* it without the *intervention of any ſatisfaction*. And thus all this whole work of death being the puniſhment of ſin, and of the ſufferings of Chriſt for ſinners, is reſolved into a free purpoſe and *Decree* of Gods Will, and not into the exigence of any eſſential property of his Nature; ſo that it might have been *otherwiſe* in all the parts of it, and yet the glory of God preſerved every way entire. Whether this be ſo or no, we ſhall immediately enquire.

Others grant many *free Acts* of the Mind and Will of God in this matter: as, 1. The Creation of man in ſuch a condition, as that he ſhould have a *moral dependance on God* in reference unto his utmoſt end, was an effect of the *Sovereign* Pleaſure Will and Wiſdom of God. But on ſuppoſition of this Decree and Conſtitution, they ſay, the Nature, Authority, and Holineſs of God required *indiſpenſibly*, that man ſhould yield

yield unto him that obedience which he was directed unto, and guided in, by the *Law of his Creation*; ſo that God could not ſuffer him to do otherwiſe, and remain in his *firſt ſtate*, and come unto the *end firſt deſigned unto him*, without the loſs of his Authority, and wrong of his Juſtice. Again, they ſay, that God did freely by an Act of his *Sovereign* Will and Pleaſure decree to permit man to ſin and fall; which might have been otherwiſe. But on ſuppoſition that ſo he ſhould do, and would do, and thereby infringe the Order of his dependance on God, in reference unto his *utmoſt end*, that the Juſtice of God, as the Supreme Governour of all things, did indiſpenſibly require, that he ſhould receive a *meet recompence of reward*, or be puniſhed anſwerably unto his crimes; ſo that God could not have dealt otherwiſe with him, without an high derogation from his own Righteouſneſs. Again, they ſay, that God by a meer *free Act* of his Love and Grace deſigned the Lord Jeſus Chriſt to be the way and means for the ſaving of ſinners; which might have been otherwiſe. He might without the leaſt *impeachment* of the glory of any of his Eſſential Properties have ſuffered *all mankind* to have periſhed under that penalty which they had juſtly incurred; but of his own *meer Love*, *free Grace* and good pleaſure he gave and ſent him to redeem them. But on the ſuppoſition thereof they ſay, the *Juſtice* of God required, that he ſhould lay on him the puniſhment due unto the *ſons whom he redeemed*; it became him on the account of his Natural Eſſential Juſtice to bring him unto ſufferings. And in this *Opinion* is contained the truth laid down in our Propoſition, which we ſhall now farther confirm; namely that it became the *Nature of God*, or the Eſſential Properties of his Nature required indiſpenſibly, that *ſin ſhould be puniſhed with death*, in the ſinner or in his ſurety: And therefore if he would bring any ſons to glory, *the Captain of their ſalvation* muſt undergo death and ſufferings, to make *ſatisfaction* for them. For,

Firſt, Conſider that *deſcription* which the Scripture giveth us of the *Nature* of God in reference unto ſin; and this it doth either *metaphorically*, or properly; in the firſt way it compares God *unto fire*, unto a *conſuming fire*, and his actings toward ſin as the *acting of fire* on that which is combuſtible, whoſe nature it is to conſume them, *Deut.* 4. 24. *Thy God is a conſuming fire*; which words the Apoſtle repeats, *Heb.* 12. 23. *Devouring fire and everlaſting burnings*, *Iſa.* 33. 14. Hence when he came to give the *Law*, which expreſſeth his wrath and indignation againſt ſin, his preſence was manifeſted by great and terrible *fires and burnings*, until the people cried out, *Let me not ſee this great fire any more, leſt I die*, *Deut.* 18. 16. They ſaw *death* and deſtruction in that *fire*, becauſe it expreſſed the indignation of God againſt ſin; and therefore the Law it ſelf is alſo called a *fiery Law*, *Deut.* 33. 2. becauſe it contains the ſenſe and judgment of God againſt ſin; as in the execution of the ſentence of it, *the breath of the Lord* is ſaid to *kindle the fire* of it like a *ſtream of brimſtone*, *Iſa.* 30. 33. ſo *chap.* 66. 15, 16. And by this *metaphor* doth the Scripture lively repreſent the Nature of God in reference unto ſin. For as it is the nature of *fire* to conſume and devoure all things that are put into it, without *ſparing any* or making difference; ſo is the Nature of God in reference unto ſin: where ever it is, he puniſheth and revengeth it according to its demerit. The *metaphor* indeed expreſſeth not the *manner* of the operation of the one and the other, but the *Certainty* and *Event* of the working of both from the Principles of the Nature of the one and the other. The *fire* ſo burneth by a *neceſſity of nature*, as that it acts to the utmoſt of its quality and faculty by a pure natural neceſſity. God puniſheth ſin, as ſuitably unto the principle of his Nature, that otherwiſe he cannot do, yet ſo, as that for the *manner*, *time*, *meaſure* and *ſeaſon*, they depend on the conſtitution of his Wiſdom and Righteouſneſs, aſſigning a *meet and equal recompence of reward unto every tranſgreſſion*. And this the Scripture teacheth us by this *metaphor*, or otherwiſe we are led by it from a *right conception* of that which it doth propoſe: for God cannot at all be unto *ſin and ſinners* as a *devouring fire*, unleſs it be in the principles of his *Nature* indiſpenſibly to take vengeance on them.

Again, The Scripture expreſſeth this Nature of God with reference unto ſin, *properly* as to what we can conceive thereof in this world, and that is by his *Holineſs*, which it ſets forth to be ſuch, as that on the account thereof he can bear with *no ſin*, nor ſuffer any ſinner to approach unto him; that is, let no ſin go *unpuniſhed*, nor admit of any ſinner into his preſence whoſe ſin is not expiated and ſatisfied for. And what is neceſſary upon the account of the Holineſs of God, is *abſolutely* and indiſpenſibly ſo, his Holineſs being his Nature. *Thou art*, ſaith *Habakkuk*, *of purer eyes than to behold evil, and canſt not look on iniquity*, *chap.* 1. 13. Thou canſt not by any means have any thing to do with ſin; that is, it may be, becauſe he *will* not; nay, ſaith he, it is

upon the account of his *Purity*, or Holineſs. That is *ſuch*, as he cannot paſs by ſin, or let it go unpuniſhed. The *Pſalmiſt* alſo expreſſeth the nature of God to the ſame purpoſe, *Pſal.* 5. 4, 5, 6. *Thou art not a God that hath pleaſure in wickedneſs, neither ſhall evil dwell with thee; the fooliſh ſhall not ſtand in thy ſight, thou hateſt all the workers of iniquity, thou ſhalt deſtroy them that ſpeak leaſing, the Lord will abhor the bloody and deceitful man.* What is the formal Reaſon and Cauſe of all theſe things, that he *hates, abhors*, and *will deſtroy ſin* and *ſinners?* It is becauſe he is *ſuch a God*; Thou art not a God to do otherwiſe; a God of ſuch Purity, ſuch Holineſs; and ſhould he paſs by ſin without the Puniſhment of it, he would not be *ſuch a God* as he is. Without ceaſing to be *ſuch a God*, ſo infinitely *holy and pure*, this cannot be: The *fooliſh*, and all Workers of Iniquity muſt be deſtroyed, becauſe he is ſuch a God. And in that proclamation of his name, wherein he declared many bleſſed Eternal Properties of his Nature, he adds this among the reſt; that *he will by no means clear the guilty*, *Exod.* 34. 7. This his Nature, this his Eternal Holineſs requireth, that the *guilty be by no means cleared*. So *Joſhua* inſtructs the people in the Nature of this Holineſs of God, *Chap.* 24. 19. *Ye cannot ſerve the Lord, for he is an holy God; he is a jealous God, he will not forgive your tranſgreſſions, nor your ſins.* That is, if you continue in your ſins, if there be not a *way* to free you from them, it is in vain for you to *have any thing to do with this God*; for he is Holy and Jealous, and will therefore certainly deſtroy you for your iniquities. Now if ſuch be the *nature of God*, that with reſpect thereunto, He *cannot* but puniſh ſin in whomſoever it be found, then the *ſuffering* of every ſinner, in his own perſon, or by his *ſurety*, doth not depend on a meer *free Voluntary Conſtitution*, nor is reſolved meerly into the *Veracity* of God, in his commination or threatning, but is *antecedently* unto them *indiſpenſibly neceſſary*, unleſs we would have the Nature of God changed, that ſinners may be freed. Whereas therefore the Lord Chriſt is aſſigned the *Captain of our Salvation*, and hath undertaken the work of bringing ſinners unto Glory, it was *meet* with reſpect unto the *Holineſs of God*, that he ſhould undergo the puniſhment due unto their ſin. And thus the *neceſſity* of the ſufferings and ſatisfaction of Chriſt, is reſolved into the Holineſs and Nature of God; He being *ſuch a God* as he is, it could not otherwiſe be.

Secondly, The ſame is manifeſt from that *principle* whereunto the *puniſhment of ſin is aſſigned*; which is not any *free Act* of the Will of God, but an Eſſential property of his nature; namely, his *Juſtice* or Righteouſneſs. What God doth becauſe he is *righteous*, is neceſſary to be done. And if it be *juſt with God* in reſpect of his Eſſential Juſtice to *puniſh ſin*, it would be *unjuſt* not to do it: for to condemn the innocent, and to acquit the guilty is equally unjuſt. Juſtice is an eternal and unalterable Rule, and what is done according unto it, is *neceſſary*; it may not otherwiſe be, and Juſtice not be impeached. That which is to be done with reſpect to Juſtice, *muſt be done*; or he that is to do it, is *unjuſt*. Thus it is ſaid to be *a righteous thing with God to render tribulation unto ſinners*, 2 *Theſſ.* 1. 6. Becauſe he is Righteous, and from his *Righteouſneſs or Juſtice*; So that the contrary would be *unjuſt*, not anſwer his Righteouſneſs. And it is the *judgement of God, that they who commit ſin, are worthy of death*, *Rom.* 1. 32. Namely, it is that which his Juſtice requireth ſhould be ſo; that is, the *judgement of God*. Not only doth he render death unto ſinners, becauſe he hath *threatned* ſo to do, but becauſe his Juſtice neceſſarily requireth that ſo he ſhould do. So the Apoſtle farther explains himſelf, *Chap.* 2. 5, 6, 7, 8, 9. Where he calls the laſt day, *the day of the Revelation of the righteous Judgement of God*; wherein by *rendring tribulation unto ſinners*, he will manifeſt what his Righteouſneſs requires. And what that requires cannot otherwiſe be; God being *naturally, neceſſarily, eſſentially* Righteous. And this *Property* of Gods nature requiring that *Puniſhment* be inflicted on ſin and ſinners; is often in Scripture called his *Anger* and *Wrath*. For although ſometimes the *Effects* of Anger and Wrath in Puniſhment it ſelf, be denoted by thoſe expreſſions, yet often alſo they denote the Habitude of the Nature of God in his Juſtice towards ſin. For Anger in it ſelf being a Paſſion and Perturbation of mind, including *change* and Weakneſs, cannot properly be aſcribed unto God; and therefore when it is ſpoken of, as that which is in him, and not of the Effects which he works on others, it can intend nothing but his *Vindictive Juſtice*, that property of his nature, which *neceſſarily enclines him* unto the puniſhment of ſin. Thus it is ſaid, that his *Wrath* or Anger *is revealed from Heaven againſt all ungodlineſs*, *Rom.* 1. 18. That is, he diſcovers in his *judgements* what is his Juſtice againſt ſin. And thus when he comes to deal with Chriſt himſelf, to make him a *propitiation* for us; he is ſaid to have ſet him forth, εἰς ἔνδειξιν τῆς δικαιοσύνης,

Rom.

Rom. 3. 25, 26. *To declare his righteouſneſs for the remiſſion of ſins; that he might be juſt, and the juſtifier of them that believe in Jeſus*; as God would pardon ſin, and juſtifie them that believe, ſo he would be *juſt* alſo; and how could this be; by *puniſhing our ſins in Chriſt*: that declared his Righteouſneſs: ἔνδειξις, here, is as much as ἔνδειγμα, *documentum*; a declaration by an eſpecial inſtance or Example; or as ὑπόδειγμα, as he is ſaid to have puniſhed *Sodom and Gomorrah*, and to have left them, ὑπόδειγμα μελλόντων ἀσεβῶν, *an Example unto them that ſhould live ungodly*; that is, an inſtance of what his dealings would be with ſinners. So God is ſaid here to have *declared his Righteouſneſs* by an Example in the ſufferings of Chriſt; which indeed was the greateſt inſtance of the ſeverity and inexorableneſs of Juſtice againſt ſin, that God ever gave in this world. And this he did, that he *might be juſt* as well as gracious and merciful in the forgiveneſs of ſin. Now if the *Juſtice* of God did not require, that ſin ſhould be puniſhed in the Mediator, how did God give an inſtance of his *Juſtice* in his ſufferings; for nothing can be declared, but in and by that which it requires; For to ſay, that God ſhewed his Righteouſneſs in doing that, which might have been *omitted without the leaſt impeachment of his Righteouſneſs*, is in this matter not ſafe.

Thirdly, God is the Supream *Ruler*, *Governour* and *Judge* of all. To him as ſuch it belongeth to do right. So ſaith *Abraham*, *Gen.* 18.25. *Shall not the Judge of all the earth do right?* undoubtedly he will do ſo, it belongs unto him ſo to do: For, ſaith the Apoſtle, *Is God unrighteous who taketh vengeance, God forbid; for then how ſhall God judge the world*, *Rom.* 3. 5, 6. Right Judgement in all things belongs unto the *Univerſal Rectitude* of the Nature of God, as he is the Supream Governour and Judge of all the world. Now the Goodneſs and Rightneſs of all things, conſiſts in the Obſervation of that Place and Order which God in their Creation allotted unto them, whereon he pronounced that they *were exceeding Good*. And that this Order be preſerved for the good of the whole, it belongs unto the *Government of God* to take care; or if it be in any thing tranſgreſſed not to leave all things in Confuſion, but to *reduce them* into ſome *new Order* and ſubjection unto himſelf. That this Order was broken by ſin we all know. What ſhall now the *Governour of all the world do?* Shall he leave all things in diſorder and confuſion? Caſt off the works of his hands, and ſuffer all things to run at random? Would this become the *Righteous Governour* of all the world? What then is to be done to prevent this confuſion? Nothing remains, but that he who brake the *firſt Order* by *ſin*, ſhould be ſubdued into a *new one by puniſhment*. This brings him into ſubjection unto God upon *a new account*. And to ſay that God might have let his ſin go *unpuniſhed*, is to ſay, that he might *not be righteous* in his Government, nor do that which is neceſſary for the Good, Beauty and Order of the whole. But hereof ſomewhat was ſpoken in the opening of the words, ſo that it needs not farther be inſiſted on.

Laſtly, There is no *common preſumption* engrafted in the hearts of men, concerning any *free Act* of God, and which might have been otherwiſe. No *free Decree* or Act of God is, or can be known unto any of the children of men, but by *Revelation*; much leſs have they all of them univerſally an *inbred Perſwaſion* concerning any ſuch Acts or actings. But of the *natural properties* of God, and his acting ſuitable unto them; there is a ſecret Light and *Perſwaſion* engrafted in the hearts of all men by nature. At leaſt, *thoſe things of God*, whereof there is a *natural* and indelible *Character* in the hearts of all men, are *natural*, *neceſſary* and *eſſential* unto him. Now that *God is juſt*, and that therefore he *will puniſh ſin*, *all ſin*, is an inbred Preſumption of nature, that can never be rooted out of the minds of men. All ſinners have an *inbred Apprehenſion* that God is diſpleaſed with ſin; and that puniſhment is due unto it. They cannot but know, that it is the *judgement of God that they who commit ſin are worthy of death*. And therefore though they have not the *Law written* to inſtruct them, yet their *thoughts accuſe* them upon ſin, *Rom.* 1.14, 15. that is, their Conſciences; which is the *judgement which a man makes of himſelf in reference unto the judgement of God*. And therefore all Nations who retained any knowledge of a *Deity*, conſtantly invented ſome Wayes and Means whereby they thought they might *expiate ſin*, and *appeaſe* the God that they feared. All which manifeſts that the Puniſhment of ſin, inſeparably follows the *nature of God*, and ſuch properties thereof, as men have a *natural inbred notion* and preſumption of. For if it depended meerly on the *Will of God*, and his Faithfulneſs in the accompliſhing of that *Threatning* and conſtitution, whereof they had no knowledge; they could not have had ſuch an *immoveable* and unconquerable Apprehenſion of it. But theſe things I have handled at large elſewhere.

And this fully diſcovers the *vile and horrid nature of ſin*. *Fools*, as the Wiſe man tells us, *make a mock of it*. Stifling for a while their natural convictions, they act as *if ſin were a thing of nought*; at leaſt, not ſo horrible as by ſome it is repreſented. And few there are who endeavour aright to obtain a *true notion* of it; contenting themſelves in general, that it is a thing that *ought not to be*. What direct Oppoſition it ſtands in, unto the Nature, Properties, Rule and Authority of God, they conſider not. But the *laſt day* will diſcover the *true nature* of it; when all eyes ſhall ſee what it deſerves in the *judgement of God*, which is according unto Righteouſneſs. Is it a ſmall thing for a *Creature* to *break that Order* which God at firſt placed him and all things in? To caſt off the Rule and Authority of God, to endeavour to dethrone him, ſo that he cannot continue to be the *Supream Governour* of all things, and Judge of all the world, unleſs he puniſh it? Is it a ſmall thing to ſet up that which hath an *utter inconſiſtency* with the Holineſs and Righteouſneſs of God, ſo that if it go *free*, God cannot be *holy* and *righteous*? If theſe things will not *now* ſink into the minds of men; if they will not learn the *ſeverity* of God in this matter from the *Law*, on the threatning and curſe whereof he hath impreſſed the Image of his Holineſs and Juſtice, as was ſaid, they will learn it *all in Hell*. Why doth God thus *threaten* and curſe ſin and ſinners? Why hath he prepared an Eternity of Vengeance and Torment for them? Is it becauſe he would? Nay, becauſe it could not otherwiſe be, God being ſo Holy and Righteous as he is. Men may thank themſelves for *Death* and *Hell*; They are *no more* than ſin hath made *neceſſary* unleſs God ſhould ceaſe to be Holy, Righteous, and the Judge of all, that they might ſin freely and endleſly. And this appears moſt eminently in the Croſs of Chriſt; for God gave in him an inſtance of his Righteouſneſs, and of the deſert of ſin. Sin being *imputed* unto the only Son of God, he could not be ſpared. If he be *made ſin*, he muſt be *made a curſe*; If he will *take away our iniquities*, he muſt make *his ſoul an offering for ſins*, and bear the puniſhment due unto them. *Obedience* in all Duties will not do it; *Interceſſion* and Prayers will not do it, ſin required another manner of Expiation. Nothing but *undergoing the wrath of God*, and the Curſe of the Law, and therein anſwering what the eternal Juſtice of God required, will effect that End. How can God *ſpare ſin in his Enemies*, who could not ſpare it on his only Son? Had it been poſſible this Cup ſhould have paſſed from him: but this could not be, and God continue Righteous. Theſe things I ſay will give us an inſight into the *nature of ſin*, and the *horrible provocation* wherewith it is attended.

And this alſo opens the Myſterie of the Wiſdom and Love and Grace of God in the ſalvation of ſinners. This is that which he will for ever be *admired in*; A way he hath found out, to *exerciſe Grace*, and *ſatisfie Juſtice*, at the ſame time, in and by the ſame Perſon; *ſin* ſhall be *puniſhed*, all ſin, yet *Grace exerciſed*; *ſinners* ſhall be *ſaved*, yet *Juſtice* exalted; all in the Croſs of Chriſt.

Verſe XI, XII, XIII.

THe great Reaſon and Ground of the *Neceſſity* of the ſufferings of Chriſt hath been declared. It *became God* that he ſhould ſuffer. But it doth not yet appear on what Grounds this ſuffering of his could be *profitable* or beneficial unto the *Sons* to be brought unto Glory. It was the *ſinner himſelf* againſt whom the Law denounced the *Judgement of death*. And although the Lord Chriſt undertaking to be a *Captain of Salvation* unto the Sons of God, might be *willing* to ſuffer for them, yet what Reaſon is there that the Puniſhment of *One*, ſhould be accepted for the ſin of Another? Let it be granted, that the Lord Chriſt had an abſolute and *Soveraign Power* over his own Life, and all the Concernments of it, in the nature which he *aſſumed*; as alſo that he was *willing* to undergo any ſufferings that God ſhould call him unto; this indeed will *acquit* the Juſtice of God in giving him up unto death. But whence is it that *ſinners* ſhould come to be ſo intereſted in theſe things, as thereon to be *acquitted* from ſin, and brought unto Glory. In *theſe Verſes* the Apoſtle enters upon a diſcovery of the Reaſons hereof alſo. He *ſuppoſeth* indeed, that there was a *Compact* and Agreement between the Father and Son in this matter; which he afterwards expreſly treateth on, *Chap.* 10. He *ſuppoſeth* alſo, that in his Soveraign Authority, God had made a *Relaxation of the Law*, as to the *Perſon ſuffering*, though not as to the *Penalty* to be ſuffered; which

God

God abundantly declared unto the Church of the *Jews* in all their Sacrifices, as we ſhall manifeſt. Theſe things being *ſuppoſed*, the Apoſtle proceeds to declare the grounds of the Equity of this Subſtitution of Chriſt, in the room of the Sons, and of their Advantage by *his ſuffering*; the *Propoſition* whereof he layes down in theſe *Verſes*, and the eſpecial *Application* in thoſe that enſue.

Verſe 11, 12, 13.

Ὅτε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, λέγων, ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε. καὶ πάλιν, ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ· καὶ πάλιν, ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός.

There is no *Variety* in the reading of theſe words in any *Copies*; nor do Tranſlators differ in rendring the ſenſe of them. The *Syriack* renders the laſt Teſtimony, as if the words were ſpoken unto God, *Behold I and the children*, ויהבת לי אלהא, *whom thou haſt given unto me O God.* The *Æthiopick*; *Wherefore they who ſanctifie, and they who are ſanctified are altogether*; to what purpoſe I cannot gheſs.

Ἁγιάζω. Ἁγιάζω, Is uſed in this *Epiſtle* both in the *Legal ſenſe* of it, to ſeparate, conſecrate, dedicate; and in the *Evangelical*, to purifie, ſanctifie, to make internally and really holy. It ſeems in this place to be uſed in the *latter ſenſe*, though it include the former alſo, κατ' ἀναλαλήθησιν, by *juſt conſequence*, for they *who are ſanctified*, are *ſeparated* unto God. The Word then expreſſeth what the Lord Chriſt doth unto and for the *Sons*, as he is the Captain of their ſalvation: He *conſecrates* them unto God, through the *Sanctification of the Spirit, and waſhing in his own blood.*

Ἐξ ἑνός. Ἐξ ἑνός, It may be of the *Maſculine Gender*, and ſo denote *one Perſon*; or of the *Neuter*, and ſo *one thing*; one Maſs, one common Principle; whereof afterwards.

Ἀπαγγελῶ. The firſt Teſtimony is taken from, *Pſal.* 22. 24. אספרה שמך אחי בתוך קהל אהללך which the *LXX.* render, διηγήσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε. The firſt word אספרה, *narrabo*, *annuntiabo*, the Apoſtle renders by ἀπαγγελῶ, more properly, than they by διηγήσομαι: In the reſt of the words there is a Coincidence, the Originall being expreſly rendered in them. For though הלל, be rendered *ſimply* to *praiſe*, yet its moſt frequent uſe, when reſpecting God as its Object, it is to praiſe by *Hymns* or *Pſalms*: as the Apoſtle here ὑμνήσω σε; *tibi hymnos canam*, or *te hymnis celebrabo*; I will *ſing hymns unto thee*, or *praiſe thee with hymns*; which was the principal way of ſetting forth Gods praiſe under the Old Teſtament. Ὑμνήσω.

It is not certain whence the ſecond Teſtimony is taken. Some ſuppoſe it to be from *Iſa.* 8. 17. from whence the laſt alſo is cited. The words of the Prophet there וקויתי לו, are rendered by the *LXX.* καὶ πεποιθὼς ἔσομαι ἐπ' αὐτῷ, *the words here uſed by the Apoſtle.* But there are ſundry things, that will not allow us to cloſe with this ſuppoſal. Firſt, The *Original* is not rightly rendered by the *LXX.* and as we ſhall ſee, the Apoſtles words do exactly expreſs the *Original* in another place. Beſides קוה, is never but in this place and once more turned into πείθω, by the *LXX.* but is conſtantly rendered by them, μένω, or ὑπομένω. So that it is not *improbable*, but that theſe words might be inſerted into the *Greek Text* out of this place of the Apoſtle, there being ſome Preſumptions and likelihoods, that it was the place intended by him; eſpecially becauſe the *next Teſtimony* uſed by the Apoſtle, conſiſts in the Words immediately enſuing theſe in the Prophet: But yet that yields another Reaſon againſt this ſuppoſition. For if the Apoſtle continued on the words of the Prophet, to what end ſhould he inſert in the midſt of them, that conſtant note of proceeding unto another Teſtimony, καὶ πάλιν, and *again*, eſpecially conſidering, that the whole Teſtimony ſpeaks to the ſame purpoſe.

Πεποιθὼς. We ſhall then referr theſe words unto *Pſal.* 18. 2. אחסה־בו, which the *LXX.* render, ἐλπιῶ ἐπ' αὐτῷ, *I will hope in him*; the Apoſtle more properly, ἔσομαι πεποιθὼς ἐπ' αὐτῷ, *I will put my truſt in him.* And that that *Pſalm* had reſpect unto the Lord Chriſt and his Kingdom, our Apoſtle ſheweth elſewhere, by citing another Teſtimony out of it, concerning the *calling of the Gentiles*, *Rom.* 15. 9. Nor was the latter part of the Pſalm properly fulfilled in *David* at all.

The

Παιδία. The last Testimony is unquestionably taken out of *Isa.* 8. 17. where the words are הנה אנכי והילדים אשר נתן לי יהוה; and rendered by the *LXX.* as here by the Apostle, ἰδοὺ ἐγὼ καὶ παιδία ἃ ἔδωκεν μοι ὁ θεός. ילדים is properly *nati*, γεννητοὶ, or ἔκγονοι, those that are *begotten*, or *born* of any one, whilest they are in their tender age. But it may be rendered by παιδία, as it is by the *LXX. Gen.* 30. 36. *Chap.* 32. 22. *Chap.* 33. 1, 2. which is *children* in a larger sense.

Verse 11, 12, 13.

For both he that sanctifieth, and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren, in the midst of the Church will I sing praise unto thee. And again, I will put my trust in him: And again, behold I and the children which God hath given me.

The words contain;

First, A farther Description of the *Captain of salvation*, and the *sons* to be brought unto Glory by him, mentioned in the Verse foregoing, taken from his Office and Work towards them, and the Effect thereof upon them. *He that sanctifieth, and they that are sanctified*; which is the subject of the first Proposition in these words.

Secondly, An Assertion concerning them; *they are all of one.*

Thirdly, A natural consequence of that Assertion, which includes also the scope and design of it, *He is not ashamed to call them brethren.*

Fourthly, The confirmation hereof by a *Triple Testimony* from the Old Testament.

First, He describes the *Captain of salvation*, and the *Sons to be brought unto glory*, by their mutual Relation to one another in *sanctification.* He is ὁ ἁγιάζων, *he that sanctifieth*, and they are οἱ ἁγιαζόμενοι, *they that are sanctified.* That it is the *Son*, the Captain of salvation, that is intended by the *sanctifier*, both what the Apostle affirms immediately of him and them, and the ensuing Testimonies whereby he confirms it, do make evident. And as in the *Verse foregoing*, giving an account why God would have Christ to *suffer*, he describes him by that Property of his Nature which includes a necessity of his so doing; so setting forth the *Causes* on our part, of that suffering, and the grounds of our *advantage* thereby, he expresseth him and the children by those terms, which manifest their Relation unto one another; and which they could not have stood in, had they not been of the *same nature*, as he afterwards declares. Now the same word being here used *actively* and *passively*, it must in both places be understood in the *same sense*, the one expressing the Effect of the other. As Christ *sanctifies*, so are the children *sanctified.* And the Act of Christ which is here intended, is that which he did for the Sons, when he suffered for them according to Gods appointment; as *v.* 10. Now as was said before, to *sanctifie* is either to *separate* and to *dedicate* unto sacred Use, or to *purifie* and make *really holy*, which latter sense is here principally intended. Thus when the Apostle speaks of the effects of the Offerings of Christ for the Elect, he distinguisheth between their τελείωσις, or *consummation*, and their ἁγιασμὸς, or *sanctification*, *Chap.* 10. 14. μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους; *by one offering he consummated or perfected the sanctified.* First, He *sanctifieth* them, and then *dedicates* them unto God, so that they shall never more need any *Initiation* into his Favour and service. This work was the *Captain of salvation* designed unto; the *children that were to be brought unto glory*, being in themselves *unclean* and *unholy*, and on that account *separated* from God, he was to *purge* their natures, and to make them *holy*, that they might be admitted into the favour of, and find acceptance with God. And for the *Nature* of this work, two things must be considered: (1.) The *Impetration* of it, or the Way and Means whereby he obtained this Sanctification for them; and (2.) The *Application* of that Means, or *real effecting* of it. The first consisteth in the *sufferings* of Christ, and the merit thereof. Hence we are so often said to be *sanctified and washed in his blood*, *Eph.* 5. 25. *Acts* 20. 32. *Rev.* 1. 5. and his blood is said to *cleanse us from all our sins*, 1 *John* 1. 7. As it was *shed for us*, he procured by the merit of his Obedience therein, that those for whom it was shed, should be *purged* and *purified*, *Titus* 2. 14. The other consists in the *effectual workings* of the Spirit of Grace, communicated

communicated unto us by vertue of the bloodſhedding and ſufferings of Chriſt, as the Apoſtle declares, *Tit.* 3. 4, 5, 6. And they who place this *ſanctification* meerly on the Doctrine and Example of Chriſt, (as *Grotius* on this place) beſides that they conſider not at all the deſign and ſcope of the place, ſo they reject the principal End, and the moſt bleſſed Effect of the death and bloodſhedding of the Lord Jeſus. Now in this Deſcription of the Captain of Salvation, and of the Sons, the Apoſtle intimates a farther *neceſſity of his ſufferings*, becauſe *they were to be ſanctified* by him, which could no otherwiſe be done but by his *death and bloodſhedding*. Having many things to obſerve from theſe Verſes, we ſhall take them up as they offer themſelves unto us in our procedure: As here.

I. *That all the children which are to be brought unto glory, antecedently unto their Relation unto the Lord Chriſt, are polluted, defiled, ſeparate from God.* They are all to be *ſanctified* by him, both as to their real Purification and Conſecration to be Gods *hallowed* Portion. This for many bleſſed Ends the Scripture abundantly inſtructs us in, *Tit.* 3. 3. *We our ſelves alſo were ſometimes fooliſh, and diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful and hating of one another.* A moſt wretched, defiled and loathſome condition, that which juſtly might be an Abhorrency to God, and all his holy Angels: and ſuch indeed God deſcribes it to be by his Prophet, *Ezek.* 16. 5, 6. *Thou waſt polluted in thy blood, and caſt out in the field, to the loathing of thy Perſon*; Thus we were ſaith the Apoſtle; even *we*, who are now *ſanctified* and *cleanſed* by the means which he afterwards relates. The like deſcription he gives of this eſtate, 1 *Cor.* 6. 11, 12. with an Aſſertion of the ſame delivery from it. We are naturally *very proud*, apt to pleaſe our ſelves in our ſelves; to think of nothing leſs than of being *polluted* or *defiled*; or at leaſt not ſo far, but that we can *waſh our ſelves*. What a hard thing is it to perſwade the great men of the world, in the midſt of their Ornaments, Paintings and Perfumes, that they are all over *vile, leprous, loathſome* and defiled? Are they not ready to waſh themſelves in the *blood of them* who intimate any ſuch thing unto them? But whether men will hear or forbear, this is the condition of all men, even of the *Sons of God themſelves* before they are waſhed and ſanctified by Chriſt Jeſus. And as this ſets out the Infinite Love of God, in taking notice of ſuch vile creatures as we are, and the unſpeakable *Condeſcenſion* of the Lord Chriſt, with the Efficacy of his Grace in cleanſing us by his blood, ſo it is ſufficient to keep us humble in our ſelves, and thankful unto God all our dayes.

II. *That the Lord Chriſt is the great ſanctifier of the Church. His Title* is ὁ ἁγιάζων, the *Sanctifier*; of which more afterwards.

Thirdly, *The Lord Chriſt the Captain of our Salvation, ſanctifies every Son whom he brings unto glory.* He will never glorifie an *unſanctified* perſon. The world indeed is full of an Expectation of Glory by Chriſt; but of that which is indiſpenſibly previous thereunto, they have no regard. But this the Scripture gives us as a principal Effect of the whole Mediation of Chriſt. Of his *death*, *Epheſ.* 5. 26. *Titus* 2. 14. Of his communication of his *Word and Spirit*, *John* 17. 19. *Titus* 3. 5, 6. Of his *bloodſhedding* in an eſpecial manner; 1 *John* 1. 7. *Rom.* 6. 5, 6. *Rev.* 5. 5. Of his *Life* in Heaven and Interceſſion for us, *Col.* 3. 1, 2, 3. This he *creates his people* unto by his *Grace*, *Epheſ.* 2. 8. *excites* them unto by his Promiſes, 2 *Cor.* 7. 1. and commands; *John* 15. 16, 17. So that no End of the Mediation of Chriſt is accompliſhed in them who are not ſanctified and made holy; And this was neceſſary for him to do, on the part (1.) Of God: (2.) Of himſelf: (3.) Of themſelves.

1. *Of God*, unto whom they are to be brought in glory. He is *holy*; of *purer eyes than to behold iniquity*: No unclean thing can ſtand in his preſence. Holy in his nature, *glorious in Holineſs*; holy in his Commands, and will be *ſanctified* in all that draw nigh unto him. And this *Peter* urgeth as that which requires Holineſs in us, 1 *Epiſt.* 1. 15, 16. *As he that hath called them is holy, ſo be ye holy in all manner of Converſation, becauſe it is written, be ye holy, for I am holy*; and thence it is ſaid, that Holineſs becometh his houſe; that is, all that *draw nigh* unto him; and the Apoſtle ſets it down as an uncontrollable *Maxime*, that without *Holineſs no man ſhall ſee God*. If the Lord Chriſt then will bring the children unto God, he muſt make them *Holy*, or they can have no admittance into his preſence, no acceptance with him; for *no unclean thing*, nothing that defileth, can enter into the *New Jeruſalem*, the place where his Holineſs dwelleth.

dwelleth. It is utterly impossible that any soul not washed with the blood of Christ, not *sanctified* by his Spirit and Grace, should stand in the sight of God. And this was expressed in all the *typical Institutions* about *cleansing* which God appointed unto his people of old. He did it to teach them, that unless they were *sanctified*, washed and cleansed from their sins, they could be admitted unto no Communion with him, nor Enjoyment of him. Neither can any serve him here, unless their *consciences be purged by the blood of Christ from dead works*; nor can they come to him hereafter, unless they are washed from all their defilements. Their services here he rejects as an *unclean* and polluted thing, and their confidences for the future he despiseth as a presumtuous abomination. God will not divest himself of his *Holiness*, that he may receive, or be enjoyed by *unholy creatures*. And the day is coming wherein poor *unsanctified creatures*, who think they may *miss Holiness* in the way to glory, shall cry out, *who amongst us shall inhabit with those everlasting burnings*; for so will he appear unto all unsanctified persons.

2. Of *Himself*, and the Relation whereunto he takes these Sons with himself. He is their *Head*, and they are to be *members* of his body. Now he is *holy*, and so must they be also, or this Relation will be very unsuitable and uncomely. *A living head* and *dead members*, a beautiful head and rotten members, how uncomely would it be? Such a *monstrous* body Christ will never own. Nay, it would overthrow the whole nature of that Relation, and take away the life and form of that Union that Christ and his are brought into, as head and members. For whereas it consists in this, that the whole *Head and members are animated, quickned and acted by one and the self same Spirit of life*; nor doth any thing else give Union between head and members; if they be not *sanctified by that Spirit*, there can be no such Relation between them. Again, he takes them unto himself to be his *Bride and Spouse*. Now you know, that it was appointed of old, that if any one would take up a *Captive Maid* to be his Wife, she was to *shave her head, and pare her nayls, and wash her self*, that she might be meet for him. And the Lord Christ taking this *Bride* unto himself, by the conquest he hath made of her, must by *Sanctification* make them meet for this Relation with himself. And therefore he doth it, *Ephes.* 5. 25, 26. *Christ loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the word*, v. 27. *that he might present it unto himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish*. This it *became* him to do, this was the End why he did it; he *sanctifieth his Church* that he may present it a *meet Bride* or Spouse unto himself. The like may be said of all other Relations wherein the Lord Christ stands unto his people; there is no one of them but makes their *sanctification* absolutely necessary.

3. On the part of the Children themselves; for unless they are *Regenerate, or born again*, wherein the foundation of their *sanctification* is laid, they can by no means enter into the Kingdom of God. It is this that makes them *meet for the inheritance of the Saints in light*. As without it, they are not *meet* for their Duty, so are they not *capable* of their Reward. Yea, Heaven it self in the true light and notion of it, is undesirable unto an *unsanctified* person. Such an one, neither can, nor would enjoy God if he might. In a word, There is no *one thing required* of the Sons of God, that an *unsanctified Person* can do, no *one thing promised* unto them, that he can enjoy.

There is surely then a woful *mistake* in the world. If *Christ sanctifies* all whom he saves, many will appear to have been mistaken in their Expectations another day. It is grown amongst us almost an Abhorrency unto all flesh, to say, that the *Church of God is to be holy*. What though God hath *promised* that it should be so; that Christ hath undertaken to *make it* so; What if it be *required* to be so? What if all the duties of it be *rejected* of God if it be not so; it is all one; if men be *baptized* whether they *will or no*, and outwardly profess the name of Christ, though not one of them be truly sanctified, yet they are, as it is said, the *Church of Christ*. Why then let them be so; but what are they the better for it? Are their Persons, or their Services therefore *accepted* with God? Are they *related* or united unto Christ? Are they under his conduct unto glory? Are they *meet for the Inheritance* of the Saints in light? not at all; not all, not any of these things do they obtain thereby: What is it then that they get by the furious contest which they make for the Reputation of this Priviledge? Only this, that satisfying their minds by it, resting, if not priding themselves in it, they obtain many Advantages to stifle all convictions of their condition, and so perish unavoidably. A sad success, and for ever to be bewailed. Yet is there nothing

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at this day more contended for in this world, than that Chriſt might be thought to be a *Captain of ſalvation* unto them unto whom he is not a *Sanctifier*; that he may have an *unholy Church*, a *dead Body*. Theſe things tend neither to the glory of Chriſt, nor to the good of the ſouls of men. Let none then deceive themſelves, *ſanctification* is a qualification indiſpenſibly neceſſary unto them who will be under the conduct of the Lord Chriſt unto ſalvation, to lead none to heaven but whom he ſanctifies on the earth. The holy God will not receive *unholy* perſons. This living Head will not admit of dead members, nor bring men into the poſſeſſion of a glory which they neither love nor like.

Secondly, Having given this deſcription of the *Captain of ſalvation*, and of the *ſons to be brought unto glory*, the Apoſtle affirms of them that they are ἐξ ἑνὸς, *of one*, which made it meet for him to ſuffer, and for them to be made partakers of his ſufferings. The equity hereof lies in the agreement, that he and they are *of one*; which what it is, we muſt now enquire. Ἐξ ἑνὸς.

The word hath this ambiguity in it, that it may be of the *Maſculine Gender*, and denote *one perſon*; or of the *Neuter*, and ſignifie *one thing*. If it relate unto the perſon, it may have a double interpretation.

Firſt, That it is *God* who is intended; they are *of one*, that is *God*. And this may be ſpoken in ſeveral reſpects. The *Son* was of him by Eternal Generation, the *many ſons* by Temporal Creation, they were made by him. Or they are all of him, he *ordained him to be the Sanctifier*, them to be *ſanctified*; *Him* to be the Captain of ſalvation, and *them* to be brought unto glory. And this ſenſe the laſt teſtimony produced by the Apoſtle ſeems to give countenance unto: *Behold I and the children whom God hath given unto me*; Me to be their *Father*, *Captain*, Leader; they to be the *children* to be cared for, and conducted by me. And this way went moſt of the *Antients*, in their Expoſition of this place. In this ſenſe the reaſon yielded by the Apoſtle in theſe words, why the *Captain of ſalvation* ſhould be made perfect by ſufferings, becauſe the ſons to be brought unto glory were alſo to ſuffer, and they were *all of one*, both he and they, even *of God*. But though theſe things are *true*, yet they contain not a *full reaſon* of what the Apoſtle intends to prove by this aſſertion. For this Interpretation allows no other Relation to be expreſſed between Chriſt and the ſons, than what is between *him and Angels*; they are alſo with him of *one God*. And yet the Apoſtle afterward ſheweth, that there was *another Union* and Relation between Chriſt and the Elect needful, that they might be ſaved by him, than any that was between him and Angels. And if nothing be intimated but the *good pleaſure* of God, appointing him to be a *Saviour*, and them to *be ſaved*, becauſe they were *all of himſelf*, of *one God*, which was ſufficient to make that appointment juſt and righteous, then is here nothing aſſerted to prove the *meetneſs* of Chriſt to be a Saviour unto men, and not to Angels, which yet the Apoſtle in the *following Verſes* expreſly deduceth from hence.

Secondly, If it reſpect a *Perſon*, it may be *ex uno homine*, *of one man*, that is, of *Adam*; they are all of *one common Root* and ſtock, he and they came all of *one Adam*: unto him is the *Genealogie* of Chriſt referred by *Luke*. And as a common ſtock of our nature he is often called the *One*, the *One man*, *Rom.* 5. And this for the ſubſtance of it falls in with what will be next conſidered.

Secondly, It may be taken in the *Neuter ſenſe*, and denote *one thing*; and ſo alſo it may receive a double Interpretation.

Firſt, It may denote the *ſame maſs of humane nature*. Ἐξ ἑνὸς φυράματος, of one and the ſame *maſs* of humane nature; or ἐξ ἑνὸς αἵματος, ſo it is ſaid of all mankind, that God made them ἐξ ἑνὸς αἵματος, *of one blood*, *Acts* 17. 26. of one *common principle*, which gives an Alliance, Cognation, and Brotherhood unto the whole Race of Mankind. As the making of all mankind *by one God* gives them all a relation unto him, as ſaith the Apoſtle, *We are all his off-ſpring*; ſo their being made of *one blood* gives them a Brotherhood among themſelves. See *Acts* 14.15. And this interpretation differs not in the ſubſtance of it from that *laſt preceding*; in as much as the *whole maſs of humane nature* had its exiſtence in the perſon of *Adam*, only it refers not the *Oneneſs* mentioned formally unto his perſon, but unto the *nature* it ſelf whereof he was made partaker. And this ſenſe the Apoſtle farther explains, *verſe* 14. as he alſo obſerves it, *Rom.* 9. 5.

Secondly, By *One*, ſome underſtand the ſame *ſpiritual nature*; the principles of ſpiritual life which is in Chriſt the Head, and the children his members. And this they ſay is that which is their peculiar *Oneneſs*, or being of one; ſeeing all wicked men, even Reprobates, are of the *ſame common maſs of humane nature* as well as the children.

But yet this is not ſatisfactory. It is true indeed, that after the children are *really ſanctified*, they are of *one and the ſame ſpiritual nature* with their Head, 1 *Cor.* 12. 12. and hereby are they differenced from all others. But the Apoſtle here treats of their being ſo *of One*, that he might be meet to *ſuffer* for them, which is *antecedent* unto their being *ſanctified*, as the Cauſe is unto the Effect. Neither is it of any weight that the *Reprobates* are partakers of the ſame *common nature* with the children, ſeeing the Lord Chriſt partook of it only on the *childrens account*, as *verſe* 14. And of their nature he could not be partaker, without being partaker of that which was common to them all, ſeeing that of *one blood* God made all Nations under heaven. But the bond of nature it ſelf is in the Covenant, reckoned only unto them that ſhall be ſanctified.

It is then *one common nature* that is here intended: He and they are of the ſame nature, of *one maſs*, of *one blood*. And hereby he became to be meet to ſuffer for them, and they to be in a capacity of enjoying the benefit of his ſufferings; which how it anſwers the whole deſign of the Apoſtle in this place, doth evidently appear.

Firſt, He intends to ſhew that the Lord Chriſt was *meet to ſuffer* for the children; and this aroſe from hence, that he was of the *ſame nature with them*, as he afterwards at large declares. And he was meet to *ſanctifie* them by his ſufferings, as in this verſe he intimates. For as in an Offering made unto the Lord of the *firſt Fruits*, of *Meat*, or of *Meal*, a parcel of the ſame nature with the whole was taken and offered, whereby the *whole was ſanctified*, *Levit.* 2. So the Lord Jeſus Chriſt being taken as the *firſt fruits* of the nature of the children, and offered unto God, the *whole lump*, or the whole nature of man in the children, that is all the Elect, is ſeparated unto God, and effectually *ſanctified* in their ſeaſon. And this gives the ground unto all the teſtimonies which the Apoſtle produceth unto his purpoſe out of the Old Teſtament. For being thus of *one nature* with them, he is not *aſhamed to call them brethren*, as he proves from *Pſal.* 22. For although it be true, that as *brethren* is a term of *ſpiritual cognation* and love, he calls them not ſo until they are made partakers of his Spirit, and of the ſame ſpiritual nature that is in him; yet the firſt foundation of this Appellation lies in his participation of the *ſame nature* with them, without which, however he might *love them*, he could not properly call them Brethren. Alſo his participation of their nature, was that which brought him into ſuch a condition, as wherein it was needful *for him to put his truſt in God*, and to look for *deliverance from him in a time of danger*, which the Apoſtle proves in the ſecond place by a teſtimony out of *Pſal.* 18. which could not in any ſenſe have been ſaid of Chriſt, had he not been *partaker of that nature*, which is expoſed unto all kind of wants and troubles, with outward ſtreights and oppoſitions, which the nature of Angels is not. And as his being thus of *One with us* made him our Brother, and placed him in that condition with us, wherein it was neceſſary for him *to put his truſt in God for deliverance*, ſo being the principal Head and *firſt Fruits* of our nature, and therein the *Author and finiſher of our ſalvation*, he is a *Father* unto us, and *we are his children*, which the Apoſtle proveth by his laſt teſtimony from *Iſa.* 8. *Behold I and the children which the Lord hath given unto me.* And further upon the cloſe of theſe teſtimonies, the Apoſtle aſſumes again his Propoſition, and aſſerts it unto the ſame purpoſe, *verſe* 14. ſhewing in what ſenſe he and the children were of one, namely in their mutual *participation of fleſh and blood*.

And thus this interpretation of the word will ſufficiently bear the whole weight of the Apoſtles Argument and Inferences. But if any one liſt to extend the word farther, and to comprize in it the *manifold Relation* that is between Chriſt and his Members, I ſhall not contend about it. There may be in it, 1. Their being of *one God*, deſigning him and them to be one *myſtical body*, one Church, he the Head, they the Members. 2. Their taking *into one Covenant*, made originally with him, and exemplified in them. 3. Their being of *one common principle of humane nature*. 4. Deſigned unto a *manifold ſpiritual union* in reſpect of that *new nature* which the children receive from him, with every other thing that concurs to ſerve the *union* and relation between them; but that which we have inſiſted on is *principally intended*, and to be ſo conſidered by us. And we might teach from hence, that,

III. *The agreement of Chriſt and the Elect in one common nature, is the foundation of his fitneſs to be an Undertaker on their behalf, and of the equity of their being made partakers of the benefits of his Mediation:* But that this will occur unto us again more fully, *verſe* 14.

And by all this doth the Apoſtle diſcover unto the *Hebrews* the unreaſonableneſs of their

their offence at the *afflicted condition* and ſufferings of the *Meſſiah*. He had minded them of the work that he had to do, which was *to ſave his Elect* by a ſpiritual and eternal ſalvation. He had alſo intimated what was their condition by nature, wherein they were *unclean*, unſanctifi'd, ſeparate from God. And withall had made known what the *Juſtice* of God, as the Supreme Governour and Judge of all required, that ſinners might be ſaved. He now minds them of the Union that was between him and them, whereby he became *fit to ſuffer* for them, as that they might enjoy the bleſſed effects thereof in deliverance and ſalvation.

Thirdly, The Apoſtle lays down an Inference from his preceding aſſertion, in thoſe words, *For which cauſe he is not aſhamed to call them brethren.* In which words we have 1. The reſpect of that which is here affirmed unto the aſſertion fore-going; *for which cauſe.* 2. The thing it ſelf affirmed, which is, *That the Lord Chriſt calls the ſons to be brought unto glory, his brethren.* 3. The manner of his ſo doing, he *is not aſhamed to call them ſo.* And herein alſo the Apoſtle, according to his wonted way of proceeding, which we have often obſerved, makes a tranſition towards ſomewhat elſe which he had in deſign, namely the *Prophetical Office* of Chriſt, as we ſhall ſee afterwards.

For which cauſe; that is, becauſe they *are of one*, partakers of one common nature; *He calls them brethren.* This gives a rightful foundation unto that Appellation: Hereon is built that relation which is between him and them. It is true, there is more required to perfect the *relation of Brotherhood* between him and them, than meerly their *being of one*; but it is ſo far eſtabliſhed from hence, that he was *meet to ſuffer* for them, to *ſanctifie* and ſave them. And without this there could have been no ſuch relation. Now his calling of them *Brethren* doth both declare, that they *are ſo*, and alſo that he *owns them* and avouches them as ſuch. But whereas it may be ſaid, that although they are *thus of one* in reſpect of their common nature, yet upon ſundry other accounts he is ſo *glorious*, and they are ſo *vile* and miſerable, that he might juſtly diſavow this *cognation*, and reject them as ſtrangers; The Apoſtle tells us it is otherwiſe, and that paſſing by all other diſtances between them, and ſetting aſide the conſideration of their unworthineſs, for which he might juſtly diſavow them, and remembring wherefore he was *of one with them*, he is *not aſhamed to call them brethren.* There may be a μείωσις in the words, and the *contrary aſſerted* to that which is denied; *he is not aſhamed*, that is willingly, cheerfully, and readily he doth it. But I rather look upon it as an expreſſion of *condeſcenſion* and love; and herein doth the Apoſtle ſhew the uſe of what he taught before, that they *were of one*, namely that thereby they became *Brethren*, he meet to ſuffer for them, and they meet to be ſaved by him. What in all this the Apoſtle confirms by the enſuing teſtimonies, we ſhall ſee in the explication of them; in the mean time we may learn for our own inſtruction,

IV. *That notwithſtanding the union of nature which is between the Son of God incarnate the Sanctifier, and the children that are to be ſanctified, there is in reſpect of their Perſons an inconceivable diſtance between them, ſo that it is a marvellous condeſcenſion in him to call them brethren.*

He is not *aſhamed* to call them ſo, though conſidering what himſelf is, and what they are, it ſhould ſeem that he might juſtly be ſo. The ſame expreſſion for the like reaſons is uſed concerning *Gods owning his people* in covenant, *chap.* 11.16. *Wherefore God is not aſhamed to be called their God.* And this diſtance between Chriſt and us, which makes his condeſcenſion ſo marvellous, relates unto a four-fold head.

Firſt, The immunity of the nature wherein he was of one *with us* in his Perſon, from all ſin. *He was made like unto us in all things, ſin excepted.* The nature of man in every other individual perſon is *defiled* with, and debaſed by ſin. We are *every one gone aſtray*, and are become altogether *filthy or abhominable.* This ſets us at no ſmall diſtance from him. Humane nature *defiled with ſin*, is farther diſtanced from the *ſame nature* as *pure and holy*, in worth and excellency, than the meaneſt worm is from the moſt glorious Angel. Nothing but ſin caſts the creature out of its *own place*, and puts it into another diſtance from God than it hath by being a creature. This is a *debaſement unto hell*, as the Prophet ſpeaks, *Thou didſt debaſe thy ſelf even unto hell, Iſa.* 57. 9. And therefore the condeſcenſion of God unto us in Chriſt is ſet out by his regarding of us, when we *were enemies unto him*, *Rom.* 5. 10. that is, whilſt we were *ſinners*, as *verſe* 8. This had caſt us into hell it ſelf, at the moſt *inconceivable diſtance* from him. Yet this hindred not him, who was *holy*, harmleſs, undefiled, ſeparate from ſinners, to own us as his brethren. He ſays not with thoſe proud hypocrites in the Prophet, *Stand farther*

off, I am holier than you; but he comes unto us, and takes us by the hand in his love, to deliver us from this condition.

Secondly, We are in this nature *obnoxious unto all miseries* in this world, and that which is to come. Man now is *born to trouble*, all the trouble that sin can deserve, or a provoked God inflict; his *misery* is great upon him, and that growing and endless. *He*, justly in himself, free from all, obnoxious to nothing that was *grievous* or *irksome*, no more than the *Angels* in heaven, or *Adam* in Paradise. *Pœna noxam sequitur*, Punishment and trouble follow guilt only, naturally. *He did no sin, nor was there guile found in his mouth*; so that God was always well pleased with him. What ever of *hardship* or difficulty he underwent, it was *for us*, and not for himself. Might not he have left us to perish in our condition, and freely enjoyed his own? We see how unapt those who are in prosperity, *full and rich*, are to take notice of their nearest Relations in poverty misery and distress: and who among them would do so, if it would cast them into the *state* of those who are already miserable? yet so it did the Lord Christ. His *calling us brethren*, and owning of us, made him instantly *obnoxious* unto all the miseries, the guilt whereof we had contracted upon our selves. The owning of his alliance unto us cost him, as it were, all he was worth; for being *rich*, *for our sakes he became poor*. He came into the prison, and into the furnace to own us. And this also renders his *condescension* marvellous.

Thirdly, He is inconceivably *distanced* from us, in respect of that Place and Dignity which he was designed unto. This, as we have shewed at large, was to be *Lord of all*, with absolute sovereign authority over the whole Creation of God. We are *poor abjects*, who either have not *bread to eat*, or have no good right to eat that which we meet withall. Sin hath set the whole Creation against us. And if *Mephibosheth* thought it a great condescension in *David* on his Throne, to take notice of him being *poor*, who was yet the son of *Jonathan*, what is it in this *King of Kings* to own us for Brethren in our vile and low condition. Thoughts of his glorious Exaltation will put a lustre on his *condescension* in this matter.

Fourthly, He is infinitely *distanced* from us in his Person, in respect of his *Divine Nature*, wherein he is and was *God over all, blessed for ever*. He did not so *become* man, as to *cease* to be God. Though he drew a *vail* over his infinite Glory, yet he *parted* not with it. He who calls us Brethren, who suffered for us, who died for us, was God still in all these things. The *condescension* of Christ in this respect the Apostle in an especial manner insists upon, and improves, *Phil.* 2. 5, 6, 7, 8, 9, 10, 11. That he who in himself is thus over all, eternally blessed, holy, powerful, should take us poor worms of the earth into this Relation with himself, and avow us for his brethren, as it is not easie to be believed, so it is for ever to be admired. And these are some of the heads of that *distance* which is between Christ and us. Notwithstanding his participation of the same nature with us; yet such was his *love* unto us, such his *constancy* in the pursuit of the design and purpose of his Father, in *bringing many sons unto glory*, that he over-looks as it were them all, and *is not ashamed to call us brethren*. And if he will do this because he is *of one* with us, because a foundation of this relation is laid in his participation of our nature; how much more will he continue so to do, when he hath perfected this *Relation* by the communication of his Spirit.

And this is a ground of *unspeakable consolation* unto Believers, with supportment in every condition. No unworthiness *in them*, no misery *upon them*, shall ever hinder the Lord Christ from *owning them*, and open avowing them to be his Brethren. He is a *Brother born for the day of trouble*, a Redeemer for the friendless and fatherless. Let their miseries be what they will, he will be *ashamed of none* but of them who are *ashamed of him* and his ways, when persecuted and reproached. A little while will clear up great mistakes; all the world shall see at the last day *whom Christ will own:* and it will be a great surprisal when men shall hear him *call them brethren*, whom they hate, and esteem as the *off-scouring of all things*. He doth it indeed already by *his Word*, but they will not attend thereunto. But at the last day they shall both *see* and *hear* whether they will or no. And herein, I say, lies the great consolation of Believers. The world rejects them, it may be their own Relations despise them, they are persecuted, hated, reproached; but the Lord Christ is *not ashamed of them*. He will not pass by them because they are *poor*, and in *rags*, it may be reckoned as he himself was for them, among *malefactors*. They may see also the Wisdom, Grace, and Love of God in this matter. His great design in the Incarnation of his Son was to bring him into that condition, wherein he might *naturally care* for them as their Brother, that he might

might not be *aſhamed of them*, but be ſenſible of their wants, their ſtate and condition in all things, and ſo be always ready and meet to relieve them. Let the *World* now take its courſe, and the men thereof do their worſt; let *Sathan* rage, and the powers of hell be ſtirred up againſt them; let them load them with reproaches and ſcorn, and cover them all over with the filth and dirt of their falſe imputations; let them bring them into rags, into dungeons, unto death; Chriſt comes in the midſt of all this confuſion and ſays, Surely theſe are *my Brethren*, the *children of my Father*, and he becomes their Saviour. And this is a ſtable foundation of comfort and ſupportment in every condition. And are we not taught our duty alſo herein, namely not *to be aſhamed of him*, or his Goſpel, or of any one that bears his image. The Lord Chriſt is now himſelf in that condition, that even the *worſt of men* eſteem it an honour to own him, when indeed they are no *leſt aſhamed of him*, than they would have been when he was carrying his Croſs upon his ſhoulders, or *hanging upon the tree*. For of every thing that he hath in this world they are *aſhamed*; his Goſpel, his Ways, his Worſhip, his Spirit, his Saints, they are all of them the objects of their ſcorn; and in theſe things it is, that the Lord Chriſt may be truly honoured or be deſpiſed. For thoſe thoughts which men have of his preſent glory, abſtracting from theſe things, he is not concerned in them; they are all exerciſed about an *imaginary Chriſt*, that is inconcerned in the Word and Spirit of the Lord Jeſus. Theſe are the things when we are *not to be aſhamed* of him. See *Rom.* 1. 16. 2 *Tim.* 1. 16. *chap.* 4. 16.

That which remaineth of theſe *Verſes* conſiſteth in the *teſtimonies* which the Apoſtle produceth out of the Old Teſtament in the confirmation of what he had taught and aſſerted. And *two things* are to be conſidered concerning them; the *end* for which they are produced, and the eſpecial importance of the words contained in them. The firſt he mentions is from *Pſal.* 22. 22. *I will declare thy name unto my brethren, in the midſt of the congregation will I ſing praiſe unto thee.* The end why the Apoſtle produceth this *teſtimony*, is to confirm what he had ſaid immediately before, namely that with reſpect unto his being *one with the children*, Chriſt owns them for his brethren; for this he doth expreſly in this place. And we are to take notice that the Apoſtle in the uſe of theſe teſtimonies, doth not obſerve any *order*, ſo that *one* of them ſhould confirm *one part*, and another another part of his aſſertion, in the order wherein he had laid them down; it ſufficeth him, that his whole intendment in all the parts of it, is confirmed in and by them all, one having a more eſpecial reſpect unto *one* part than another. In this firſt it is clear, that he proves what he had immediately before affirmed, namely that the *Lord Chriſt owns the children for his brethren*, becauſe of their common intereſt in the ſame nature. And there needs nothing to evince the pertinency of this teſtimony, but only to ſhew that it is the *Meſſiah* which ſpeaketh in that *Pſalm*, and whoſe words theſe are, which we have done fully already in our *Prolegomena*.

For the *Explication* of the words themſelves, we may conſider the two-fold *Act* or Duty that the Lord Chriſt takes upon himſelf in them; firſt, that he will *declare the Name of God unto his brethren*; and, ſecondly, that he *would celebrate him with praiſes in the congregation*. In the former we muſt enquire what is meant by the *Name of God*, and then how it is or was *declared* by Jeſus Chriſt.

This expreſſion, the *Name of God* is variouſly uſed. Sometimes it denotes the *Being of God*, God himſelf; ſometimes his Attributes, his Excellencies or Divine Perfections, ſome one or more of them. As it is propoſed unto ſinners as an object for their Faith, Truſt, and Love, it denotes in an eſpecial manner his *Love*, *Grace*, and *Goodneſs*, that in himſelf he is good, gracious and merciful, *Iſa.* 50. 10. And withall it intimates what God *requires* of them towards whom he is ſo good and gracious. This *Name* of God is unknown to men by nature; ſo is the way and means whereby he will communicate his Goodneſs and Grace unto them. And this is the *Name of God* here intended, which the *Lord Jeſus* manifeſted unto the men given him out of the world, *Joh.* 17. 5. which is the ſame with his *declaring the Father*, *whom no man hath ſeen at any time*, *Joh.* 1. 18. This is that *Name of God* which the Lord Jeſus Chriſt had experience of in his ſufferings, and the manifeſtation whereof unto his Brethren he had procured thereby.

Hereof he ſays in the *Pſalm*, אספרה, *I will declare it*, recount it in order, *number* the particulars that belong unto it, and ſo diſtinctly and evidently make it known. Ἀναγγελῶ, *I will make it known as a meſſenger*, ſent from thee and by thee. And there are two ways whereby the Lord Chriſt *declared this Name of God*. 1. In his *own Perſon*,

Person, and that both before and after his sufferings; for although it be mentioned here, as a work that *ensued his death*, yet is it not *exclusive* of his teachings before his suffering; because they also were built upon the supposition thereof. Thus in the dayes of his flesh, he instructed his Disciples and preached the Gospel in the *Synagogues* of the *Jews*, and in the *Temple*, *declaring the name of God* unto them. So also after his Resurrection, he *conferred with his Apostles about the Kingdom of God*, *Acts* 1. (2.) By his *Spirit*: and that both in the *Effusion* of it upon his Disciples enabling them personally to preach the Gospel unto the men of their own generation, and in the *Inspiration* of some of them, enabling them to commit the Truth unto writing for the Instruction of the Elect unto the end of the world. And herein doth the Apostle according unto his wonted manner, not only confirm what he had *before* delivered, but make way for what he had *farther* to instruct the *Hebrews* in; namely, the *Prophetical Office* of Christ, as he is the great Revealer of the Will of God and Teacher of the Church, which he professedly insists upon in the *beginning of the next Chapter*.

In the *second part* of this *first* Testimony, is declared farther: (1.) *What* Christ will moreover do; *He will sing praises unto God*, and (2.) *Where* he will do it; in the *midst of the Congregation*. The Expression of both these is accommodated unto the Declaration of *Gods Name*, and *praising of him in the Temple*. The *singing of Hymns* of praise unto God in the great Congregation was *then* a principal part of his Worship. And in the first Expression two things are observable. (1.) What Christ undertakes to do, and that is *to praise God*. Now this is only Exegetical of what went before. He would *praise God* by *declaring his name*. There is no way whereby the Praise of God may be celebrated, like that of *declaring his Grace*, Goodness, and love unto men, whereby they may be won to believe and trust in him; whence Glory redounds unto him. (2.) The *chearfulness and alacrity* of the Spirit of Christ in this work, he would do it as with *Joy and Singing*; with such a frame of heart, as was required in them, who were to *sing the praises of God* in the great Assemblies in the Temple. (2.) Where would he do this, בתוך קהל, *in the midst of the Congregation*; the great Congregation as he calls it, *v.* 25. that is, the great Assembly of the people in the Temple. And this was a Type of the whole Church of the Elect under the *New Testament*. The Lord Christ in his *own Person*, by *his Spirit*, *in his Apostles*, and his Word, by all his Messengers unto the end of the world, setting forth the Love, Grace, Goodness and Mercy of God in him the Mediator, sets forth *the praise of God in the midst of the Congregation*. I shall only add, that whereas *singing of hymns unto God* was an especial part of the Instituted Worship under the Old Testament, to whose use these Expressions are accommodated, it is evident that the Lord Christ hath eminently set forth *this praise of God* in his Institution of Worship under the New Testament, wherein God will ever be glorified and praised. This was that which the Lord Christ engaged to do upon the Issue of his sufferings; and we may propose it unto our Example and Instruction: namely,

V. *That which was principally in the heart of Christ upon his sufferings, was to declare and manifest the Love, Grace and Good will of God unto men, that they might come to an Acquaintance with him and Acceptance before him.* There are two things in the *Psalm*, and the words that manifest how much this was upon the heart of Christ. The most part of the *Psalm* containeth the great conflict that he had with his *sufferings*, and the Displeasure of God against sin declared therein. He is no sooner delivered from thence, but instantly he engageth in this work. As he *lands upon the shore* from that Tempest wherein he was tossed in his Passion, he cryes out, *I will declare thy name unto my brethren, in the midst of the Congregation will I sing praise unto thee.* And thus we find, that upon his Resurrection he did not immediately *ascend into glory*, but first *declared the name of God* unto his Apostles and Disciples: and then took order that by them it should be *declared* and published to all the world. This was upon his Spirit, and he entered not into his *glorious Rest* untill he had performed it. The words themselves also do evidence it, in that Expression of *celebrating Gods name with hymns*, *with singing*. It was a *joy* of heart unto him to be engaged in this work. *Singing* is the frame εὐθυμεῖσθαι, *James* 5. 13. *of them that are in a glad*, free, rejoycing condition. So was the Lord Christ in this work. He rejoyced of old with the very thoughts of this work, *Prov.* 8. 30, 31. *Isa.* 61. 1, 2, 3. And it was one of the glorious Promises that were made unto him upon his undertaking the work of our Salvation; that

that he ſhould declare or preach the Goſpel, and the *name of God* therein unto the Converſion of *Jews* and *Gentiles*, *Iſa.* 49. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. He rejoyced therefore greatly to do it; and that,

Firſt, Becauſe herein conſiſted the *Manifeſtation* and Exaltation of the glory of God which he principally in his whole work aimed at. *He came to do the will*, and thereby to ſet forth the glory of the Father. By and in him God deſigned to make his glory known; the glory of his *Love* and Grace in ſending him; the glory of his *Juſtice* and faithfulneſs in his ſufferings; the glory of his *Mercy* in the Reconciliation and Pardon of ſinners; the glory of his Wiſdom in the whole *Myſterie of his Mediation*; and the glory together of all his Eternal Excellencies in bringing his Sons unto the everlaſting Enjoyment of him. Now nothing of all this could have been *made known*, unleſs the Lord Chriſt had taken upon him to *preach the Goſpel* and declare the name of God. Without this, what ever elſe he had *done* or *ſuffered*, had been loſt as unto the intereſt of the glory of God. This then being that which he principally *aymed* at, this deſign muſt needs be greatly in his mind: He took care that ſo *great* Glory, built on ſo *great* a foundation as his Incarnation and Mediation, ſhould not be loſt. His other work was *neceſſary*, but this was a Joy of heart and ſoul unto him.

Secondly, The *Salvation* of the Sons to be brought unto glory, with all their Intereſt in the Benefit of his ſufferings depended on this work of his. How much he ſought *that*, his whole work declares. For *their* ſakes it was, that he came down from *Heaven*, and was made fleſh and dwelt amongſt them; for *their ſakes* did he undergo all the miſeries that the world could caſt upon him; for *their ſakes* did he undergo the Curſe of the Law, and wreſtle with the Diſpleaſure and Wrath of God againſt ſin. And all this ſeemed as it were *little* unto him, for the *love* he bare them, as *Jacobs* hard ſervice did to him for his love unto *Rachel*. Now after he had done all this for them, unleſs he had *declared the Name of God* unto them in the Goſpel, they could have had no Benefit by it. For if they *believe* not, they cannot be *ſaved*. And how ſhould they believe without the word; and how, or whence could they hear the word, unleſs it had been preached unto them. They could not of themſelves have known any thing of *that name of God*, which is their life and ſalvation. Some men talk of I know not what *Declaration of Gods Name*, Nature and Glory, by the works of Nature and Providence; but if the Lord Chriſt had not indeed revealed, declared and *preached* theſe things, theſe *Diſputers* themſelves would not have been in any other Condition than all mankind is, who are left unto thoſe Teachers, which is moſt dark and miſerable. The Lord Chriſt knew, that without his performance of this work, not one of the Sons, the *conduct of whom to glory* he had undertaken, could ever have been brought unto the knowledge of the name of God, or unto faith in him, or obedience unto him, which made him earneſtly and heartily engage into it.

Thirdly, Hereon depended his *own Glory alſo*. His Elect were to be gathered unto him; in, among, and over them was *his glorious Kingdom* to be erected. Without their *Converſion* unto God, this could not be done. In the ſtate of nature they alſo are *children of Wrath*, and belong to the Kingdom of Satan. And this *Declaration of the name of God*, is the great Way and means of their Calling, Converſion, and Tranſlating from the power of Satan into his Kingdom. The Goſpel is the *Rod of his ſtrength*, whereby his people are made *willing in the day of his power*. In brief, the gathering of his *Church*, the ſetting up of his *Kingdom*, the eſtabliſhment of his *Throne*, the ſetting of the *Crown* upon his head, depend wholly on his *declaring the name of God* in the preaching of the Goſpel. Seeing therefore that the *glory of God* which he aimed at, the *ſalvation of the Sons* which he ſought for, and the *Honour of his Kingdom* which was promiſed unto him, do all depend on this work, it is no wonder, if his *Heart* were full of it, and that he rejoyced to be engaged in it.

And this *Frame of heart* ought to be in them, who under him are called unto this work. The work it ſelf we ſee is *noble* and *excellent*; ſuch as the Lord Chriſt carried in his Eye through all his *ſufferings*, as that whereby they were to be rendered uſeful unto the glory of God, and the ſouls of men. And by his *Rejoycing* to be engaged in it, he hath ſet a *Pattern* unto them, whom he calls to the ſame Employment. Where men undertake it for *filthy lucre*, for ſelf Ends, and carnal Reſpects, this is not to follow the Example of Chriſt, nor to ſerve him but their own bellies: Zeal for the

glory

glory of God, Compassion for the souls of men, Love to the Honour and Exaltation of Christ, ought to be the principles of men in this undertaking.

Moreover, the Lord Christ by declaring, that he will *set forth the praise of God* in the Church, manifests what is the *Duty* of the Church it self; namely, to *praise God* for the work of his Love and Grace in our Redemption by Christ Jesus. This he promiseth to go before them in; and what he leads them unto, is by them to be persisted in. This is indeed the very End of *gathering the Church*, and of all the Duties that are performed therein, and thereby. The Church is called unto the *glory of the Grace of God*, *Ephes.* 1. 6. that it may be set forth in them, and by them. This is the End of the Institution of all Ordinances of Worship in the Church, *Ephes.* 3. 8, 9, 10. And in them do they set forth the *Praises of God* unto men and Angels. This is the Tendency of *Prayer*, the Work of *Faith*, the fruit of *Obedience*. It is a fond imagination which some have fallen upon, that God is not *praised* in the Church for the work of Redemption, unless it be done by Words and *Hymns* particularly expressing it. All *Praying*, all *Preaching*, all Administration of Ordinances, all our Faith, all our Obedience if ordered aright, are nothing but giving glory to God, for his Love and Grace in Christ Jesus in a due and acceptable manner. And this is that which ought to be in our design in all our Worship of God, especially in what we perform in the Church. To *set forth his praise*, to *declare his name*, to give glory unto him by believing, and the profession of our faith, is the End of all we do. And this is the first *Testimony* produced by our Apostle.

His *next* is taken from *Psalm* 18. 2. *I will put my trust in him.* The whole *Psalm* literally respects *David*, with his Streights and Deliverances: not absolutely, but as he was a *Type* of Christ. That he was so, the *Jews* cannot deny; seeing the *Messiah* is promised on that account under the name of *David*. And the close of the *Psalm* treating of the *calling of the Gentiles*, as a fruit of his deliverance from sufferings, manifest him principally to be intended. And that which the Apostle intends to prove by this Testimony, is, that he was really and truly *of one* with the Sons to be *brought unto glory*: and that he doth from hence, inasmuch as he was made and brought into that condition, wherein it was necessary for him to *trust in God*, and act in that Dependance upon him, which the *nature of man* whilest exposed unto Troubles doth indispensibly require: Had he been *only* God, this could not have been spoken of him. Neither is the *nature of Angels* exposed to such Dangers and Troubles, as to make it necessary for them to *betake themselves* unto Gods Protection with respect thereunto. And this the word חסה, used by the *Psalmist* properly signifies; *to betake a mans self* unto the Care and Protection of another, as *Psal.* 2. *ult.* This then the condition of the Lord Christ *required*, and this he did perform in all Troubles and Difficulties, that he had contended withal; *He put his trust in God*, as *Isa.* 50. 8, 9. *Psal.* 22. 19. And this evinceth him to have been truly and really *of one with the children*, his brethren; seeing it was his Duty no less than it is theirs, to depend on God in troubles and distresses; And in vain doth *Schlictingius* hence endeavour to prove, that Christ was the *Son of God by Grace only*, because he is said to *depend* on him, which if he had been God by nature he could not do. True, if he had been *God only*; but the Apostle is now proving, *that he was man also*; like unto us in all things sin only excepted. And *as such* his duty it was, in all streights to betake himself by faith unto the care and protection of God. And some things may hence also be briefly observed: As,

1. That the Lord Christ the *Captain of our salvation*, *was exposed in the dayes of his flesh*, *unto great Difficulties*, *Anxiety of mind*, *Dangers and Troubles*. This is included in what he here affirms about *putting his trust in God*. And they were all *typified* out by the great sufferings of *David* before he came unto his Kingdom. In the consideration of the *sufferings of Christ*, men commonly fix their thoughts solely unto his *Death*. And indeed therein was a Recapitulation of all that he had before undergone, with an addition of the Wrath of God. But yet neither are the *sufferings of his Life* to be disregarded. Such they were as made his whole Pilgrimage on the earth *dangerous* and *dolorous*. There was upon him a confluence of every thing that is evil or troublesome unto *Humane Nature*. And herein is he *principally* our Example; at least so far, that we should think no kind of sufferings *strange* unto us.

2. *The Lord Christ in all his Perplexities and troubles*, *betook himself unto the protection of God*, *trusting in him*. See *Isa.* 50. 7, 8. And he alwayes made an open Profession of this trust; insomuch as that his Enemies reproached him with it in his greatest distress

ſtreſs, *Matth.* 27. 39. But this was his Courſe, this was his Refuge, wherein at length he had *bleſſed and glorious* ſucceſs.

3. *He both ſuffered and truſted as our Head and Preſident.* What he did in both theſe kinds he calls us unto. As he did, ſo muſt we, undergo Perplexities and Dangers in the courſe of our Pilgrimage. The Scripture abounds with Inſtructions unto this purpoſe, and Experience confirms it. And Profeſſors of the Goſpel do but indulge unto *pleaſing dreams*, when they fancy any other condition in this world unto themſelves. They would not be willing, I ſuppoſe to purchaſe it, at the price of Inconformity unto Jeſus Chriſt. And he is a *Preſident* unto us in truſting, as well as in ſuffering. As he betook himſelf unto the protection of God, ſo ſhould we do alſo; and we ſhall have the ſame *bleſſed ſucceſs* with him.

There remains yet *one Teſtimony* more, which we ſhall briefly paſs through the conſideration of. *Behold I and the children which God hath given me.* It is taken from *Iſa.* 8. 18. That it was a Prophecy of Chriſt which is there inſiſted on, we have proved at large in our *Prolegomena*; ſo that we need not here again farther to diſcourſe that matter. That which the Apoſtle aims at in the *citation* of this Teſtimony is farther to confirm the *Union* in nature, and the *Relation* that enſues thereupon, between the *Captain of ſalvation*, and the *Sons* to be brought unto glory. Now as this is ſuch, that thereon he calls them *Brethren*, and came into the ſame condition of *trouble* with them, ſo they are by the Grant and Appointment of God, *his children.* Being of the ſame nature with them, and ſo meet to become a *common Parent* unto them all, God by an act of Soveraign Grace, gives them unto him for *his children.* This is the aim of the Apoſtle, in the uſe of this Teſtimony unto his preſent purpoſe. In the words themſelves we may conſider,

Firſt, *That God gives all the Sons that are to be brought unto glory, to Jeſus Chriſt.* The Lord hath *given them unto me. Thine they were*, ſaith he, *and thou gaveſt them unto me*, *John* 17. 6. God having ſeparated them, as his peculiar Portion in the Eternal Counſel of his Will, gives them unto the Son to *take care* of them, that they may be preſerved and brought unto the glory that he had deſigned for them. And this work he teſtifies that he undertook, ſo that none of them ſhall be loſt, but that what ever *difficulties* they may paſs through, he *will raiſe them up at the laſt day*, and give them an entrance into Life and Immortality.

Secondly, *He gives them to him as his children to be provided for*; and to have an Inheritance purchaſed for them, that they may become *Heirs of God and Coheirs with himſelf.* *Adam* was their firſt Parent by nature; and in him they loſt that Inheritance, which they might have expected by the Law of their Creation. They are therefore given to the *ſecond Adam* as their Parent by Grace, to have an inheritance provided for them, which accordingly he hath purchaſed with the Price of his Blood.

Thirdly, That *the Lord Chriſt is ſatisfied with, and rejoyceth in the portion given him of his Father*, his Children his Redeemed ones. This the manner of the Expreſſion informs us in. *Behold I and the children*; though he conſiders himſelf and them at that time *as ſigns and wonders to be ſpoken againſt.* He rejoyceth in his Portion, and doth not call it *Chabul*, as *Hiram* did the Cities given him of *Solomon*, *becauſe they diſpleaſed him.* He is not only *ſatisfied* upon the ſight of the *travail of his ſoul*, *Iſa.* 53. 11. but *glorieth* alſo, that the *lines are fallen unto him in pleaſantneſſes*, *that he hath a goodly heritage*, *Pſal.* 16. 6. Such was his Love, ſuch was his Grace, for we in our ſelves are a people not to be deſired.

Fourthly, *That the Lord Jeſus aſſumes the children given him of his Father into the ſame condition with himſelf, both as to Life and Eternity. I and the children*; as *he is*, ſo are they; His lot is their lot; his God is their God, his Father their Father; and his Glory ſhall be theirs.

Fifthly, *From the Context* of the words in the Prophet, expreſſing the ſeparation of Chriſt and the *Children* from the world, and all the *Hypocrites* therein combined together in the purſuit of their ſinful courſes; we are taught, *that Chriſt and believers are in the ſame Covenant, confederate to truſt in God in difficulties and troubles, in oppoſition unto all the confederacies of the men of the world, for their carnal ſecurity.*

And thus by this *Triple Teſtimony* hath the Apoſtle both confirmed his foregoing Aſſertion; and farther manifeſted the Relation that is between the children to be brought unto Glory, and the Captain of their ſalvation, whereby it became *righteous* that he ſhould ſuffer for them, and *meet* that they ſhould enjoy the benefit of his ſufferings; which he more fully expreſſeth in the following *Verſes.*

Verſe XIV, XV.

THe *Union* of Chriſt and the Children in their Relation unto one *common root* and participation of the ſame nature being aſſerted, the Apoſtle proceeds to declare the Ends, Uſe and Neceſſity of that *Union*, in reſpect of the *Work* which God had deſigned him unto, and the *Ends* which he had to accompliſh thereby. Of theſe, *Two* he layeth down in theſe two Verſes, namely, the *Deſtruction* of the *Devil*, and the *Delivery* thereby of them that were in *Bondage by Reaſon of Death*; neither of which could have been wrought, nor effected, but by the Death of the *Captain of ſalvation*; which he could not have undergone, nor would, what he could otherwiſe have done, been *profitable* unto them, had he not been of the *ſame nature* with the children; as will appear in the opening of the words themſelves.

Verſe 14, 15.

Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν; ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸ τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτέστι τὸν διάβολον.

Καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου, διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

Ἐπεὶ οὖν. Ἐπεὶ οὖν, *V. L.* *Quia ergo*; *Bez.* *quoniam ergo*; *becauſe therefore*: *Syr.* משול גיר, *for ſeeing*; or for becauſe. *Eraſ.* *Poſteaquam igitur*; Ours; *foraſmuch then.* ἐπεὶ, is ſometimes uſed for ἐφ' ὅ, *poſtquam*, *ex quo tempore*; from whence; ſo as to expreſs no *Cauſality* as to that which follows, but only the *Precedency* of that which it relates unto. But it is not in that ſenſe uſed with οὖν, which here is ſubjoyned; but, *quoniam*, *quandoquidem*; the particle οὖν, (*therefore*) plainly expreſſing a *Cauſality*; they are well rendered by ours; *Foraſmuch then*, or therefore.

Τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος. Τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος. *V. L.* *pueri communicaverunt carni & ſanguini*: *The children communicated in fleſh and blood.* *Syr.* בניא; *the ſons* were partakers; or do partake: *Eraſ.* *Commercium habent cum carne & ſanguine*: *have communion or commerce with fleſh and blood.* *Bez.* *Pueri participes ſunt carnis & ſanguinis*; *the children are partakers of fleſh and blood*; as Ours. The *Vulgar* expreſſeth the time paſt, which the Original requireth. *Æthiopick*, *He made his children partakers of his fleſh and blood*: with reſpect as it ſhould ſeem to the *Sacrament of the Euchariſt.*

Παραπλησίως μετέσχε. Καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, *V. L.* *Et ipſe ſimiliter* (*conſimiliter A. M.*) *participavit eiſdem.* *Bez.* *Ipſe quoque conſimiliter particeps factus eſt eorundem*; as ours; *He alſo himſelf took part of the ſame.* And the *Syr.* אף הו בח ברמותא אשתותף בהין בהליץ; *he himſelf alſo*, *in the ſame likeneſs* (or manner) *was partaker*, *or partook in the ſame*, *or ſelf ſame things.* Arab. *He alſo like unto them*, *partook in the properties of the ſame.* That is, *truly* partook of Fleſh and Blood in all their Natural or Eſſential Propertics. Æthiop. *And he alſo was made as a brother unto them.*

Ἵνα διὰ θανάτου. Καταργήσῃ. Τὸ κράτος ἔχοντα. Τοῦτέστι τὸν διάβολον. Ἀπαλλάξῃ. Διὰ παντὸς τοῦ ζῆν. Ἔνοχοι δουλείας. Κοινωνέω.

Ἵνα διὰ θανάτου; *Syr.* דבמותה; *ut per mortem ſuam*; *that by his own death*, properly as to the ſenſe. καταργήσῃ, *V. L.* *deſtrueret*; all other Latin Tranſlations, *aboleret*: *that he might deſtroy*: ſo ours: but to *deſtroy* reſpects the Perſon; *aboleret*, in the firſt place the *Power*. τὸν τὸ κράτος ἔχοντα τοῦ θανάτου; *eum qui tenebat mortis imperium.* *Syr.* *Eraſ.* *Vul.* *him that held*, *or had the rule of death.* *Bez.* *eum penes quem eſt mortis robur*; *him that had the power of death.* *Æthiop.* *the Prince of death.* τοῦτέστι τὸν διάβολον; *Syr.* דאיתהוה סטנא, *which is Satan.* καὶ ἀπαλλάξῃ, (ſome Copies read ἀποκαταλλάξῃ,) τούτους ὅσοι; *V.* *& liberaret eos.* *Bez.* *& liberos redderet eos*; *and free them*, and make them free *Syr.* *and looſe them.*

Διὰ παντὸς τοῦ ζῆν; *Per omne vivere ſuum.* *Whileſt they lived*: All their lives.

Ἔνοχοι ἦσαν δουλείας; *Obnoxii erant ſervituti*: *Bez.* *Mancipati erant ſervituti*; properly, *damnates erant ſervitutis*; *obnoxious*, *ſubject unto bondage.*

Foraſmuch then as the Children are partakers of fleſh and blood. This Expreſſion is not elſewhere uſed in the Scripture: κοινωνέω, is to have any thing what ever in *Common* with another: ἀκοινώνητος, is he who hath nothing in *fellowſhip* or common

mon with others. And this word is uſed in reference unto all ſorts of things; Good and Bad; as Nature, Life, Actions, Qualities, Works. Here it intimateth the *common and equal ſhare* of the Children in the things ſpoken of. They are *equally common* to all. Theſe are σάρξ καὶ αἷμα; *Fleſh and Blood*; That is, Humane Nature, liable to Death, Miſery, Deſtruction. Some would have not the *nature of man*, but the *frail* and *weak Condition of mankind* to be intended in this Expreſſion. So *Eniedinus*; and after him *Grotius*, who refers us to *Chap.* 5. 7. 1 *Tim.* 3. 16. 2 *Cor.* 4. 11. for the confirmation of this ſenſe. But in none of thoſe places is there mention of *Fleſh and Blood*, as here; but only of *fleſh*, which word is variouſly uſed both in the *Old* Teſtament and *New*. Yet in all the places referred unto, it is taken not for the *Quality* of Humane Life, as it is infirm and weak, but for *humane nature* it ſelf which is ſo; as concerning that of 1 *Tim.* 3. 16. it hath at large been declared. And the deſign of the place rejects this *Gloſs*, which was invented, only to defeat the Teſtimony given in theſe words unto the *Incarnation of the Son of God*. For the Apoſtle adds a Reaſon in theſe Verſes, why the Lord Chriſt was ſo to be *of one with the children*, as to take upon himſelf *their nature*, which is, becauſe *that* was ſubject unto death, which for them he was to undergo. And *Fleſh and Blood* are here only mentioned, though they compleat not Humane Nature without a Rational Soul, becauſe in, and by them it is, that our *Nature is ſubject unto death*. We may only farther obſerve, that the Apoſtle having eſpecial regard unto the Saints under the Old Teſtament, expreſſeth their Participation of *fleſh and blood* in the *Preterperfect Tenſe*; or time paſt; which by Proportion is to be extended to all that believe in Chriſt; unleſs we ſhall ſay, that he hath reſpect unto the *common intereſt of all mankind* in the ſame nature, in the *root* of it; whence God is ſaid, *of one blood to have made them all*. Σάρξ καὶ αἷμα.

Παραπλησίως; we ſee is rendered by *Interpreters*; *ſimiliter, conſimiliter, eodem modo*; *ad eandem ſimilitudinem*: That is, ὁμοίως, or τὸν αὐτὸν τρόπον; likewiſe, or, *after the ſame manner*. And παραπλήσιος, is as much as κατὰ πάντα ὅμοιος, *v.* 17. *every way like*. Here it is reſtrained by τῶν αὐτῶν, *the ſame*, that is, fleſh and blood; *Humane Nature*; as to the Humane Nature, he was every way, as the children. Παραπλησίως.

Μετέσχε, *Partem habuit*; *particeps erat*; *he took part*. And in the uſe of this Word, the *Dative Caſe of the Perſon* is ſtill underſtood, and ſometimes expreſſed. So *Plato*, ἵνα δὴ μετέχοι αὐτοῖς πραγμάτων αὐτοῖς; *that he might ſhare or partake in the ſame acts with them*. And it is here alſo underſtood; That he might partake *with them of fleſh and blood*. And the Apoſtle purpoſely *changeth the word* from that which he had before uſed concerning the children: κεκοινώνηκε τὰ παιδία; they had Humane Nature *in common*; they were *men*, and that was all; having no Exiſtence but in and by that nature. Concerning him he had before proved, that he had a *Divine Nature* on the account whereof he was more excellent than the Angels; And here he ſayes of him, μετέσχε; *Exiſting in his Divine Nature*, he moreover *took part of that nature with them*; which makes a difference between their *Perſons*, though as to *Humane Nature* they were every way alike; and this removes the exception of *Schlichtingius*, or *Crellius*, that he is no more ſaid to be *incarnate* than the children. Μετέσχε.

That by death, καταργήσῃ. This word is peculiar to *Paul*: He uſeth it almoſt in all his *Epiſtles*, and that frequently. Elſewhere it occurs but *once* in the New Teſtament, *Luke* 13. 17. and that in a ſenſe, whereunto by him it is not applyed. That which he uſually intends in this word, is to make a thing or perſon to *ceaſe as to its preſent condition*, and not to be what it was. So *Rom.* 3. 3. μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει, *ſhall their unbelief make the faith of God of none effect?* cauſe it to ceaſe, render the promiſe uſeleſs? And *v.* 31. νόμον οὖν καταργοῦμεν διὰ πίστεως; *do we make the Law void by faith?* take away its uſe and End, *Chap.* 4. 14. κατήργηται ἡ ἐπαγγελία; *the promiſe is made ineffectual*, *Chap.* 7. 2. ἐὰν ᾖ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου; *If her husband is dead, ſhe is freed from the Law*: The Law of the Husband hath no more power over her. So *v.* 6. 1 *Cor.* 13. 8, 10, 11. *Chap.* 15. 24, 26. 2 *Cor.* 3. 10, 13. *Gal.* 3. 17. *Chap.* 5. 4, 11. *Epheſ.* 2. 15. The Intention of the Apoſtle in this word, is, the making of *any thing to ceaſe*, or to be *void* as to its former Power and Efficacy; not to *remove*, annihilate, or deſtroy the Eſſence or Being of it. And the Expreſſion here uſed is to the ſame purpoſe, with that in *Pſalm* 8. 2. להשבית אויב ומתנקם, to *quiet* or *make to ceaſe* the *enemy and ſelf-avenger*. Καταργήσῃ.

Τὸν τὸ κράτος ἔχοντα τοῦ θανάτου. κράτος, is properly *vis*, *robur*, *potentia*; Force, Strength, Power; like that of *Arms*, or Armies in battle. And ſometimes it is uſed Κράτος.

for *Rule*, Empire, and Authority. Ἐν κράτει εἶναι, is to be in *Place of Power*; and κράτος ἔχειν is to be *able* to dispose of what it relates unto. And in both senses we shall see that the *Devil* is said to have κράτος τοῦ θανάτου, *the power of death*.

Now there is not any notion under which the Devil is more known unto, or spoken of among the *Jews*, than this of his having the power of death: his common appellation among them is, מלאך המות, *the Angel of death*. And they call him *Samael* also. So the *Targum of Jonathan*, ותשמח אתתא ית סמאל מלאך דמותא, *Gen.* 3. 6. *And the woman saw Samael the Angel of death*. And *Maimon*: *More Nebu. lib.* 2. *cap.* 30. tells us from the *Midrash*, that *Samael rode upon the Serpent, when he deceived Eve*; that is, used him as his instrument in that work. And most of them acknowledge *Sathan* to be principally intended in the *temptation* of *Eve*, though *Aben Ezra* deny it in his Comment on the words, and dispute against it. And he addes, that by *Samael*, the *Angel of death*, they understand *Sathan*, which he proves from the words of *their wise men*, who say in some places, that *Sathan* would have hindred *Abraham* from sacrificing of *Isaac*; and in others, that *Samael* would have done it; which proves that it is one and the same who by both names is intended. And hence they usually call him, סמאל הרשע ראש כל השטים, *the wicked Samael, the Prince of all the devils*; and say of him, סמאל גרים מותא לכל עלמא, *Samael brought death upon all the world*. So that by this *Samael*, or Angel of death, it is evident that they intend him who is termed ὁ διάβολος, as the *Prince* and *Ruler* of the rest. So also they speak expressly in, *Baba Bathra, distinc. Hashatephir.* אר' שמעון הוא שטן הוא מלאך המות הוא יצר הרע *Rabbi Simeon said the same is Sathan, and the Angel of death, and the evil figment*; that is the cause and author of it. And they call him the *Angel of death* on many accounts, the consideration whereof may give us some light into the reason of the *Expression* here used by the Apostle. The *first* is that before mentioned, namely that by *his means death entred and came upon all the world*. His temptation was the first occasion of death: and for that reason is he termed by our Saviour, ἀνθρωποκτόνος ἀπ' ἀρχῆς, *Joh.* 8. 44. *a murtherer from the beginning*. And herein he had the *power of death*, prevailing to render all mankind obnoxious to the sentence and stroke of it. *Secondly*, Because he is employed in great and signal Judgments to *inflict death* on men. He is the head of those מלאכי רעים, *evil Angels*, who slew the *Ægyptians*, *Psal.* 78 49. So in *Psal.* 91. 5. those words, Thou shalt not fear, מחץ יעוף יומם, *from the arrow that flieth by day*, are rendred by the *Targum*, מגידרא דמלאך מותא דשרי ביממא, from the *arrow of the Angel of death which he shooteth by day*. And in the next verse those words, מקטב ישוד צהרים, *from the destruction that wasteth at noon day*, they render, מסיעת שורין דמחבלין בטיהרא, *from the troop of devils that walk at noon-day*; the Psalmist treating of great and sudden destructions, which they affirm to be all wrought by *Sathan*: and thence the *Hellenists* also render the latter place by δαιμόνιον μεσημβρινὸν, *the devil at noon-day*; wherein they are followed by the *Vulgar Latine*, *Arabick* and *Æthiopick* Translations. And this the Apostle seems to allude unto, 1 *Cor.* 10. 10. where he says, that those who *murmured in the wilderness were destroyed* ὑπὸ τοῦ ὀλοθρευτοῦ, *by the destroyer*; ὁ ἄγγελος ὀλοθρευτὴς, that מלאך המות, *the destroying Angel*, or *the Angel of death*; as in this Epistle he terms him ὁ ὀλοθρεύων, *chap.* 11. 28. And it may be this is he who is called בכור מות, *Job* 18. 13. *the first-born of death*, or he that hath right unto the administration of it. They term him also אשמודי, that is, ὀλοθρευτὴς, the *waster* or *destroyer*: and שוד, from שוד, to waste or destroy, as also אבדון; which, as *John* tells us, is the *Hebrew* name of the *Angel of the bottomless pit*, *Revel.* 9. 11. as his *Greek* name is ἀπολλύων, that is, מלאך המות, and ὀλοθρευτὴς. Thirdly, The *latter Jews* suppose that this *Angel of death* takes away the life of every man, even of those who die a natural death. And hereby as they express the *old faith of the Church*, that *death is pœnal*, and that it came upon all for sin through the temptation of Sathan, so also they discover the *bondage* that they themselves are in for fear of death all their days. For when a man is ready to die, they say the *Angel of death* appears to him in a terrible manner, with a sword drawn in his hand. From thence drops I know not what poison into him, whereon he dies. Hence they wofully houl, lament, and rend their garments upon the death of their friends. And they have composed a prayer for themselves against this terrour. Because also of this their being *slain by the Angel of death*, they hope and pray that their *death* may be an expiation for all their sins. Here lies the *sting of death*, mentioned by the Apostle, 1 *Cor.* 15. 55. Hence they have a long story in their *Midrash*, or *mystical Exposition* of the *Pentateuch*, on the last section of *Deuteronomy*, about *Samaels* coming to take away the life of *Moses*; whom he repelled and drove away

away with the Rod that had the *Shem Hamphoraſh* written in it. And the like ſtory they have in a book about the acts of *Moſes*, which *Aben-Ezra* rejects on *Exod.* 4. 20. This hand of *Sathan* in death, manifeſting it to be *pœnal*, is that which keeps them in *bondage* and fear all their days. Fourthly, they ſuppoſe that this *Angel of death* hath power over men even *after death*. One horrible penalty they fancy in particular that he inflicts on them, which is ſet down by *Elias* in his *Tiſhbi* in חבוט הקבר, out of the *Midraſh* of *Rabbi Iſaac the ſon of Parner*; for when a man, as they ſay, departs out of this world, בא מלאך המות ויושב על קברו, *the Angel of death* comes and *ſits upon his grave*. And he brings with him a *Chain, partly of iron, partly of fire*; and making the ſoul to return into the body, *he breaks the bones*, and torments variouſly both body and ſoul for a ſeaſon. This is their *Purgatory*; and the beſt of their hopes are, that their *puniſhment* after this life ſhall not be *eternal*. And this various intereſt of *Sathan* in the *power of death*, both keeps them in *diſmal bondage* all their days, and puts them upon the invention of ſeveral ways for their deliverance. Thus one of their ſolemn Prayers on the day of Expiation is to be delivered from חבוט הקבר, or this *puniſhment of the devil in their graves*; to which purpoſe alſo they offer a *Cock* unto him for his pacification. And their prayer to this purpoſe in their *Berachoth* is this והצילנו מגזרות רעות ומדלות מעיות מכל מיני פוענויות ומרינה של גהנם יהי רוך, *That it may pleaſe thee, (good Lord) to deliver us from evil Decrees or Laws, from poverty, from contempt, from all kind of puniſhments, from the judgment of hell, and from beating in the grave*, by the Angel of death. And this ſuppoſition is in like manner admitted by the *Mahumetans*, who have alſo this prayer, *Deus noſter libera nos ab Angelo interrogante tormento ſepulchri, & à via mala.* And many ſuch lewd imaginations are they now given up unto, proceeding from their ignorance of the Righteouſneſs of God. But yet from theſe apprehenſions of theirs, we may ſee what the Apoſtle intended in this expreſſion, calling the devil him that had the *power of death*.

Καὶ ἀπαλλάξῃ τούτους ὅσοι, *Et liberaret ipſos, hos, quotquot, quicunque*; *and free thoſe who*. Ἀπαλλάσσω is to *diſmiſs, diſcharge, free*; and in the uſe of the word, unto the *Accuſative caſe of the Perſon*, the *Genitive* of the *thing* is added or underſtood. Ἀπαλλάσσω σε τούτου, *I free thee from this*. Ταύτης ἀπαλλάξειν σε τῆς ὀφθαλμίας; *Ariſtoph. to deliver thee from this eye-ſore*. And ſometimes the *Genitive caſe of the thing* is expreſſed, where the *Accuſative* of the *perſon* is omitted. Ἀπαλλάσσειν φόβου, that is τινὰ, *to free or deliver one from fear*; as here the *Accuſative caſe of the perſon* is expreſſed, and the *Genitive of the thing* omitted. Ἀπαλλάξῃ τούτους, that is φόβου or θανάτου, *to deliver them*, that is from death, or, from *fear* becauſe of death. Ἀπαλλάξῃ.

Ἔνοχοι ἦσαν δουλείας: ἔνοχος is *obnoxius, obſtrictus, reus, damnas*. He that is legally obnoxious, ſubject, liable to any thing; that is, Law, Crime, Judge, Judgment, Puniſhment, in all which reſpects the word is uſed. He that is under the power of any Law is ἔνοχος τῷ νόμῳ, *ſubject unto its authority* and penalty. See *Matth.* 5. 21, 22. *chap.* 26. 66. *Mark* 3. 29. 1 *Cor.* 11. 27. *James* 2. 10. Now the δουλεία, ſervitude or *bondage* here mentioned is pœnal, and therefore are men ſaid to be ἔνοχοι, *obnoxious* unto it. Ἔνοχοι. Δουλεία.

Verſe 14, 15.

For as much then as (or, ſeeing therefore that) ***the children are*** (were in common) ***partakers of fleſh and blood, he alſo himſelf likewiſe*** (after the ſame manner) ***took part*** (did partake) ***of the ſame; that through*** (by) ***death he might deſtroy*** (make void the authority of) ***him that had the power of death, that is, the devil. And deliver*** (free, diſcharge) ***them who through fear of death were all their life time ſubject to bondage.***

In the former *Verſes*, as was ſhewed, the Apoſtle declared the neceſſity that there was on the part of God, intending to *bring many ſons unto glory*, to conſtitute ſuch an *union* between *them* and the *Captain of their ſalvation*, as that it might be juſt for him to ſuffer in their ſtead. In theſe he proceeds to manifeſt in particular what that Nature is, in the *common participation* whereof their *union* deſigned did conſiſt, wherein they were *all of one*; and what were the eſpecial reaſons why the Lord Chriſt was made partaker of that nature. This coherence of theſe Verſes *Chryſoſtom* briefly gives us,

Εἶτα

Εἶτα δείξας τὴν ἀδελφότητα, καὶ τὴν αἰτίαν τίθησι τῆς οἰκονομίας; *Having shewed the brotherhood* (that was between Christ and the children) *he lays down the causes of that dispensation*; and what they are, we shall find here expressed.

There are sundry things which the Apostle supposeth in these words, as known unto, and granted by the *Hebrews*. As, first, that the *Devil had the power of death*. Secondly, That on this account men were *filled with fear of it*, and led a life full of anxiety and trouble by reason of that fear. Thirdly, That a deliverance from this condition was to be effected by the *Messiah*. Fourthly, That the way whereby he was to do this was by his *suffering*. All which, as they are contained in the first Promise, so that they were allowed of by the *Hebrews* of old, we have fully proved else-where. And by all these doth the Apostle yield a reason of his former concession, that the *Messiah* was for a *little while made lower than the Angels*, the Causes and Ends whereof he here declares. There are in the words,

First, A supposition of a *two-fold state* and condition of the *children* to be brought unto glory,

First, *Natural*, or their natural state and condition, they were all of them in common *partakers of flesh and blood: For as much then as the children were partakers of flesh and blood.*

Secondly, *Moral*, their moral state and condition; they were *obnoxious unto death*, as it is pœnal for sin, and in *great bondage* through fear of it: *them who through fear of death were all their life time subject unto bondage.*

Secondly, There is a double inference with respect unto this supposition, on the part of Christ, the Captain of salvation.

First, As to their *natural condition*, that he *did partake of it*, he was so to do; *He himself also did partake of the same.*

Secondly, As to their *moral condition*, he *freed* them from it: *and deliver them.*

Thirdly, The *means* whereby he did this, or this was to be done, evidencing the necessity of his participation with them in their condition of *nature*, that he might relieve them from their condition of *trouble*; he *did it by death: that by death.*

Fourthly, The immediate Effect of his death, tending unto their *delivery* and *freedom*, and that is the *destruction of the devil*, as to his power over and interest in death as pœnal, whereof their deliverance is an infallible consequent: *and destroy him, &c.*

In the first place the Apostle expresseth, as by way of supposition, the *natural condition* of the children, that is the children whom God designed to bring unto glory; those who were given unto Christ, they were in *common partakers of flesh and blood.* I shall not stay to remove the conceit of some, who yet are not a few among the *Romanists*, who refer those words unto the participation of the *flesh and blood of Christ in the Sacrament*, whereunto also, as we observed, the *Æthiopick Version* gives countenance. For not only is there not any thing in the expression that inclines unto such an imagination, but also it enervates the whole design of the Apostles discourse and argument, as from the former consideration of it doth appear. *Flesh and blood* are by an usual *Synecdoche* put for the *whole humane nature*; not as though by *blood* the *soul* was intended, because the life is said to be in it, as not acting without it; but this expression is used, because it is not *humane nature* as absolutely considered, but as *mortal, passible, subject* unto infirmities and death it self, that is intended. And it is no more than if he had said, the children *were men subject unto death.* For he gives his reason herein, why the Lord Christ was made *a man subject unto death.* That he and the children should be of *one nature* he had shewed before; for as much then as this was the condition of the children, that they were all partakers of humane nature, liable to sufferings, sorrow, and death; he was so also. And this is thus expressed to set forth the love and condescension of Jesus Christ, as will afterward appear.

The second thing in these words is the *moral condition* of the children; and there are sundry things, partly intimated, partly expressed in the description that is here given us of it; as, 1. Their estate *absolutely* considered, they were *subject to death.* 2. The *consequences* of that estate. 1. It wrought *fear* in them. 2. That fear brought them into *bondage.* 3. The continuance of that condition, *it was for the whole course of their lives.*

First, It is implied that they were *subject*, obnoxious unto, guilty of death, and that as it was *pœnal*, due to sin, as contained in the *curse of the Law*; which what it comprehendeth, and how far it is extended is usually declared. On this supposition lies the whole weight of the Mediation of Christ. The children to be brought unto glory were *obnoxious unto death*, the curse and wrath of God therein, which he came to deliver them from.

Secondly,

Secondly, The firſt effect and conſequent of this *obnoxiouſneſs* unto death concurring unto their ſtate and condition is, that they were filled *with fear of it: for fear of death. Fear is a perturbation of mind, ariſing from the apprehenſion of a future imminent evil.* And the greater this evil is, the greater will the perturbation of the mind be; provided the apprehenſion of it be anſwerable. The *fear of death* then here intended is that trouble of mind which men have in the expectation of death to be inflicted on them, as a puniſhment due unto their ſins. And this apprehenſion is common to all men, ariſing from a general preſumption that death is *pœnal*, and that it is the judgment of God that they which commit ſin are *worthy of death*, as *Rom.* 1. 32. *chap.* 2. 15. But it is cleared and confirmed by the *Law*, whoſe known ſentence it is, *The ſoul that ſinneth ſhall die.* And the troubleſome expectation of the event of this apprehenſion is the *fear of death* here intended. And according unto the means that men have to come unto the knowledge of the righteouſneſs of God, are, or ought to be their apprehenſions of the evil that is in death. But even thoſe who had loſt all clear knowledge of the *conſequents of death natural*, or the diſſolution of their preſent mortal condition, yet on a *confuſed apprehenſion* of its being *pœnal*, always eſteemed it, φοβερῶν φοβερόταον, the *moſt dreadful* of all things that are ſo unto humane nature. And in ſome this is heightned and increaſed, until it come to be φοβερὰ ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος, ἐσθίειν μέλλοντος τοὺς ὑπεναντίους, as our Apoſtle ſpeaks, *chap.* 10. 27. *A fearful expectation of judgment and fiery indignation, which ſhall devour the adverſaries.* And this is the ſecond thing that is in this deſcription of the eſtate and condition of the children to be brought unto glory; being obnoxious unto the *ſentence* of death, they could not but *live in fear* of the *execution* of it.

Thirdly, They are by this means brought into *bondage*. The troubleſome expectation of death as *pœnal*, brings them into *bondage*; into the nature whereof we muſt a little enquire. Sundry things concur to make any ſtate a ſtate of *bondage*; as, 1. That it be *involuntary*; no man is in *bondage* by his will, that which a man chuſeth is not bondage unto him. A man that would have his *ear bored*, though he were *always a ſervant* was never in bondage, for he enjoyed the condition that pleaſed him. Properly all bondage is involuntary. 2. *Bondage* ingenerates ſtrong deſires after, and puts men on all manner of attempts for liberty. *Yokes gall*, and make them on whom they are, deſire eaſe. So long as men are ſenſible of bondage, which is *againſt nature*, (for that which is not ſo is not bondage) they will deſire and labour for liberty. When ſome in the *Roman Senate* asked an Ambaſſador of the *Prienates*, after they were overthrown in battel, if they granted them peace, how they would keep it, what peace they ſhould have with them? He anſwered, *Si bonam dederitis, fidam & perpetuam; ſi malam haud diuturnam.* Whereat when ſome in the *Senate* ſtormed, as if he had threatned them with War and Rebellion, the wiſer ſort commended him, as one that ſpake *like a man* and a free-man; adding as their reaſon, *An credi poſſe ullum populum, aut hominem denique in ea conditione, cujus eam pœniteat, diutius quam neceſſe ſit manſurum, Liv. lib.* 8. So certain it is, that *bondage* wearieth and ſtirreth up reſtleſs deſires in *all*, endeavours in *ſome* after liberty. 3. Bondage *perplexeth* the mind. It ariſeth from fear, the greateſt perturbation of the mind, and is attended with wearineſs and diſtruſt, all which are perplexing. 4. Where bondage is compleat, it lies in a tendency unto *future* and greater evils. Such is the bondage of *condemned malefactors*, reſerved for the day of execution; ſuch is the bondage of *Sathan*, who is kept in *chains of darkneſs* for the judgment of the great day. And all theſe things concur in the *bondage* here intended; which is, a dejected troubleſome ſtate and condition of mind, ariſing from the apprehenſion and fear of death to be inflicted, and their diſability in whom it is to avoid it, attended with *fruitleſs deſires* and vain attempts to be delivered from it, and to eſcape the evil feared. And this is the condition of *ſinners* out of Chriſt, whereof there are various degrees, anſwerable unto their convictions. For the Apoſtle treats not here of *mens* being ſervants unto ſin, which is *voluntary*; but of their ſenſe of the guilt of ſin, which is wrought in them even whether they will or no; and by any means they would caſt off the *yoke* of it, though by none are they able ſo to do: for,

Fourthly, They are ſaid to *continue in this eſtate all their lives*. Not that they were always perplexed with this bondage, but that they could never be utterly freed from it. For the Apoſtle doth not ſay, that they were thus *in bondage* all their days, but that they were *obnoxious and ſubject unto it*. They had no ways to free or deliver themſelves from it, but that at any time they might righteouſly be brought under its power;

power; and the more they caſt off the thoughts of it, the more they increaſed their danger. This was the eſtate of the children, whoſe deliverance was undertaken by the Lord Chriſt, the Captain of their ſalvation. And we may hence obſerve, that,

All ſinners are ſubject unto death, as it is pœnal. The firſt ſentence reacheth them all, *Gen.* 2. 17. And thence are they ſaid *by nature to be children of wrath*, *Epheſ.* 2. 3. obnoxious unto death to be inflicted in a way of *wrath* and revenge for ſin. This *paſſeth upon all, in as much as all have ſinned*, *Rom.* 5. 12. This all men ſee and know; but all do not ſufficiently conſider what is contained in the ſentence of death, and very few how it may be avoided. Moſt men look on death as the *common lot* and condition of mankind, upon the account of their frail natural condition; as though it belonged to the *natural condition* of the children, and not the *moral*; and were a *conſequent* of their *being*, and not the *demerit* of their ſin. They conſider not, that although the principles of our nature are in themſelves ſubject unto a diſſolution, yet if we had kept the Law of our Creation, it had been prevented by the power of God, engaged to continue life during our obedience. Life and obedience were to be commenſurate, until temporal obedience ended in life eternal. *Death is pœnal*, and its being common unto all, hinders not but that it is the *puniſhment* of every one. How it is changed unto Believers by the *death of Chriſt*, ſhall be afterward declared. In the mean time all mankind is condemned, as ſoon as born. Life is a reprieve, a ſuſpenſion of execution. If during that time a pardon be not effectually ſued out, the ſentence will be executed according to the ſeverity of juſtice. Under this Law are men now born, this *yoke* have they pulled on themſelves by their apoſtaſie from God. Neither is it to any purpoſe to *repine* againſt it, or to conflict with it; there is but one way of delivery.

2. *Fear of death*, as it is pœnal, is *inſeparable from ſin, before the ſinner be delivered by the death of Chriſt.* They were in fear of death. There is a *fear of death* that is *natural*, and inſeparable from our preſent condition; that is but natures averſation of its own diſſolution. And this hath various degrees, occaſioned by the differences of *mens natural conſtitution*, and other accidental occurrences and occaſions: ſo that ſome ſeem to fear death *too much*, and others *not at all*; I mean of thoſe who are freed from it, as it is in the curſe and under the power of Sathan. But this difference is from *occaſions* forreign and accidental; there is in all naturally the ſame averſation of it. And this is a *guiltleſs infirmity*, like our wearineſs, and ſickneſs, inſeparably annexed unto the condition of mortality. But ſinners in their *natural ſtate* fear death as it is *pœnal*, as an iſſue of the curſe, as under the power of Sathan, as a dreadful entrance into eternal ruine. There are indeed a *thouſand ways* whereby this fear is for a ſeaſon ſtifled in the minds of men. Some live in *brutiſh ignorance*, never receiving any full conviction of Sin, Judgment, or Eternity. Some put off the thoughts of their preſent and future eſtate, reſolving to ſhut their eyes and ruſh into it, when as they can no longer avoid it. *Fear* preſents it ſelf unto them as the fore-runner of death, but they avoid the encounter, and leave themſelves to the power of death it ſelf. Some pleaſe themſelves with *vain hopes* of deliverance, though well they know not how, nor why they ſhould be partakers of it. But let men fore-go theſe *helpleſs ſhifts*, and ſuffer their own *innate light* to be excited with ſuch means of conviction as they do enjoy, and they will quickly find what a judgment there is made in their own ſouls concerning *death to come*, and what effects it will produce. They will conclude that it is the *judgment of God, that they which commit ſin are worthy of death*, *Rom.* 1. 32. and then that their *own conſciences* do accuſe and condemn them, *Rom.* 2. 14, 15. Whence unavoidably *fear*, *dread*, and *terrour* will ſeize upon them. And then,

3. *Fear of death, as pœnal, renders the minds of men obnoxious unto bondage:* which what it is we have in part before declared. *It is a ſtate of trouble*, which men diſlike, but cannot avoid. It is a *pœnal diſquietment* ariſing from ſenſe of future miſery: fain would men quit themſelves of it, but are not able; there is a *chain* of God in it, not to be broken; men may *gall themſelves* with it, but cannot remove it: and if God take it from them without granting them a lawful releaſe and delivery, it is to their farther miſery. And this is in ſome meaſure or other the portion of every one that is convinced of ſin, before they are freed by the Goſpel. And ſome have diſputed what *degrees* of it are neceſſary before believing. But what is *neceſſary for any one to attain unto*, is his duty. But this bondage can be the *duty* of no man, becauſe it is *involuntary*. It will follow conviction of ſin, but it is no mans duty; rather it is ſuch an *effect of the Law* as every one is to free himſelf from, ſo ſoon as he may, in a right way and manner. This eſtate then befalls men whether they will or no. And this is ſo, if

we

we take bondage *paſſively*, as it affects the ſoul of the ſinner; which the Apoſtle ſeems to intend, by placing it as an effect of the fear of death; take it *actively*, and it is no more than the ſentence of the Law, which works and cauſeth it in the ſoul; and ſo all ſinners are inevitably obnoxious unto it. And this eſtate, as we obſerved, fills men with *deſires* after, and puts them upon various attempts for deliverance. Some deſire only *preſent eaſe*, and they commonly with-draw themſelves from it, by giving up themſelves wholly unto their *hearts luſts*, and therein to *Atheiſm*, which God oftentimes in his righteous judgment gives them up unto, knowing that the day is coming wherein their preſent woful *temporal relief* will be recompenced with eternal miſery. Some look *forwards* unto what is to come, and accordingly to their light and aſſiſtance variouſly apply themſelves to ſeek relief. Some do it by a righteouſneſs of their own, and in the purſuit thereof alſo there are ways innumerable, not now to be inſiſted on; and ſome do it *by Chriſt*, which how it is by him effected, the Apoſtle in the next place declares.

Two things, as was ſhewed, are affirmed of the Lord Chriſt, in conſequence unto the premiſed ſuppoſition of the *childrens being partakers of fleſh and bloud*, and of their *obnoxiouſneſs unto death*, and to *bondage*. 1. That of their *natural condition*, he *himſelf partook*. 2. That from their *moral condition*, he delivered them; which that he might do, it was neceſſary that he ſhould partake of the other.

1. *He himſelf did likewiſe partake of the ſame.* The word παραπλησίως, *likewiſe*, in *like manner*, doth denote ſuch a ſimilitude as is conſiſtent with a *ſpecifical identity*. And therefore *Chryſoſtom* from hence urgeth the *Marcionites* and *Valentinians*, who denyed the reality of the *Humane Nature* of Chriſt, ſeeing that he partook of it *in like manner* with us, that is, truly and really, even as we do. But yet the word, by force of its compoſition, doth intimate ſome *diſparity* and difference. He took part of humane nature *really* as we do, and *almoſt in like manner with us*. For there were two differences between *his* being partaker of humane nature and *ours*. Firſt, In that we ſubſiſt *ſingly* in that nature: but he took his portion in this nature into ſubſiſtence with himſelf in the Perſon of the Son of God. Secondly, This nature in us is attended with many *infirmities*, that follow the *individual* perſons that are partakers of it; in him it was free from them all. And this the Apoſtle alſo intimates in the word μετέσχε, changing his expreſſion from that whereby he declared the *common intereſt* of the children in the ſame nature, which is *every way equal* and alike. The whole is, *That he took his own Portion*, in his own Manner, unto himſelf. Παραπλησίως.

And this Obſervation removes what is hence objected againſt the Deity of Chriſt. *Cum Chriſtus* (ſaith *Schlictingius*) *hominum mortalium & fragilium dux & fautor ſit, propterea is non Angelus aliquis, multo verò minus ipſe Deus ſummus qui ſolus immortalitatem habet, ſed homo ſuo tempore malis, & variis calamitatibus obnoxius eſſe debuit.* It is true, it appears from hence, that *Chriſt ought to be a man*, ſubject to ſufferings and death, and not an *Angel*, as the Apoſtle farther declares in the next verſe; but that he ought *not to be God* it doth not appear. *As God* indeed he could not die, but if he who was God had not taken part of *fleſh and bloud*, *God could not have redeemed his Church with his own blood*. But this is the perpetual *Paralogiſm* of theſe men. Becauſe Chriſt is aſſerted to have been *truly a man*, therefore he is *not God*; which is to deny the Goſpel, and the whole *myſtery* of it.

He proceeds with his exceptions againſt the application of theſe words unto the *incarnation* of the Lord Chriſt, the ſum whereof is, that the words παραπλησίως μετέσχε *denote an univerſal conformity, or ſpecifick identity between Chriſt and the children*, not only as to the *Eſſence*, *but alſo as to all other concernments of humane nature, or elſe no benefit could redound unto them from what he did or ſuffered.* But, 1. The words do not aſſert any ſuch thing, as hath been declared. 2. It is not *true*. The children were partakers of *humane nature*, either by *Creation* out of the duſt of the earth, as *Adam*; or by *natural generation*. The Lord Chriſt was *conceived of a Virgin* by the power of the Holy Ghoſt; and yet the benefit redounds unto the children. It is evident then, that the ſimilitude urged by the Apoſtle is confined to the *ſubſtance of fleſh and bloud*, or the Eſſence of Humane Nature, and is not to be extended unto the perſonal concernments of the one or the other; nor the way whereby they became partakers of the ſame nature. Nor is the argument for the *Incarnation of Chriſt* taken meerly from the expreſſions in this verſe; but whereas he had before proved him to be above, and before the Angels, even *God over all*, and here intimating his exiſtence antecedent to his participation of fleſh and bloud, his *Incarnation* doth neceſſarily enſue.

The neceſſity of this Incarnation of Chriſt, with reſpect unto the End of it, hath before been declared, evinced and confirmed. We ſhall now ſtay only a little to *admire* the Love, Grace and Myſterie of it. And we ſee here,

IV. *That the Lord Chriſt out of his inexpreſſible Love, willingly ſubmitted himſelf unto every condition of the Children to be ſaved by him, and to every thing in every condition of them, ſin only excepted.* They being of fleſh and blood which muſt be attended with many infirmities, and expoſed unto all ſorts of Temptations and miſeries, he himſelf would alſo *partake of the ſame.* His delight was of *Old in the Sons of men, Prov.* 8. 30. and his *heart* was full of thoughts of Love towards them; and that alone put him on this Reſolution, *Gal.* 2. 20. *Rev.* 1. 5. When God refuſed *Sacrifices* and *Burnt-Offerings* as inſufficient to make the Attonement required, and the matter was rolled on his hand alone, it was a Joy unto him that he had a Body prepared, wherein he might diſcharge his work, although he knew what he had to do and ſuffer therein, *Pſal.* 40. 8, 9. *Heb.* 10. 6, 7, 8, 9. He rejoyced to do the will of God, in taking the *body prepared for him*, becauſe the children were partakers of fleſh and blood. Though he was in the *form of God*, equal unto him, yet that Mind, that Love, that Affection towards us was in him, that to be *like unto us*, and thereby to *ſave us*, he *emptyed himſelf*, and took on him the *form of a ſervant*, our form, and became like unto us, *Phil.* 2. 5, 6, 7, 8. He would be *like unto us*, that he might make us *like unto himſelf*; he would take our fleſh, that he might give unto his Spirit. He would *joyn himſelf* unto us, and become *one fleſh* with us, that we might be joyned unto him, and become *one Spirit* with him, 1 *Cor.* 6. 17. And as this was a Fruit of his *Eternal antecedent Love*, ſo it is a ſpring of conſequent Love. When *Eve* was brought unto *Adam* after ſhe was taken out of him, *Gen.* 2. 23. to manifeſt the ground of that Affection which was to be alwayes between them, he ſayes of her, *this is now bone of my bone, and fleſh of my fleſh.* And by this condeſcention of Chriſt, ſaith the Apoſtle, are we *members of his body and of his fleſh, and of his bones*, *Epheſ.* 5. 30. Whence he infers, that *he loves and nouriſheth his Church, as a man doth his own fleſh.* And how ſhould this inexpreſſible Love of Chriſt conſtrain us to *love him* and to live unto him, 2 *Cor.* 14, 15. As alſo to labour to be *like unto* him, wherein all our *bleſſedneſs* conſiſteth, ſeeing for that end he was willing to be like unto us, whence all *his troubles* and ſufferings aroſe. Here alſo we ſee that,

V. *It was only in fleſh and blood the ſubſtance and eſſence of humane nature, and not in our perſonal infirmities that the Lord Chriſt was made like unto us.* He took to himſelf the *nature* of all men, and not the *Perſon* of any man. We have not only *humane nature* in common, but we have every one particular Infirmities and weakneſſes following that nature, as exiſting in our ſinful perſons. Such are the *ſickneſſes* and pains of our bodies from inward diſtempers; and the diſorder of the Paſſions of our minds. Of theſe the Lord Chriſt did not *partake*; It was not *needful*, it was not *poſſible* that he ſhould do ſo; not *needful*, becauſe he could provide for their cure without aſſuming them; not *poſſible*, for they can have no place in a nature innocent and holy. And therefore he took our nature; not by an immediate *new creation* out of nothing, or of the duſt of the earth like *Adam*; for if ſo, though he might have been *like unto us*, yet he would have been *no kin* to us, and ſo could not have been our *Goel* to whom the *right of Redemption* did belong; nor by *natural Generation*, which would have rendered our nature in him obnoxious to the ſin and puniſhment of *Adam:* but by a *miraculous conception* of a Virgin, whereby he had truly our nature, yet not ſubject *on its own account*, unto any one of thoſe evils, whereunto it is liable as propagated from *Adam* in an ordinary courſe: And thus though he was joyned unto us in our nature; yet as he was *holy, harmleſs and undefiled in that nature*, he was *ſeparate from ſinners*, *Heb.* 7. 25. So that although our nature *ſuffered* more in his Perſon, then it was capable of in the Perſon of any meer man, yet not being debaſed by any ſinful imperfection, it was alwayes *excellent*, beautiful and glorious. And then,

VI. *That the Son of God ſhould take part in humane nature with the children, is the greateſt and moſt admirable effect of Divine Love, Wiſdom and Grace.* So our Apoſtle propoſeth it, 1 *Tim.* 3. 16. A *Myſterie* which the Angels with all diligence *deſire to look into*, 1 *Pet.* 1. 11, 12. See *John* 1. 14. *Iſa.* 9. 6. *Rom.* 9. 5. *Atheiſts* ſcoff at it, deluded

luded *Chriſtians* deny it, but the Angels adore it, the Church profeſſeth it, Believers find the comfort and benefit of it. The *Heavens* indeed declare the *glory of God*, and the Firmament ſheweth his handy work, *Pſal.* 19. 1. *And the inviſible things of God from the creation of the world, are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead*, *Rom.* 1. 20. In particular man himſelf is fearfully and wonderfully made. Theſe works of Gods Power and Providence do greatly manifeſt the glory of his Wiſdom, Omnipotency and Goodneſs; and are like the *light* which was created the firſt day at the beginning of all things, as we have ſhewed. But in this inſtance of *aſſuming humane nature into Perſonal ſubſiſtence* with himſelf, that ſcattered light is gathered into *one Sun*, giving out moſt glorious beams unto the manifeſtation of his Infinite Excellencies far above all other things. And this ſurely was not done, but for the *greateſt End*; that can be conceived, and ſuch is the ſalvation of ſinners.

But we muſt proceed with our Apoſtle; and he gives the Reaſon and End of this wonderful Diſpenſation. The *End* is, the Delivery of the children from the condition before deſcribed: And firſt the *means* whereby he wrought and brought about this End is propoſed unto us; *by death*, he was to do it by *death*.

That by death he might deliver them; that is by his *own death*. This as it is placed, as one *principal End* of his being made partaker of fleſh and blood, ſo it is alſo the *means* of the farther end aimed at, namely, the *delivery of the children* out of the condition expreſſed. Some Tranſlations add, *by his own death*, which is evidently underſtood, though it be not *literally* in the Text; the *death* which he underwent in the nature of man, whereof he was partaker. *His Death* was the means of delivering *them from death*. Some diſtinguiſh between Death in the firſt place, which Chriſt underwent, and that death in the cloſe of the Verſe, which the children are ſaid to be in *fear* of; for this latter they ſay is more extenſive than the former, as comprizing death eternal alſo. But there doth not any thing in the Text appear to intimate, that *the Captain of Salvation* by death of *one kind*, ſhould deliver the *children* from that of another. Neither will the Apoſtles diſcourſe well bear ſuch a *ſuppoſition*. For if he might have *freed the children* by any way or means, but only by undergoing *that* which was due unto them for ſin, whence could ariſe that indiſpenſible neceſſity which he pleads for by ſo many conſiderations of his being made like unto them, ſeeing without the participation of their nature which he urgeth, he might have done any other thing for their good and benefit, but only ſuffer what was due to them. And if it be ſaid, that without this *participation of their nature* he could not *dye*, which it was neceſſary that he ſhould do; I deſire to know why, if *the death* which he was to undergo, was not *that death* which they were obnoxious unto, *for whom he dyed*, how could it be any way more *beneficial* unto them, than any thing elſe which he might have done for them, although he had not dyed. There is no ground then to pretend ſuch an *Amphibologie* in the words as that which ſome contend for. Now as we obſerved before, the Death of Chriſt is here placed in the midſt, as the *End* of one thing, and the *Means* or cauſe of another; the End of his own *Incarnation*, and the *means* of the *Childrens Deliverance*; from the firſt we may ſee,

VII. *That the firſt and principal End of the Lord Chriſts aſſuming Humane Nature was not to reign in it, but to ſuffer and dye in it.* He was indeed from of old deſigned unto a *Kingdom*, but he was to *ſuffer*, and ſo to enter into his glory: *Luke* 24. 26. And he ſo ſpeaks of his coming into the world, to *ſuffer*, *to dye*, *to bear witneſs unto the truth*, as if that had been the only work that he was *incarnate* for. Glory was to follow, a Kingdom to enſue, but *ſuffering* and dying was the principal work he came about. Glory he had with his *Father before the world was*, *John* 17. 5. and therein a joynt Rule with him over all the works of his hands. He need not have been made *partaker of fleſh and blood* to have been a *King*; for he was the *King immortal*, *inviſible*, the King of Kings and Lord of Lords, the only Potentate from everlaſting. But he could not have *dyed* if he had not been *made partaker of our Nature*. And therefore when the People would have taken him by force, and *have made him a King*, he *hid himſelf* from them, *John* 6. 15. But he *hid not himſelf*, when they came to take him by force, and put him to death, but affirmed, *that for that hour*, or buſineſs he came into the world, *John* 18. 4, 5, 11. And this farther ſets forth his Love and Condeſcenſion. He ſaw the *work* that was propoſed unto him; how he was to be

expoſed unto Miſeries, Afflictions and Perſecutions, and at length to make *his ſoul an offering for ſin*; yet becauſe it was all for the Salvation of the children, he was contented with it, and delighted in it. And how then ought we to be contented with the Difficulties, Sorrows, Afflictions and Perſecutions, which for *his ſake* we are or may be expoſed unto; When he *on purpoſe* took our nature, that for *our ſakes* he might be expoſed and ſubject unto much more than we are called unto.

There yet remains in theſe *Verſes*, the *Effects* of the Death of Chriſt; *that he might deſtroy ſin and deliver*: wherein we muſt conſider (1.) *Who* it is that had the *Power of Death*: (2.) *Wherein* that Power of his did conſiſt: (3.) *How* he was *deſtroyed*: (4.) *How* by the Death of Chriſt: (5.) *What* was the *Delivery* that was obtained for the children thereby.

1. He that had the *Power of Death* is deſcribed by his name, ὁ διάβολος, *the Devil*; the great Enemy of our ſalvation; the great *Calumniator*, make-bate, and falſe Accuſer; the *firebrand* of the creation. The Head and Captain of the *Apoſtaſie* from God, and of all deſertion of the Law of the creation. The *old Serpent*; Prince of the *Apoſtate Angels*, with all his Aſſociates, who firſt falſly accuſed God unto man, and continues to accuſe men falſly unto God; of whom before.

2. His *Power in and over Death* is variouſly apprehended. What the *Jews* conceive hereof, we have before declared; and much of the *Truth* is mixed with their fables. And the Apoſtle deals with them upon their Acknowledgement in general, that he had the *Power of death*. Properly in what ſenſe, or in what reſpect he is ſaid ſo to have it, *Learned Expoſitors* are not agreed. All conſent, (1.) That the *Devil* hath no abſolute or *Soveraign* ſupream power over death. Nor (2.) Any ἐξουσία, or *Authority* about it, *de jure*, in his own Right, or on Grant, ſo as to act lawfully and rightly about it according unto his own Will. Nor (3.) Any judging or *determining* power as to the Guilt of death committed unto him; which is peculiar to God the *ſupream Rector* and Judge of all, *Gen.* 2. 17. *Deut.* 32. 39. *Rev.* 1. 18.

But wherein this Power of *Satan* doth *poſitively* conſiſt, they are not agreed. Some place it in his *Temptations* unto Sin, which *bind* unto death: ſome in his *Execution* of the Sentence of death; he hath the Power of an Executioner. There cannot well be any doubt, but that the whole *Intereſt* of Satan in reference unto Death is intended in this Expreſſion. This Death is that which was *threatned* in the beginning, *Gen.* 2. 17. *Death pœnally* to be inflicted in the way of a *Curſe*, *Deut.* 27. 26. *Gal.* 3. 20. that is, death conſiſting in the *Diſſolution* of ſoul and body, with every thing tending *pœnally* thereunto, with the everlaſting Deſtruction of body and ſoul. And there are ſundry things wherein the κράτος, or *Power* of Satan in reference unto this death doth conſiſt. As (1.) He was the *means* of bringing it into the world. So is the Opinion of the *Jews* in this matter expreſſed in the Book of *Wiſdom*, written as is moſt probable, by one of them not long before this *Epiſtle*. They tell us, *Chap.* 1. 13. ὁ θεὸς θάνατον οὐκ ἐποίησε; *God made not death*, it belonged not unto the *Original Conſtitution* of all things; but *Chap.* 2. 24. φθόνῳ διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον, *by the Envy of the Devil death entred into the world*. And that expreſſion of εἰσῆλθεν εἰς τὸν κόσμον, is retained by the Apoſtle, *Rom.* 5. 12. Only he layes the End of it on the *morally deſerving cauſe*, the ſin of man; as here it is laid on the *efficiently procuring cauſe*, the Envy of the Devil. And herein conſiſted no ſmall part of the *Power* of Satan with reſpect unto death. Being able to introduce *ſin*, he had power to *bring in death* alſo, which in the righteous judgement of God, and by the Sentence of the Law was inſeparably annexed thereunto. And by a parity of Reaſon, ſo far as he yet continueth to have Power *over ſin*, *deſerving* death, he hath *Power over death* it ſelf.

2. *Sin* and *Death* being thus entered into the world, and all mankind being guilty of the *one*, and obnoxious unto the *other*, Satan became thereby to be their *Prince*; as being the Prince, or Author of that ſtate and condition wherein to they are brought. Hence he is called the *Prince of this world*, *John* 12, 32. and the *God of it*, 2 *Cor.* 4, 4. Inaſmuch as all the world is under the Guilt of *that ſin and death* which he brought them into.

3. God having paſſed the ſentence of death againſt ſin, it was in the *Power* of Satan, to terrifie and affright the conſciences of men, with the Expectation and dread of it; ſo bringing them into *Bondage*. And many God gives up unto him to be agitated and *terrified* as it were at his pleaſure. To this end were Perſons excommunicate given up unto Satan to vex, 1 *Tim.* 1. 20. He threatens them as an Executioner, with the work that he hath to do upon them.

4. God

4. God hath ordained him to be the *Executioner* of the ſentence of Death upon *ſtubborn ſinners* unto all Eternity; partly for the *Aggravation* of their Puniſhment, when they ſhall alwayes ſee, and without relief bewail their folly in hearkening unto his Allurements; and partly, to *puniſh himſelf* in his wofull Employment. And for theſe ſeveral Reaſons is Satan ſaid to have the *power of death*. And hence it is evident; That,

VIII. *All the Power of Satan in the world, over any of the ſons of men is founded in Sin, and the Guilt of Death attending it*: Death entered by ſin; the Guilt of ſin brought it in: Herewith comes in Satans *intereſt*; without which he could have no more to do in the Earth, than he hath in Heaven. And according as ſin abounds, or is ſubdued, ſo his Power is enlarged or ſtreightned. As he is a *Spirit*, he is mighty, ſtrong, wiſe; as *ſinful*, he is malitious, ſubtle, ambitious, revengeful, proud: Yet none of all theſe give him his Power. He that made him, can cauſe his ſword to pierce unto him, and preſerve man though weak and mortal, from all his *force*, as a *mighty* Spirit; and his Attempts, as a *wicked* one. And yet theſe are the things in him that men are generally afraid of; when yet by them he cannot reach one *hair of their heads*. But here lyes the foundation of his power; even in *ſin*, which ſo few regard. Then,

IX. *All ſinners out of Chriſt, are under the power of Satan*. They belong unto that *Kingdom of Death* whereof he is the *Prince* and Ruler. The whole world lyes ἐν τῷ πονηρῷ, *in the power of this wicked one*. If the *Guilt* of death be not removed from any, the *Power* of the Devil extends unto them. A power indeed it is, that is regulated. Were it *Soveraign* or abſolute, he would continually devour. But it is *limited* unto times, ſeaſons and degrees, by the Will of God, the Judge of all. But yet great it is, and anſwerable unto his Titles, the *Prince*, *the God of the world*. And however men may flatter themſelves, as the *Jews* did of old, that they are *free*; if they are not *freed* by an intereſt in the death of Chriſt, they are in *bondage* unto this beaſtly Tyrant; and as he works *effectually* in them here, he will *ragingly* inflict vengeance on them hereafter.

3. *He is deſtroyed*. *To deſtroy him*; The ſenſe and importance of the word here uſed, was before declared. It is not applyed unto the *Nature*, Eſſence or Being of the Devil, but unto his Power in and over death; As it is elſewhere declared, *John* 12. 32. *Now is the Judgement of this world, now is the Prince of this world caſt out*; that which is here called the *deſtroying of the Devil*, is there called, *the caſting out of the Prince of this world*. It is, the caſting him out of his Power, from his *Princedom* and Rule, and *Col.* 2. 15. *Having ſpoiled principalities and powers, he made an open ſhew of them, triumphing over them in his croſs*; as Conquerors uſed to do, when they had not *ſlain* the Perſons of their Enemies, but *deprived* them of their Rule, and lead them Captives. The Deſtruction then here intended of *him that had the power of death*, is the Diſſolution, Evacuation, and Removing of that Power which he had in and over death, with all the effects and conſequences of it.

4. The *means* whereby Satan was thus deſtroyed is alſo expreſſed. *It was by death, by his own death*. This of all others, ſeemed the moſt *unlikely way* and means, but indeed was not only the *beſt*, but *the only way* whereby it might be accompliſhed. And the manner how it was done *thereby*, muſt be declared and vindicated. The *fourfold power* of Satan in reference unto death before mentioned, was all founded in ſin. The Obligation of the ſinner unto death, was that which *gave him* all his Power. The taking away then of that Obligation, muſt needs be the Diſſolution of his Power. The foundation being removed, all that is built upon it, muſt needs fall to the ground. Now this in reference unto the Children for whom he dyed, was done in the death of Chriſt; *Virtually* in his death it ſelf, *Actually* in the Application of it unto them. When the ſinner ceaſeth to be *obnoxious* unto death, the Power of Satan ceaſeth alſo. And this every one doth, that hath an intereſt in the death of Chriſt: *for there is no condemnation unto them that are in Chriſt Jeſus*, *Rom.* 8. 1. And this becauſe *he dyed*; he dyed for their ſins, took that death upon himſelf which was due unto them; which being conquered thereby, and their Obligation thereunto ceaſing, the Power of Satan is therewith diſſolved. The firſt Branch of his Power conſiſted in the *bringing of ſin into the world*; This is diſſolved by Chriſts taking *away the ſin of the world*, *John* 1. 29. which he did as the *Lamb of God*, by the Sacrifice of himſelf in his death, typified by the *Paſchal Lamb*, and all other Sacrifices of old. Again, His power conſiſted

ſiſted in his *Rule* in the world, as caſt under ſin and death: From this he was caſt out (*John* 12. 32.) in the death of Chriſt, when contending with him for the continuance of his *Soveraignty*, he was conquered, the ground whereon he ſtood, even the *guilt of ſin* being taken away from under him, and his Title defeated. And actually *Believers* are tranſlated from under his Rule, from the *Power of Darkneſs*, into the Kingdom of Light, and of the Son of God. Nor can he longer make uſe of death as *pœnal*, as threatned in the curſe of the Law, to *terrifie* and affright the conſciences of men; for being *juſtified by faith* in the death of Chriſt, *they have peace with God*, *Rom.* 5. 1. Chriſt making Peace between God and us, by the blood of his Croſs, *Epheſ.* 2. 14, 15. 2 *Cor.* 5. 19, 20, 21. the Weapons of this part of his Power are wreſted out of his hand; ſeeing Death hath no power to terrifie the conſcience, but as it expreſſeth the curſe of God. And laſtly, his final Execution of the *ſentence of death* upon ſinners, is utterly taken out of his hand by the death of Chriſt, inaſmuch as they for whom he dyed ſhall never undergo death *pœnally*. And thus was Satan as to his power over death, fully *deſtroyed* by the death of Chriſt. And all this depended on Gods Inſtitution; appointing the *ſatisfactory ſufferings* of Chriſt, and accepting them inſtead of the ſufferings of the children themſelves.

The *Socinians* give us another Expoſition of theſe words; as knowing that inſiſted on to be no leſs deſtructive of their Error, than the death of Chriſt, is of the power of the Devil. The Reaſon hereof, ſaith *Schlictingius*, is, *quia per mortem Chriſtus adeptus eſt ſupremam poteſtatem in omnia; qua omnes inimicos ſuos quorum caput eſt diabolus coercet, eorum vires frangit, eoſque tandem penitus abolebit.* But if this be ſo, and the aboliſhing of the power of Satan be an act of *Soveraign Power*, then it was not done by the *death of Chriſt*; nor was there any need that he ſhould *partake of fleſh and blood* for that purpoſe, or dye. So that this Expoſition contradicts both the *expreſs words* of the Apoſtle, and alſo, the *whole deſign* of his diſcourſe: No propoſition can be more plain than this is; that the *Power of Satan* was deſtroyed by the death of Chriſt, which in this *Interpretation* of the words is denyed.

5. And hence it laſtly appears, what was the *Delivery that was procured for the children* by this diſſolution of the Power of Satan. It reſpects both what they *feared*, and what enſued on their fear; that is, *Death* and *Bondage*. For the delivery here intended, is not meerly a *Conſequent* of the deſtruction of Satan, but hath regard unto the *things themſelves*, about which the power of Satan was exerciſed. They were obnoxious unto death on the Guilt of ſin, as *pœnal*, as under the Curſe, as attended with Hell, or everlaſting miſery. This he *delivered* the children from; by making an *Attonement* for their ſins in his death, virtually looſing their Obligation thereunto; and procuring for them Eternal Redemption, as ſhall afterwards be fully declared. Hereon alſo they are delivered from the *Bondage* before deſcribed. The *fear of death* being taken away, the *bondage* that enſues thereon vaniſheth alſo. And theſe things, as they are done *virtually* and legally in the death of Chriſt; ſo they are *actually* accompliſhed in and towards the children, upon the Application of the death of Chriſt unto them, when they do believe. And we may now cloſe our conſideration of theſe Verſes with one or two other Obſervations; as,

X. *The death of Chriſt through the wiſe and righteous diſpoſal of God, is victorious, all conquering, and prevalent.* The aim of the world was to *bring him unto death*; and therein they thought they had done with him. The *aim of Satan* was ſo alſo; who thereby ſuppoſed he ſhould have ſecured his own Kingdom. And what could *worldly* or *Satanical* Wiſdom have imagined otherwiſe? He that is ſlain is conquered. His own followers were ready to think ſo; *We truſted*, ſay they, *that it had been he who ſhould have redeemed Iſrael*, *Luke* 24. 21. *But he is dead*; and their hopes are with him in the grave. What can be expected from him, who is taken, ſlain, crucified? Can he ſave others, who it ſeems could not ſave himſelf? *Per mortem alterius, ſtultum eſt ſperare ſalutem.* Is it not a fooliſh thing to look for *life*, by the *death* of another? This was that which the *Pagans* of old reproached the *Chriſtians* withal; that they believed in one that was *crucified* and dyed himſelf, and what could they expect from him? And our Apoſtle tells us, that this *death*, this *Croſs*, was a *ſtumbling block unto the Jews, and folly to the Greeks*, 1 *Cor.* 1. 18, 23. And ſo would it have been in its ſelf, *Acts* 2. 13. *Chap.* 4. 28. had not the Will and Counſel, and Wiſdom and Grace of God been in it. But he ordered things ſo, that *this death of Chriſt*, ſhould pull out that pin, which kept together the whold fabrick of ſin and Satan; that

that like *Sampſon*, he ſhould in his death, pull down the *pallace of Satan* about his ears, and that in dying he ſhould conquer and ſubdue all things unto himſelf. All the *Angels* of Heaven ſtood looking on, to ſee what would be the end of this great trial. Men and Devils were ignorant of the great work which God had in hand. And whileſt they thought they were *deſtroying him*, God was in and by him *deſtroying them* and their power. Whileſt his *heel was bruiſed*, he *brake their head*. And this ſhould teach us, to leave all Gods works unto himſelf: See *John* 11. 6, 7, 8, 9, 10. He can bring light out of darkneſs, and meat out of the Eater. He can diſappoint his Adverſaries of their greateſt hopes, and faireſt poſſibilities, and raiſe up the hopes of his own out of the grave. He can make *ſuffering* to be *ſaving*; *death victorious*, and heal us by the ſtripes of his Son. And in particular, it ſhould ſtir us up to meditate on this *myſterious work* of his Love and Wiſdom. We can never enough ſearch into it, whileſt our Enquiry is guided by his Word. New Myſteries, all fountains of Refreſhment and Joy, will continually open themſelves unto us, untill we come be to ſatisfied with the endleſs fulneſs of it unto Eternity. Again,

XI. *One principal end of the death of Chriſt was to deſtroy the power of Satan.* To deſtroy him that had the power of death. This was promiſed of old, *Gen.* 3. 15. He was to break the head of the *Serpent*. From *him* ſprang all the miſeries which he came to deliver his *Elect* from, and which could not be affected without the diſſolution of his Power. He was anointed to *proclaim liberty to the Captives, and the opening the Priſon to them that were bound*, *Iſa.* 61. 1. To this End he was to conquer him, who detained them; which he did by his death, *Col.* 2. 15. and ſo *lead Captivity Captive*, *Pſalm* 68. 18. ſtilling this *enemy and ſelf-avenger*, *Pſal.* 8. 3. binding the *ſtrong man*, *Mat.* 12. and *dividing the ſpoil with him*, *Iſa.* 53. 12. And this he did by the *merit of his blood*, and the Attonement he made for ſin thereby. This took away the Obligation of the Law unto death, and diſarmed Satan. And moreover, by the Power of the Eternal Spirit whereby he *offered himſelf unto God*, he conquered and quelled him. Satan laid his claim unto the Perſon of Chriſt; but coming to put it in Execution, he met with that great and *hidden Power* in him, which he knew not, and was utterly conquered. And this as it gives us a particular conſideration of the Excellency of our Redemption, wherein *Satan* our old Enemy, who firſt foyled us, who alwayes hates us, and ſeeks our ruine, is conquered, ſpoiled and chained; ſo it teacheth us how to contend with him, by what *Weapons* to reſiſt his Temptations, and to repell his Affrightments; even thoſe whereby he hath been already ſubdued. Faith in the death of Chriſt, is the only Way and Means of obtaining a Conqueſt over him. He will fly at the *Sign of the Croſs* rightly made.

Verſe XVI.

HAving aſſerted the *Incarnation of the Lord Chriſt*, the Captain of our ſalvation, and ſhewed the neceſſity of it, from the *Ends* which were to be accompliſhed by it, and therein given the Reaſon of his conceſſion, that *he was for a ſeaſon made leſs than the Angels*: The Apoſtle proceeds in this *Verſe*, to confirm what he had taught before, by *Teſtimony* of the Scripture, and adds an eſpecial Amplification of the Grace of God in this whole Diſpenſation, from the conſideration of the *Angels*, who were not made partakers of the like Love and Mercy.

Verſe

Verſe 16.

Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

Οὐ γὰρ δήπου. Οὐ γὰρ δήπου: The *Syriack* quite omits δήπου, and reads only לא גיר, *non enim*; for he did not. *V. L. nuſquam enim.* που, he renders *uſquam*, *any where*; and on the conſideration of the *negative particle*, ὁ *nuſquam*, *no where*; *Beza*, *non enim utique*; as Ours; *for verily* (he took) *not*; not reaching the force, or uſe of δήπου,; *Arias*; *non enim videlicet*; which anſwers not the intent of this place. *Eraſmus* fully and properly.; *non enim ſane uſquam*; *for verily not any where.* That is in no place of the Scripture, is any ſuch thing teſtified unto; which way of Expreſſion we obſerved our Apoſtle to uſe before, *Chap.* 1. 5.

Ἐπιλαμβάνεται. Ἀγγέλων ἐπιλαμβάνεται, *Syr.* מן מלאכא נסב, *ex Angelis aſſumpſit*, *he took not of*, *or* from, among the *Angels*; that is, of their nature: *V. L. Arias*, *angelos apprehendit*; he doth not *take hold of Angels*. *Beza*, *Angelos aſſumpſit*: he *aſſumed not*, he took not *Angels to himſelf*; ἐπιλαμβάνεται, for ἐπίλαβε, by an *Enallage of time*: which ours follow, *He took not on him the nature of Angels*. But this change of the Tenſe is needleſs. For the Apoſtle intends not to expreſs what Chriſt *had done*, but what the *Scripture ſaith* and teacheth concerning him in this matter. That no where affirms that he *takes hold of Angels*.

The remaining words are generally rendered by *Tranſlators* according to the *Analogie* of theſe. *Sed apprehendit*, *aſſumit*, *aſſumpſit*, *ſemen Abrahæ*, he *laid hold of*, *he takes*, *he took the ſeed of Abraham*: only the *Æthiopick* reads them; *did he not exalt the ſeed of Abraham*: departing from the ſenſe of the words, and of the Text.

The conſtant uſe of this word ἐπιλαμβάνω, in the New Teſtament is *to take hold of*. And ſo in particular it is elſewhere uſed in this *Epiſtle*, *Chap.* 8. 9. ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, in the day *that I took them by the hand*. In other Authors, it is ſo variouſly uſed, that nothing from thence can be determined, as to its preciſe ſignification, in this, or any other place. The firſt and proper ſenſe of it is acknowledged to be, to *take hold of*, as it were with the hand. And however the ſenſe may be interpreted, the Word cannot properly be tranſlated any otherwiſe than to *take*. For what ſome contend, that the Effect or end of *taking hold of*, that is, to *help*, to *vindicate* into *liberty*, whence by *Caſtalio*, it is rendered *opitulatur*, yet it belongs to the *deſign* of the place, not the *meaning* of the word, which in the firſt place is to be reſpected.

Verſe 16.

For verily not any where doth he take Angels, but he takes the ſeed of Abraham.

In the words, there is firſt the Reference that the Apoſtle makes unto ſomewhat elſe, whereby that which he declareth is confirmed. For *verily not any where*: that is, that which he denyeth in the following words, is *no where* taught in the Scripture; as *Chap.* 7. 5. *For unto which of the Angels ſaid he at any time*; That is, there is no Teſtimony extant in the Scripture concerning them to that purpoſe. So here; *no where* is it ſpoken in the Scripture, that Chriſt *taketh Angels*. And what is *ſo ſpoken*, he is ſaid *to do*. And thus alſo the Affirmative clauſe of his Propoſition, *but he taketh the ſeed of Abraham*, is to be referred to the Scripture. *There* it is promiſed, there it is ſpoken, and therein it is *done* by him.

Secondly, That which he aſſerteth hath the nature of a *diſcrete axiom*, wherein the *ſame thing* is denyed, and affirmed of the *diſparates* expreſſed, and that *univocally* in the ſame ſenſe; he *took not Angels*, but *he took the ſeed of Abraham*; And this, we being referred to the *Scripture* for the proof and confirmation of, gives *light* and *perfect underſtanding* into the meaning of the words. For how doth Chriſt in the Scripture *take the ſeed of Abraham*, in ſuch a ſenſe as that therein nothing is ſpoken of him in reference unto *Angels*: It is evident, that it was, in that he was of the *Poſterity of Abraham* according to the fleſh; that he was promiſed to *Abraham*, that he ſhould be of *his ſeed*, yea, that he ſhould be *his ſeed*; as *Gal.* 3. 6. This was the great Principle, the great Expectation,

expectation of the *Hebrews*, that the *Meſſiah* ſhould be the *ſeed of Abraham*: this was declared unto them in the Promiſe, and this accordingly was accompliſhed. And he is here ſaid *to take the ſeed of Abraham*, becauſe in the *Scripture* it is ſo plainly, ſo often affirmed that he ſhould ſo do; when not *one word* is any where ſpoken that he ſhould be an *Angel*, or *take their nature* upon him. And this, as I ſaid, gives us the *true meaning* of the words. The Apoſtle in them confirms what he had before affirmed, concerning his being made *partaker of fleſh and bloud* together with the children. This, ſaith he, the *Scripture* declares, wherein it is promiſed that he ſhould be of the *ſeed of Abraham*, which he therein takes upon him, and which was already accompliſhed in his being made *partaker of fleſh and bloud*. See *Job.* 1. 14. *Rom.* 9. 5. *Gal.* 4. 4. *chap.* 3. 16. This then the Apoſtle teacheth us, that the Lord Chriſt, the Son of God, according to the *Promiſe*, took to himſelf the nature of man, coming of the *ſeed of Abraham*, that is into *perſonal union* with himſelf; but took not the *nature of Angels*, no ſuch thing being ſpoken of him, nor concerning him any where in the *Scripture*. And this expoſition of the words will be farther evidenced and confirmed by our examination of another, which with great endeavour is advanced in oppoſition unto it.

Some then take the meaning of this Expoſition to be, that the Lord Chriſt by his *participation of fleſh and blood brought help and relief, not unto Angels, but unto men, the ſeed of Abraham*. And they ſuppoſe to this purpoſe, that ἐπιλαμβάνεται is put for ἀναλαμβάνεται, to *help*, to *ſuccour*, to *relieve*, to *vindicate* into liberty. Of this mind are *Caſtalio*, and all the *Socinians*; among thoſe of the *Roman Church*, *Ribera*; *Eſtius* alſo, and *A Lapide* ſpeak doubtfully in the caſe. Of Proteſtants, *Camero*, and *Grotius*, who affirms moreover, that *Chryſoſtom* and the *Greek* Scholiaſts ſo interpret the place and words: which I ſhould have marvelled at, had I not long before obſerved him greatly to fail or miſtake in many of his Quotations. *Chryſoſtom*, whom he names in particular, expreſly referreth this *whole verſe* unto the *Lord Chriſts Aſſumption of the nature of man*, and not of the nature of Angels. The ſame alſo is inſiſted on by *Theophylact* and *Oecumenius*, without any intimation of the ſenſe that *Grotius* would impoſe upon them.

The *Socinians* embrace and endeavour to confirm this ſecond Expoſition of the words, and it is their concernment ſo to do. For if the words expreſs that the Lord Chriſt *aſſumed humane nature*, which neceſſarily infers his *præ-exiſtence* in *another nature*, their perſwaſion about the Perſon of Chriſt is utterly overthrown. Their exceptions in their *controverſial writings* unto this place have been elſe-where conſidered. Thoſe of *Eniedinus* on this Text, are anſwered by *Paræus*, thoſe of *Caſtalio* by *Beza*, and the objections of ſome others by *Gomarus*. We ſhall in the firſt place conſider what is propoſed for the confirmation of their ſenſe, by *Schlictingius* or *Crellius*; and then the exception of *a very learned Expoſitor* unto the ſenſe before laid down and confirmed. And *Schlictingius* firſt argues from the Context, *Præter ipſa verba* (ſaith he) *quæ hunc ſenſum nullo modo patiuntur ut poſtea dicemus, contextus & ratiocinatio authoris id repudiat; qui pro ratione & argumento id ſumere non potuit debuitve, quod ſibi hoc ipſo argumento & ratione probandum ſumſiſſet. De eo enim erat quæſtio, cur Chriſtus qui nunc ad tantam majeſtatem & gloriam eſt evectus, non angelicam ſed humanam, morti & variis calamitatibus obnoxiam habuerit naturam? hujus vero rei, quo pacto ratio redderetur, per id quod non angelicam ſed humanam naturam aſſumpſerit; cum iſtius ipſius rei, quæ in hac quæſtione continetur, nempe quod Chriſtus homo fuit natus, nunc cauſa ratioque quæratur. At vero ſi hæc verba, de juvandis non Angelis, ſed hominibus, deque ope iis ferenda intelligamus, pulcherrime omnia cohærent; nempe Chriſtum hominem mortalem fuiſſe, non angelum aliquem, quod non angelis ſed hominibus juvandis, ſervandiſque fuerit deſtinatus.* But the foundation of this Expoſition of the *Context* is a miſtake, which his own *preceding diſcourſe* might have relieved him from. For there is no ſuch *queſtion* propoſed as here is imagined, nor doth *he* in *his following Expoſition* ſuppoſe it. The Apoſtle doth not once propoſe this unto confirmation, that it *behoved the Lord Chriſt to be a man and not an Angel*. But having proved at large before, that in Nature and Authority he was above the *Angels*, he grants, *verſe* 8. that he was for *a little while made lower than they*; and gives at large the reaſon of the *neceſſity* of that diſpenſation, taken from the work which God had deſigned him unto, which being to *bring many ſons unto glory*, he ſhews and proves by ſundry reaſons, that it could not be accompliſhed *without his death* and *ſuffering*; for which end it was indiſpenſibly neceſſary that he ſhould be made *partaker of fleſh and blood*. And this he confirms farther by referring the *Hebrews* unto the *Scripture*, and in eſpecial unto the great Promiſe of the *Meſſiah* made unto *Abraham*, that the *Meſſiah* was to be his *ſeed*; the love

and grace whereof he amplifies by an intimation that he was not to partake of the *Angelical nature*. That ſuppoſition therefore which is the foundation of this Expoſition, namely that the Apoſtle had before deſigned to prove that the *Meſſiah* ought to partake of *humane nature*, and *not of Angelical*, which is nothing to his purpoſe, is a ſurmiſe ſuited only to the preſent occaſion. Wherefore *Felbinger* in his *Demonſtrationes Evangelicæ* takes another courſe, and affirms that theſe words contain the end of what was before aſſerted, *verſe* 14, 15. namely about *Chriſts participation of fleſh and blood*, which was not to *help Angels*, but the *ſeed of Abraham*, and to take them into grace and favour. But theſe things are both of them expreſly declared in thoſe verſes, eſpecially *verſe* 15. where it is directly affirmed, that his deſign in his Incarnation and Death was to *deſtroy the devil*, and to *free and ſave the children*: And to what end ſhould theſe things be here again *repeated*, and that in words and terms far more obſcure and *ambiguous* than thoſe wherein it was before taught and declared? For by *Angels* they underſtand *evil Angels*; and there could be no cauſe why the Apoſtle ſhould ſay in this *Verſe*, that he did not *aſſiſt* or relieve them, when he had declared in the words immediately fore-going, that he was *born and died* that he might *deſtroy them*. Neither is it *comely* to ſay, that the end why Chriſt *deſtroyed the devil* was, that he *might not help him*; or the end why he ſaved the children was, that he *might aſſiſt them*. Beſides the introduction of this aſſertion, οὐ γὰρ δήπου, will not allow, that here any *end* is intimated of what was before expreſſed, there being no inſinuation of any *final cauſe* in them.

The Context therefore, not anſwering their *occaſion*, they betake themſelves to the words, *Verbum* ἐπιλαμβάνεται (ſaith he) *ſignificat proprie, manu aliquem apprehendere; ſive ut illum aliquo ducas, ſive ut ſuſtentes; hinc ad opitulationem ſignificandum commodè transfertur; quos enim adjutos volumus ne cadant; vel ſub onere aliquo ſuccumbant, aut ſi ceciderint erectos cupimus, iis manum injicere ſolemus, quo ſenſu* Eccleſiaſtic. 4. v. 12. *De ſapientia dictum eſt,* καὶ ἐπιλαμβάνεται τῶν ζητούντων αὐτὴν, *hoc eſt, opitulatur quærentibus ſe, eadem eſt ſignificatio verbi* ἀντιλαμβάνεται, *quod qui aliquem ſublevatum velint illi ex adverſo manum porrigere ſolent.*

It is acknowledged that ἀντιλαμβάνεται doth frequently ſignifie as here is alledged, namely *to help and aſſiſt*, as it were by putting forth the hand for to give relief. But if that were intended by the Apoſtle in this place, what reaſon can be aſſigned why he ſhould wave the uſe of a word *proper* unto his purpoſe, and frequently ſo applied by himſelf in other places, and make uſe of another, which ſignifying *no ſuch thing*, nor any where uſed by him in that ſenſe, muſt needs obſcure his meaning, and render it ambiguous? Whereas therefore ἀντιλαμβάνεται ſignifies to *help and relieve*, and is conſtantly uſed by our Apoſtle in that ſenſe, it being not uſed or applied by him in this place to expreſs his intention, but ἐπιλαμβάνεται, which ſignifies *no ſuch thing*, nor is ever uſed by him to that purpoſe, the ſenſe contended for of *help and relief* is plainly excluded. The place of *Eccleſiaſticus*, and that alone, is referred unto by all that embrace this Expoſition. But what if the word be *abuſed* in that place by that Writer? muſt that give a rule unto its interpretation in all other Writers where it is properly uſed? But yet neither is the word uſed there for to *help and relieve*, but to take and receive; *Wiſdom, ſuſcipit, receiveth*, or taketh unto it ſelf, *ſuo more*, thoſe that ſeek it; which is the ſenſe of the word we plead for, and ſo is it rendred by *Tranſlators*. So the Lord Chriſt, *ſuo modo*, took to himſelf the *ſeed of Abraham*, by uniting it unto his perſon as he was the Son of God. In the very entrance alſo of his diſcourſe this *Author* acknowledgeth that ἐπιλαμβάνεται doth not *directly* or properly ſignifie to *help* or to *relieve*, but ſignifying to *take hold of*, is *transferred* unto that uſe and ſenſe. I ask, *where?* by *whom?* in what *Author?* If he ſays in this place by the Apoſtle, that will not prove it; and where any will plead for the *metaphorical* uſe of a word, they muſt either prove that the ſenſe of the place where it is uſed inforces that acceptation of it, or at leaſt that in *like caſes* in other places it is ſo uſed, neither of which are here pretended.

But he proceeds. *Quod hic dicit,* ἐπιλαμβάνεσθαι, *v.* 18. *per βοηθῆσαι, effert; de eadem enim re ubique agitur, & rationem conſequentiæ argumenti, quod in hoc verſiculo proponit illic explicat.* This is but imagined, the contrary is evident unto every one, upon the firſt *view* of the Context. Here the Apoſtle diſcourſeth the Reaſon of the Humiliation of Chriſt, and his *taking fleſh*; there the *benefit* of his Prieſtly Office unto them that do believe.

Ἐπιλαμβάνομαι is therefore properly *aſſumo, accipio*, to *take unto*, or to take upon; and

And the Apoſtle teacheth us by it, that the Lord Chriſt *took unto him*, and *took on him* our *Humane Nature* of the *ſeed of Abraham*.

That the *Genuine ſenſe* of the place may be yet more fully vindicated, I ſhall farther conſider the exceptions of *a very learned man* unto our Interpretation of the words, and his *Anſwers* unto the *Reaſons* whereby it is confirmed.

Firſt, he ſays, that ἐπιλαμβάνεται, *being in the preſent tenſe*, ſignifieth a continued action, ſuch as *Chriſts helping of us* is; but his aſſumption of humane nature was a *momentaneous action*, which being paſt long before, the Apoſtle would not expreſs it as a thing preſent. It is generally anſwered unto this exception, that an *enallage* is to be allowed, and that ἐπιλαμβάνεται is put for ἐπιλάβετο, which is uſual in the Scripture: So *Job.* 1. 31. *chap.* 21. 13. But yet there is no *juſt neceſſity* of ſuppoſing it in this place. The Apoſtle in his uſual manner diſputing with the *Hebrews* on the principles wherein they had been inſtructed from the Old Teſtament, minds them that there is nothing *ſaid therein* of his *taking* upon him the *nature of Angels*, but only of the *ſeed of Abraham*. So that, *he takes*, is, *he doth ſo in the Scripture*, that affirms him ſo to do; and in reſpect hereunto the expreſſion in the preſent tenſe is proper to his purpoſe. This way of arguing and manner of expreſſion we have manifeſted on *chap.* 1. 5.

Again he addes; this expreſſion, *He took not on him Angels*, for, *the nature of Angels*, is hard and uncouth; as it would be in the *affirmative* to ſay, *aſſumpſit homines*, or *hominem*; *he took men*, or *a man*; which we ſay not, although we do that he took humane nature. But the reaſon of this *phraſe of ſpeech* is evident. Having before affirmed that he was partaker σαρκὸς καὶ αἵματος, *of fleſh and blood*, whereby the *nature of man* is expreſſed, repeating here again the ſame *aſſertion* with reſpect unto the *Promiſe*, and a negation of the ſame thing in reference unto Angels, becauſe their nature conſiſteth not of *fleſh and blood*, he expreſſeth it indefinitely, and in the *concrete*; he *took not them*, that is, not that in and of them, which anſwers unto *fleſh and blood in the children*, that is, their nature. So that there is no need to aſſert, as he ſuppoſeth ſome may do, that σαρκὸς καὶ αἵματος, *ought to be repeated* ἐκ τῆς κοινῆς, and referred unto thoſe bodies which the Angels aſſumed for a ſeaſon in their Apparitions under the Old Teſtament; there being only an *Elipſis* eaſie to be ſupplied of that in them which anſwers unto *fleſh and blood* in the children.

Thirdly, *The Apoſtle*, he ſaith, *ſheweth*, verſe 17. *that Chriſt ought in all things to be made like unto us*, by this reaſon, *Quod non aſſumpſit Angelos, ſed ſemen Abrahæ. But if this be to take on him the nature of man, he comes to prove the ſame thing by the ſame. For to be made like unto us, and to aſſume humane nature, differ only in words, and not really, or in deed.* But, *take* ἐπιλαμβάνεται *to help or relieve, and all things agree. For becauſe he came to help us and not Angels, it became him to be made like unto us.* But herein lies a double miſtake: Firſt, in the *ſcope* and argument of the Apoſtle; for thoſe words in the beginning of the 17 *verſe* are not an Inference or Concluſion from what is aſſerted in this *verſe*, but an Affirmation of the neceſſity of what is there aſſerted, from that which follows in the ſame *verſe*, *that he might be a faithful High Prieſt*. Secondly, thoſe words *like unto us*, do not intend his conformity unto us in his *participation of humane nature*, which he had on other reaſons before confirmed, but in the *ſufferings and temptations* which there he inſiſts upon.

Fourthly, *The ſeed of Abraham*, he ſays, *is a collective expreſſion, and denotes many, at leaſt it muſt denote the perſon of ſome man, which Chriſt did not aſſume. And therefore it is the ſpiritual ſeed of Abraham that is intended, that is, believers. And the Apoſtle ſo calls them, becauſe the Hebrews were well pleaſed with the mention of that priviledge.* But this will not abide the examination. The great promiſe of old unto *Abraham* was, that in *his ſeed all the nations of the earth ſhould be bleſſed*. The Intendment of that Promiſe was, that the *Meſſiah* ſhould be *his ſeed*, of his poſterity. That by *this ſeed* one *individual* was intended, our Apoſtle declares, *Gal.* 3. 16. As Chriſt in like manner is ſaid to be *of the ſeed of David* according to the fleſh, *Rom.* 1. 3. Of this *Promiſe* the Apoſtle minds the *Hebrews*. So that his taking on him the *ſeed of Abraham*, is not the aſſuming of many, nor of the perſon of any one of them, but meerly his being *made of the ſeed of Abraham* according to the Promiſe. And to bend theſe words unto any other ſenſe, than the accompliſhment of the Promiſe made to *Abraham*, that Chriſt ſhould be of his ſeed, is plainly to pervert them. And this is all of weight that I can meet withall, which is objected unto our interpretation of this place, which being removed, it is further eſtabliſhed.

Laſtly, in the *diſparate* removed, by *Angels*, the good Angels, not *fallen Angels*, are

principally regarded. Of *fallen Angels* he had newly ſpoken under the collective expreſſion, the *devil, who had the power of death.* Norare, it may be, the *devils* any where called abſolutely by the name of *Angels*; but they are termed either *evil Angels*, or *Angels that ſinned*, that *left their habitation*, that are *to be judged*, the *devils Angels*; or have ſome or other peculiar Adjunct whereby they are marked out and diſtinguiſhed. Now it cannot be that this word ἐπιλαμβάνεται, if it be interpreted to *help, aſſiſt*, or *relieve*, can in any ſenſe be applied unto the *Angels*, that muſt be intended if any. For the word muſt denote either *any help*, aſſiſtance, or relief in general, or that eſpecial help and aſſiſtance which is given by Chriſt in the work of Reconciliation and Redemption. If the firſt be intended, I much queſtion the truth of the aſſertion, ſeeing the *Angels* owe their eſtabliſhment in grace unto Chriſt, and their advancement in glory, *Epheſ.* 1. 10. If it be to be taken in the latter ſenſe as is pretended, then the nature of the *diſcrete Axiom* here uſed by the Apoſtle requires, that there be the ſame *need of the help* intimated in both the *diſparates*, which is *denied* as unto the one, and *affirmed* as unto the other. But now the Angels, that is the *good Angels*, had no need of the help of *Redemption* and *Reconciliation* unto God, or of being freed from death, or the *fear* of it, which they were never obnoxious unto. And what remains for the clearing of the mind of the Apoſtle, will appear yet farther in the enſuing Obſervations from the words.

I. *The Lord Jeſus Chriſt is truly God and Man in one Perſon*; and this is fully manifeſted in theſe words. For, firſt, there is ſuppoſed in them his *præ-exiſtence* in another Nature, than that which he is ſaid here to *aſſume*. He *was* before, he *ſubſiſted* before, or he could not have taken on him what he had not. This was his *Divine Nature*, as the like is intimated, where he is ſaid to be *made fleſh*, *Joh.* 1. 14. to be *made of a woman*, *Gal.* 4. 4. to be *manifeſted in the fleſh*, 1 *Tim.* 3. 16. to *take on him the form of a ſervant*, *Phil.* 2. 8, 9. as here, he took *the ſeed of Abraham*; he *was* before he did ſo; that is the Son, the Word of God, the Son of God, as in the places mentioned, eternally præ-exiſting unto this his Incarnation. For the *ſubject* of this Propoſition, he *took on him*, &c. denotes a *perſon* præ-exiſting unto the *act of taking* here aſcribed unto him, which was no other than the *Son of God*. 2. He *aſſumed*, he took to himſelf another *nature*, of the ſeed of *Abraham according unto the promiſe*; ſo continuing what he was, he became what he was not. For, 3. He took this to be his *own nature*; he ſo took it, as himſelf to *become* truly the ſeed of *Abraham*, to whom, and concerning whom, the promiſe was given, *Gal.* 3. 16. and was himſelf made of the *ſeed of David according to the fleſh*, *Rom.* 1. 3. and as *concerning the fleſh came of the fathers*, *Rom.* 9. 5. and ſo was the Son of *David* the Son of *Abraham*, *Matth.* 1. 1. And this could no otherwiſe be done, but, 4. by taking that Nature into *Perſonal Subſiſtence* with himſelf, in the *Hypoſtaſis* of the Son of God; the nature he aſſumed could no otherwiſe become his. For if he had by any ways or means taken the perſon of a man to be united unto him, in the ſtricteſt union that two perſons are capable of, a Divine and an Humane, the nature had ſtill been the nature of that other perſon and not his own. But he took it to be his *own nature*, which it could no ways be but by perſonal union, cauſing it to ſubſiſt in his own perſon. And he is therefore a true and perfect Man; for no more is required to make a complete and perfect man, but the *entire nature of man ſubſiſting*. And this is in Chriſt, as a man, the *Humane nature* having a *ſubſiſtence* communicated unto it by the Son of God. And therefore, 6. This is done without a *multiplication of perſons* in him. For the Humane Nature can have no perſonality of its own, becauſe it was taken to be the nature of another perſon, who was *præ-exiſtent* unto it, and by aſſuming of it, prevented its proper perſonality. Neither, 7. did hence any mixture or confuſion of natures enſue, or of the eſſential properties of them; for he took the *ſeed of Abraham* to be his Humane Nature, which if mixed with the Divine, it could not be. And this he hath done, 8. *inſeparably* and for ever. Which things are handled at large elſe-where.

II. *The Redemption of Mankind by the taking of our nature, was a work of meer Sovereign grace.* He took the ſeed of *Abraham*, he took not the nature of Angels. And for what cauſe or reaſon? Can any be aſſigned but the Sovereign Grace, Pleaſure, and Love of God? nor doth the Scripture any where aſſign any other. And this will the better appear, if we conſider,

Firſt, That for a *ſinning nature* to be ſaved, it was indiſpenſibly neceſſary that it ſhould

ſhould be *aſſumed*. The nature of *Angels* being not taken, thoſe that ſinned in that nature, muſt periſh for ever; and they that fancy a poſſibility of ſaving ſinners any other way but by *ſatisfaction* made in the *nature that had ſinned*, ſeem not to have conſidered aright the nature of ſin, and the Juſtice of God. Had any other way been poſſible, why doth the periſhing of *Angels* ſo inevitably follow the non-aſſumption of their nature? This way alone then could it be wrought.

Secondly, That we were *carrying away all humane nature into endleſs deſtruction*; for ſo it is intimated, whence Chriſts aſſumption of it is expreſſed by his *putting forth his hand and taking hold of it*, to ſtop it in its courſe of apoſtaſie and ruine. Of Angels only ſome *individual* perſons fell from God; but our *whole nature*, in every one to whom it was communicated from and by *Adam* was running head-long to deſtruction. In it ſelf there could be no relief, nor any thing to commend it unto God.

Here *Sovereign Grace* interpoſeth. The *love of God to mankind*, *Tit.* 3. 4. As to the Angels, he *ſpared them not*, 2 *Pet.* 2. 4. He ſpared not them, and *ſpared not his Son for us*, *Rom.* 8. 32. And if we conſider rightly what the Scripture informs us of the number and dignity of the Angels that ſinned, of their nature and ability to accompliſh the will of God, and compare therewith our own vileneſs and low condition, we may have matter of eternal admiration ſuggeſted unto us. And there was infinite *Wiſdom* as well as Sovereign Grace in this diſpenſation; ſundry branches whereof the Apoſtle afterwards holds out unto us.

Verſe XVII, XVIII.

HAving declared the general Reaſons why the Son or *Meſſiah* was for a *little while* to be made *lower than the Angels*, in his Incarnation and ſufferings, and ſhewed the ends thereof; the Apoſtle proceeds to declare other eſpecial ends of this divine Diſpenſation, and therein makes way unto what he had to inſtruct the *Hebrews* in, about the *Prieſtly Office* of Chriſt, which was the principal ground and foundation of what he intended more fully afterwards to diſcourſe with them about, and to inform them in.

Verſe 17, 18.

Ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ· ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

Ὅθεν ὤφειλε; V. *unde debuit*, whence he ought. So *Beza*: Syr. משל אנא וריך, for which cauſe, or wherefore, it was juſt, meet, or equal. Others, wherefore it was due, it was convenient. *Wherefore it behoved him*; ſo ours. Ὀφείλω joyned with an *Infinitive Mood*, as here it is, ſignifies commonly *oportet me*, or *neceſſe eſt*, or *debeo*; I *ought*, it *behoveth* me, it is *neceſſary* for me; and denotes more than a meer Congruency, Conveniency, or Expediency; even ſuch a kind of neceſſity as ariſeth from that, which in it ſelf is *juſt* and *equal*; which the *Syriack* expreſſeth; of the ſame importance with ἔπρεπε, *verſe* 10. Ὅθεν ὤφειλε.

Κατὰ πάντα, *per omnia*; Syr. בכל מרם, *in omni re, in every thing*. Arab. *In cunctis eorum conditionibus, in all conditions*; that is, every condition and ſtate of life: ours, *in all things*, leaving the words where they are placed in the Original, *Wherefore in all things it behoved him*; whereas a little tranſpoſition of them would more clear up the ſenſe; *Wherefore it behoved him to be made like unto his brethren in all things*. The *Æthiopick* quite omits the words here, and placeth them after ἐλεήμων, *merciful in all things*. Κατὰ πάντα.

Τοῖς ἀδελφοῖς ὁμοιωθῆναι, V. *Fratribus ſimulari*: Eraſ. *ſimilis reddi*: Beza, *ſimilis fieri*; as ours, *to be made like*. The Article prefixed to ἀδελφοῖς reſtrains the name *Brethren* unto thoſe whom he had before diſcourſed of under the names of *children*, *diſciples*, *ſanctified ones*. Ὁμοιωθῆναι· τοῖς ἀδελφοῖς·

Ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεύς, *ut miſericors fieret* (or eſſet) *pontifex*: ſo V. *Eraſ.*

principally regarded. Of *fallen Angels* he had newly spoken under the collective expression, the *devil, who had the power of death.* Nor are, it may be, the *devils* any where called absolutely by the name of *Angels*; but they are termed either *evil Angels*, or *Angels that sinned*, that *left their habitation*, that are *to be judged*, the *devils Angels*; or have some or other peculiar Adjunct whereby they are marked out and distinguished. Now it cannot be that this word ἐπιλαμβάνεται, if it be interpreted to *help, assist*, or *relieve*, can in any sense be applied unto the *Angels*, that must be intended if any. For the word must denote either *any help*, assistance, or relief in general, or that especial help and assistance which is given by Christ in the work of Reconciliation and Redemption. If the first be intended, I much question the truth of the assertion, seeing the *Angels* owe their establishment in grace unto Christ, and their advancement in glory, *Ephes.* 1. 10. If it be to be taken in the latter sense as is pretended, then the nature of the *discrete Axiom* here used by the Apostle requires, that there be the same *need of the help* intimated in both the *disparates*, which is *denied* as unto the one, and *affirmed* as unto the other. But now the Angels, that is the *good Angels*, had no need of the help of *Redemption* and *Reconciliation* unto God, or of being freed from death, or the *fear* of it, which they were never obnoxious unto. And what remains for the clearing of the mind of the Apostle, will appear yet farther in the ensuing Observations from the words.

I. *The Lord Jesus Christ is truly God and Man in one Person*; and this is fully manifested in these words. For, first, there is supposed in them his *præ-existence* in another Nature, than that which he is said here to *assume*. He *was* before, he *subsisted* before, or he could not have taken on him what he had not. This was his *Divine Nature*, as the like is intimated, where he is said to be *made flesh*, *Joh.* 1. 14. to be *made of a woman*, *Gal.* 4. 4. to be *manifested in the flesh*, 1 *Tim.* 3. 16. to *take on him the form of a servant*, *Phil.* 2. 8, 9. as here, he took *the seed of Abraham*; he *was* before he did so; that is the Son, the Word of God, the Son of God, as in the places mentioned, eternally præ-existing unto this his Incarnation. For the *subject* of this Proposition, he *took on him*, &c. denotes a *person* præ-existing unto the *act of taking* here ascribed unto him, which was no other than the *Son of God*. 2. He *assumed*, he took to himself another *nature*, of the seed of *Abraham according unto the promise*; so continuing what he was, he became what he was not. For, 3. He took this to be his *own nature*; he so took it, as himself to *become* truly the seed of *Abraham*, to whom, and concerning whom, the promise was given, *Gal.* 3. 16. and was himself made of the *seed of David according to the flesh*, *Rom.* 1. 3. and as *concerning the flesh came of the fathers*, *Rom.* 9. 5. and so was the Son of *David* the Son of *Abraham*, *Matth.* 1. 1. And this could no otherwise be done, but, 4. by taking that Nature into *Personal Subsistence* with himself, in the *Hypostasis* of the Son of God; the nature he assumed could no otherwise become his. For if he had by any ways or means taken the person of a man to be united unto him, in the strictest union that two persons are capable of, a Divine and an Humane, the nature had still been the nature of that other person and not his own. But he took it to be his *own nature*, which it could no ways be but by personal union, causing it to subsist in his own person. And he is therefore a true and perfect Man; for no more is required to make a complete and perfect man, but the *entire nature of man subsisting*. And this is in Christ, as a man, the *Humane nature* having a *subsistence* communicated unto it by the Son of God. And therefore, 6. This is done without a *multiplication of persons* in him. For the Humane Nature can have no personality of its own, because it was taken to be the nature of another person, who was *præ-existent* unto it, and by assuming of it, prevented its proper personality. Neither, 7. did hence any mixture or confusion of natures ensue, or of the essential properties of them; for he took the *seed of Abraham* to be his Humane Nature, which if mixed with the Divine, it could not be. And this he hath done, 8. *inseparably* and for ever. Which things are handled at large else-where.

II. *The Redemption of Mankind by the taking of our nature, was a work of meer Sovereign grace.* He took the seed of *Abraham*, he took not the nature of Angels. And for what cause or reason? Can any be assigned but the Sovereign Grace, Pleasure, and Love of God? nor doth the Scripture any where assign any other. And this will the better appear, if we consider,

First, That for a *sinning nature* to be saved, it was indispensibly necessary that it should

ſhould be *aſſumed*: The nature of *Angels* being not taken, thoſe that ſinned in that nature, muſt periſh for ever; and they that fancy a poſſibility of ſaving ſinners any other way but by *ſatisfaction* made in the *nature that had ſinned*, ſeem not to have conſidered aright the nature of ſin, and the Juſtice of God. Had any other way been poſſible, why doth the periſhing of *Angels* ſo inevitably follow the non-aſſumption of their nature? This way alone then could it be wrought.

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Ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς, *ut miſericors fieret* (or eſſet) *pontifex*: ſo V. Eraſ.

Ἀρχιερεὺς. *Eraſ. Ben.* The *Syriack* ſomewhat otherwiſe, רחמנא מרחמנא ודב בומרא, *that he might be merciful, and a great Prieſt*, or chief Prieſt; מהימנא, *faithful in the things of God*; ſo making his *mercifulneſs* an attribute of his Perſon abſolutely; and *faithfulneſs* only to reſpect him as an High Prieſt. So alſo the *Arabick* and *Æthiopick*. And the word whereby ἐλεήμων, is rendered, ſignifies *tenderly merciful*; with that kind of mercy which is called *bowels of compaſſion*, from רחם. And it may be here obſerved, that that Interpreter throughout the Epiſtle renders ἀρχιερεὺς by רב בומרא, *Rab Comara*; though that word be alwayes uſed in an ill ſenſe in the Old Teſtament. Three times it occurs therein, 1 *Kings* 23. 5. where we render it *Idolatrous Prieſts*, *Zeph.* 1. 4. the name *Chemarims* is retained, *Hoſ.* 10. 5. we expreſs it by Prieſts, but place *Chemarinus* in the *Margen*. For it principally denoted the Prieſts of *Baal* and *Moloch*, and their blackneſs (as the word is rendered, *Job* 3. 5.) not from the garments they wore, but from the colour they contracted in their diabolical Sacrifices in the fire. Hence where ever the word כהן, is applyed unto a Prieſt of a falſe God, or one engaged in falſe Worſhip, the *Targumiſts* conſtantly render it by בומרא, ſee *Judg.* 17. 5. *Chap.* 18. 4. 30. But this Tranſlator reſpected not ſo much the uſe, as the original and extraction of the word: for from כמר, in *Niphal* נכמר, is to *wax hot*, and to be moved with internal heat, whence it is taken to ſignifie *Compaſſion and pitty*, the ſame with רחם; hence *Deut.* 13. 17. ונתן לך רחמים, and ſhall *give thee tender mercy*, bowels of compaſſion, is rendered by *Ben. Uzziel*, ויכמור עליכון רחמין וירחם עליכון, and *ſhall wax hot towards you, with compaſſion, and ſhall have compaſſion on you*. He ſhall be warmed and moved with compaſſion towards you. In like manner is the word uſed, *Pſalm* 77. 10. With reſpect unto this heat of Affections and abundant Compaſſion, the word may well be applyed unto the Lord Chriſt our High Prieſt.

Τὰ πρὸς τὸν θεὸν. Τὰ πρὸς τὸν θεὸν: *V. ad Deum. Pontifex ad Deum*: an *High Prieſt towards God*. Very defectively. *Eraſ. in his quæ apud Deum ſorent agenda, in the things that were to be done before God*: ſo alſo *Beza*, noting *ſorent agenda*, as a ſupplement unto the Text. So *Vatablus* and others. *Syr.* בראלהא, *in the things of God*. The Apoſtle explains his own meaning, *Chap.* 5. 1. where he tells us, *that every High Prieſt*, καθίσταται τὰ πρὸς τὸν θεὸν ἵνα προσφέρῃ, *is ſet over the things appertaining unto God; that he may offer Sacrifice. In things appertaing unto God*: what he hath to do with God in their behalf for whom he miniſters in his Office before him. *Arab. res noſtras apud Deum peragens.*

Εἰς τὸ ἱλάσκεσθαι. Εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, *V. ut repropitiaret delicta populi*: aiming to expreſs the ſenſe of the *Original*, it falls upon a barbarous word, yielding no tolerable ſenſe; though that which ſeems to be intended in it, is to make *Propitiation or Attonement*. *Ar. Vatab. Eraſ. Bez. ad expiandum*: *Syr.* מחסא על חטוהי רעמא, *expians ſuper peccata populi*; ſo the word is conſtantly tranſlated, though it rather ſignifies to ſhew mercy or pity. ἱλάσκομαι, is commonly uſed *actively*, for *propitium facio*, or *propitio*, to *pleaſe, appeaſe, attone, turn away anger*; and when it is taken in a *Paſſive* or *Neuter* ſenſe, it ſignifies to be *merciful, appeaſed, reconciled*, as *Luke* 18. 13. ὁ θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ, *God be merciful unto me a ſinner*. I much doubt whether any inſtance can be given of its ſignifying to *expiate*, though becauſe of the conſtruction of it in this place, it be generally ſo rendered. If it be taken in its firſt proper ſenſe, then ſin cannot be the next *object* of the *Act* denoted by it. Ours, *to make reconciliation for the ſins of the people*; of the ſenſe whereof we ſhall deal afterwards at large.

Ἐν ᾧ. Ἐν ᾧ γάρ, *In eo enim, V. for in that*: *Eraſ. nam ex hoc*; *for from hence*: *Beza, nam ex eo*; *Vat. ex eo*; *ob id*: ours, *for in that*; that is, *inaſmuch*; not, *in that thing wherein he was tempted*, but, *whereas, inaſmuch, ſeeing that*; Arab. *for from thoſe things which happened unto him when he was tempted.*

Πέπονθε. Πέπονθεν αὐτὸς πειρασθείς, *V. paſſus eſt ipſe tentatus, in which himſelf ſuffered and was tempted.* (Et) *Eraſmus* tell us is not in many antient Copies; *Ar. in quo paſſus eſt ipſe tentatus*: *in that he ſuffered himſelf being tempted*: *Bez. ex eo quod perpeſſus ipſe fuit, quum eſt tentatus*; for that which he ſuffered when he was tempted. But the words rather ſignifie *his ſufferings by being tempted*, or from his temptations, than his ſuffering on other accounts when he was tempted. *Syr. for in that he ſuffered and was tempted*; as the *Vul. Eraſ. quod ipſi contigit tentatum eſſe*; *that it befell him to be tempted.* Laying the whole upon *Temptation*, becauſe in the latter clauſe mention is made of them that are *tempted*, without any addition of *ſufferings*. It is not certain whether πέπονθα, be from πάσχω, or from πένω, from whoſe *active* πεπόνηκα, the *middle ſignification* in πέπονα, is found, and πέπονθα by an uſual Pleonaſme of *Theta*; and if ſo, not

not his *ſuffering*, but his *labouring* under temptation is intended. If, as it is commonly thought, it be from πάσχω, I confeſs that word is ſometimes uſed as it is here rendered by *Eraſmus*, *accidit*, *contigit*, *uſu venit*, *it happened*, *it befell*; but it is but rarely, and that not without regard unto ſuffering. But it being evident that the ſuffering of Chriſt is here intended, his Temptation being mentioned only as an inſtance of that *whereby he ſuffered*, that is, not to be paſſed over, and the ſenſe carried on unto his Temptation only. He *ſuffered being tempted*. πειράζω, is in it ſelf but to make a *trial or Experiment*. But this being done from various Principles by ſundry Means, for different Ends, and upon diverſe Subjects, there is a great difference in ſuch *tryals*; and great variety in the Nature of Temptations. How the Lord Chriſt was tempted, by whom, and of what ſort his Temptations were, we ſhall conſider afterwards. The *Æthiop.* reads, *when he tempted him, and afflicted him*; that is, God. Πειρασθείς.

Δύναται βοηθῆσαι. *V. potens eſt & eis qui tentantur auxiliari.* (&) again is added, but retained by *Beza*, as not *copulative*, but *emphatical*; *poteſt & eis qui tentantur ſuccurrere*; *he can*, or is *able to help*, *relieve*, *ſuccour*. βοηθέω, is properly ἐπὶ βοὴν θέω, *to run in to the cry of any one*, that is, to help and relieve him in his diſtreſs, to come ſpeedily, and as it were in haſt, to the help of him that cryeth out in danger. So *Thucidides*; ἦλθον δὲ τοῖς Ἀθηναίοις ἐβεβοηθήκεσαν, *Theſe came in to the help of the Athenians*; (in their diſtreſs.) And this is the direct ſenſe of the word in this place, as it reſpects them that are diſtreſſed under the power of Temptation; crying out for help. And it is plainly expreſſed in the Latin *ſuccurrere*, and our *ſuccour* taken from thence. So *Chryſoſtom* interprets theſe words, Δύναται βοηθῆσαι, μετὰ πολλῆς προθυμίας ὀρέξει χεῖρα. *he gives out his hand unto them with all readineſs.* Βοηθῆσαι.

Verſe 17, 18.

Wherefore (hence) *it behoved him to* (it was meet he ſhould) *be made like unto his* (the) *brethren in all things*, (every manner of way) *that he might be a merciſull and faithfull High Prieſt in the things of* (pertaining unto) *God, to make reconcilation for the ſins of the people. For in that* (whereas) *he hath ſuffered being* (when he was) *tempted, he is able to ſuccour*, (come in to the help of) *them that are tempted.*

In theſe two Verſes, the *Apoſtle* illuſtrates what he had taught before; and confirms what he had aſſerted concerning the Sons participation *of fleſh and blood*, *in like manner with the children*, from one eſpecial End thereof. And this End is, his being an *High Prieſt*, which that the *Meſſiah* was to be, both the *Hebrews* granted, and he himſelf intended more largely afterwards to demonſtrate. Moreover, he was to be *ſuch an High Prieſt*, as was ſetled and ſuited for the diſcharge of his Office, unto the benefit of them, for whoſe good he was to miniſter therein. This the Wiſdom of God, and the Nature of the thing it ſelf doth require. Now they being perſons obnoxious unto *Temptations* and ſufferings of all ſorts, he muſt in an eſpecial manner be able, to *help*, relieve and ſave ſuch Perſons. And all this the Apoſtle declares in theſe *Verſes*; in the opening whereof we may conſider,

1. The importance of the *illative expreſſion* in the entrance; *wherefore*, *or hence*.

2. The neceſſity intimated of what is here aſſigned to the Meſſiah; it *behooved him*, or it was meet that he ſhould.

3. What the Apoſtle repeats and reaſſerts; namely, that he was *in all things*, or *every manner of way*, to be made like unto his brethren; or,

4. The general End of this his neceſſary conformity unto the brethren; that he *might be a merciful and faithful High Prieſt*.

5. The eſpecial work and end of that Office, which he was ſo prepared for; in the things of God, to *make Reconciliation for the ſins of the people*.

6. A farther enforcement of the neceſſity of the foregoing aſſertion; taken from a double conſideration.

1. Of what he did, or what befell him, in the condition wherein he was made like unto the Brethren: *he ſuffered being tempted*, or when he was tempted.

2. Of

2. Of the bleſſed Effect and conſequence thereof, both in his own preparation unto the farther diſcharge of his Office, and the benefit of them whom he miniſters in it for, *he is able to ſuccour them that are tempted.*

Firſt, There is the *Illation* intimated in the word ὅθεν, *wherefore*; Now this may reſpect either what had been *before diſcourſed*; or what is farther inſiſted on in the words enſuing. In the firſt way, the Apoſtle would ſeem to infer the neceſſity of his being made like *unto his brethren in all things*, from what he had before proved of his participation of humane nature; but this ſeems not to be the meaning of the word. That expreſſion *to be made like unto his brethren in all things*, is only *a Recapitulation* of what the Apoſtle had before taught concerning his incarnation and ſufferings; and here, his deſign is to ſhew the Reaſon or End thereof; namely, that he might be an *High Prieſt*, and diſcharge his office unto the benefit of the people. He gives therefore an account of what he had delivered, and declares the End of it; wherefore, *or therefore ought he thus to be made like his brethren, that he might be a merciful High Prieſt.* And thus did *Chryſoſtom* underſtand the connection of theſe words, ἵνα τί οὖν, ſaith he, προσενέγκῃ θυσίαν δυναμένην ἡμᾶς καθαρίσαι, διὰ τοῦτο γέγονεν ἄνθρωπος; *Therefore was he made man, that he might be a Sacrifice able to purge our ſins.*

Secondly, The *Neceſſity* of the matter of the Apoſtles aſſertion, is expreſſed in the word ὤφειλε, *He ought*; *it muſt be ſo*; it could not be otherwiſe, on ſuppoſition that he was to be an *High Prieſt*. God having deſigned him unto that *Office*, and the work thereof, it was *indiſpenſibly neceſſary* for him to be made like unto his brethren in all things.

Thirdly, That which the Apoſtle thus aſſerts, is, *his being made like unto his brethren in all things*. The *Propoſition* is of the nature of them that are καθόλου ὡς μὴ καθόλου; *univerſal*, but not *univerſally to be underſtood*. For that expreſſion κατὰ πάντα, is capable of ſundry limitations. As Firſt, It reſpects only all thoſe things which are neceſſary unto the End aſſigned; and Secondly, In them alſo, there may be a great difference. The things it reſpects are *Nature* with the eſſential properties thereof; attended with temptations and ſufferings. But whereas the *Brethren* are ſinners, he was not made like unto them in *ſin*; which Exception the Apoſtle elſewhere puts in unto this aſſertion, *Chap.* 4. 15. For this would have been ſo far from conducing unto the End aimed at, that it would have been utterly deſtructive thereof. In the things alſo wherein he was made like unto them, ſtill the Regulation from the End is to be carried along with us. That therein which was needful thereunto, this Aſſimulation or conformity extends unto; that which was otherwiſe it ſuppoſeth not. And as the *firſt* part of this *double limitation* is made evident in the inſtance of ſin, ſo the truth and neceſſity of the *latter* will appear in the conſideration of the things wherein this Conformity doth conſiſt. As,

Firſt, He was made like unto them in the Eſſence of humane nature; a Rational Spiritual Soul, and a mortal body, quickned by its Union therewithal. This it was neceſſary he ſhould be like the Brethren in; and not have a *phantaſtical Body*, or a body animated by the Deity as ſome fancied of old. But that he ſhould take this nature upon him by natural Generation after the manner of the Brethren, this was not neceſſary; yea, ſo to have done, would not have farthered the End of his Prieſthood, but have enervated the Efficacy of it, and have rendered him incapable of being ſuch a Prieſt as he was to be. For whereas the *Original contagion* of ſin is derived by natural procreation, had he been by that means made partaker of humane nature, how could he have been *holy, harmleſs, undefiled, ſeparate from ſinners*; as it became our High Prieſt to be, *Chap.* 7. 26. Again, it was not neceſſary that this Humane Nature ſhould have its individuation from its ſelf, and a particular ſubſiſtence in and by its ſelf; yea, this alſo would have overthrown his Prieſthood. For whereas the efficacy thereof depends on the excellency of the Divine Nature, this could not have given its influence thereunto, had not the Humane Nature been taken into the ſame perſonal ſubſiſtence with its ſelf. Only, as we ſaid, that he ſhould have an Humane Nature, truly and really as the Brethren, and therein be like unto them, this was *neceſſary*, that he might be an *offering* Prieſt, and have of his own to offer unto God.

Secondly, It was alſo neceſſary, that in and with his Humane Nature he ſhould take upon him all the Properties and Affections of it, that ſo he might be made like unto the Brethren. He was not to have an *ubiquatarian body*, a body *commenſurate* to the Deity, that is *immenſe*, and conſequently no true body at all. Nor was his *ſoul* to be

be freed from the Affections which are connatural to an humane rational ſoul; as Love, Joy, Fear, Sorrow, Shame and the like; nor was his Body to be free from being obnoxious unto Hunger, Thirſt, Cold, Pain, Death it ſelf. But now whereas theſe things in the Brethren are attended with *irregular perturbations* for the moſt part; and whereas all the individuals of them have their proper infirmities in their own Perſons, partly, by inordinate inclinations from their Tempers and Complexions, partly, in Weakneſſes and Sickneſſes, proceeding either from their Original Conſtitutions, or other following inordinacies, it was no way needful, that in any of theſe he ſhould be made like unto the Brethren; yea, a Conformity unto them therein would have abſolutely impeded the work he had to do.

Thirdly, He was alſo like unto us in Temptations, for the Reaſon which the Apoſtle gives in the laſt Verſe; but herein alſo ſome difference may be obſerved between him and us. For the moſt of our Temptations ariſe from *within us*, from our own Unbelief and Luſts. Again, in thoſe that are *from without*, there is ſomewhat in us to *take part with them*, which alwayes makes us fail in our duty of reſiſtance, and oft-times leads to farther miſcarriages. But from theſe things he was abſolutely free. For as he had no inward diſpoſition or inclination unto the leaſt evil, being perfect in all Graces, and all their Operations at all times: So when the Prince of this world came unto him, he had *no part in him*, nothing to cloſe with his ſuggeſtions, or to entertain his terrors.

Fourthly, *His Sufferings* were of the ſame kind, with them that the Brethren underwent, or ought ſo to have done; yet they had far different Effects on him, from what they would have had on them. For whereas he was perfectly innocent, and perfectly righteous, no way deſerving them in his own Perſon, he was free from all impreſſions of thoſe ſinful conſequents which attend the utmoſt ſufferings under the Curſe of the Law by ſinners themſelves.

Thus the ὁμοίωσις κατὰ πάντα, *the likeneſs in all things here* aſſerted, is capable of a double limitation; the firſt concerning ſome things themſelves, as *ſin*; the other, the *mode* or *manner* of the things wherein the conformity doth really conſiſt.

Now thus to be made like unto them it *became him*; it was *meet*, juſt and neceſſary, that God ſhould make him ſo, becauſe of the Office, Duty and Employment that he had aſſigned him unto; which as the End hereof, is next ly to be enquired after.

Fourthly, The general End of his Conformity unto the Brethren, is that he *might be a merciful and faithful High Prieſt*. Two things are comprized herein: Firſt, The *Office* that he was deſigned unto; He was to be an High Prieſt; Secondly, His *Qualifications* for that Office: He was to be *merciful* and *faithful*. His conformity unto the Brethren as we have ſeen, conſiſted in two things: Firſt, His *Participation* of their nature: Secondly, His *Copartnerſhip* with them in their condition of ſuffering and temptation. The firſt of theſe was neceſſary unto his *Office*; the latter unto his *Qualifications*. He was made *man*, that he might be an High Prieſt; he *ſuffered being tempted*, that he might be merciful and faithful. There was no more required that he might be an High Prieſt, but that he ſhould partake of our nature; but that he might be *merciful and faithful*, with that kind of mercy and faithfulneſs which the Brethren ſtood in need of, it was moreover required, that he ſhould *ſuffer and be tempted*; which things muſt be diſtinctly conſidered.

Firſt, That he might be an High Prieſt, it was neceſſary that he ſhould be *partaker of the Nature of them*, for whom he was to adminiſter in the things of God. So the Apoſtle informs us, *Chap.* 5. 1. *Every High Prieſt for men*, muſt be *taken from among men*. This is not work for an Angel; nor for God himſelf as ſuch. And therefore although the benefits of the Prieſthood of Chriſt, were communicated unto all Believers from the foundation of the world, by vertue of the compact and agreement between the Father and him, for the undertaking and execution of that Office at the time appointed; yet he was not actually, nor could be an High Prieſt, untill he was *cloathed with fleſh*, and made partaker of the nature of the children. The duty which as an High Prieſt he had to perform, namely, to offer *Gifts and Sacrifices unto God*, *Chap.* 8. 3. with the eſpecial nature of that great Sacrifice that he was to offer, which was *himſelf*, his Body and Soul prepared and given him for that purpoſe, *Chap.* 10. 10. require and make neceſſary this Conformity. For this cauſe then was he made like unto the Brethren in a Participation of Humane Nature.

Secondly, That in this nature he ſhould be *perfectly Holy*, and exactly diſcharge

his duty according unto the Mind and Will of God, was all that was required of him as to his being an High Priest. But this was not all that the estate and condition of the Brethren required. Their sorrows, tenderness, weakness, miseries, disconsolations are such, that if there be not a contemperation of his *sublime Holiness*, and absolute perfection in fulfilling of all Righteousness, with some Qualifications enclining him to Condescension, Pity, Compassion, and tender sense of their condition, what ever might be the issue of their safety in the *life to come*, their Comforts in *this life* would be in continual hazard. For this cause therefore was he made like unto them in the infirmities of their nature, their Temptations and Sufferings, from whence all their disconsolations and sorrows do arise. Hence was the necessity of the *Qualifications* for his Office which by his sufferings and Temptations he was furnished withal; and they are two:

First, *Mercifulness*; he was ἐλεήμων, merciful, *tenderly compassionate*, as the *Syriack Version* renders the word; *misericors*; one that layes all the miseries of his people to heart, so caring for them, to relieve them. Mercy in God is but a naked simple Apprehension of misery, made Effective by an act of his holy Will to relieve. Mercy in Christ is a *compassion*, a condolency, and hath a moving of pity and sorrow joyned with it. And this was in the Humane Nature of Christ a Grace of the Spirit in all perfection. Now it being such a Vertue, as in the operation of it, deeply affects the whole soul and body also, and being incomparably more excellent in Christ, than in all the Sons of men, it must needs produce the same effects in him, wherewith in others in lesser degrees it is attended. Thus we find him at all times full of this Compassion and pity towards all the Sons of men, yea, the worst of his enemies, expressing it self by sighs and tears, intimating the deep compassion of his heart. And this made him, as it were even *forget his own miseries* in his greatest distress, when seeing the *Daughters of Jerusalem* mourn for him, as he was going to his Cross, he minds them of that which his compassionate heart was fixed on, even their approaching misery and ruine, *Luke* 23. 28. But yet neither is this Mercifulness in general that which the Apostle intends; but he considers it, as excited, provoked, and drawn forth by his own temptations and sufferings. He suffered and was tempted, that he might be merciful, not absolutely, but a merciful High Priest. The Relation of the Sufferings and Temptations of Christ unto his Mercifulness, is not as unto the Grace, or Habit of it, but as unto its especial Exercise as our High Priest. And this mercifulness of Christ is, the gracious *Condolency* and Compassion of his whole soul with his people in all their temptations, sufferings, dangers, fears and sorrows, with a continual propensity of Will and Affections unto their Relief, implanted in him by the Holy Ghost, as one of those Graces which were to dwell in his nature in all fulness, excited and provoked, as to its continual exercise in his Office of High Priest, by the sense and experience, which he himself had of those Miseries which they undergo; whereof more on the last Verse.

Secondly, The other *Qualification* mentioned, is that he should be πιστὸς, *faithful*. Some understand by πιστὸς, *verus*, *legitimus*, *true and rightful*; made so in a due manner, whereof the Apostle treats expresly, *Chap.* 5. 5. Others, his general Faithfulness, Integrity, and Righteousness in the discharge of his Office, being *faithful unto him that appointed him*, as *Chap.* 3. 2. But neither of these senses answer the especial design of the Apostle, nor his referring of this *Qualification* unto his conformity with the Brethren in sufferings and temptations. It must also answer that *mercifulness* which we have before described. It consists therefore in his exact, constant, careful consideration of all the concernments of the Brethren under their temptations and sufferings. This he is excited unto by his own Experience of what it is to serve God in such a condition. It is described, *Isa.* 40. 11. Not his *Faithfulness* then in general, whereby he discharged his whole Office, and accomplished the work committed unto him, mentioned, *John* 17. 4. but his constant Care and Condescension unto the Wants and Sorrows of his suffering and tempted Brethren, is here intended.

Before we proceed unto the Explication of the remaining passages of these *Verses*, what offers it self from what hath been already discoursed unto our *Instruction*, may be observed: As,

First, *The promised Messiah was to be the great High Priest of the people of God.* This the Apostle here presumes and proves elsewhere. And this we have elsewhere confirmed. The especial Office of Priesthood, for one to perform it in the behalf of others, came in after *sin*, upon the first Promise. In the state of *Innocency* every one

was

was to be Prieſt for himſelf, or perform in *his own name* the things which with God he had to do according unto the Law of his Creation. This priviledge failing by ſin, which cut off all gracious entercourſe between God and man, a *new way* was provided and included in the firſt Promiſe for the tranſaction of things between God and ſinners. This was by *Chriſt* alone, the promiſed ſeed. But becauſe he was not to be immediately exhibited in the fleſh, and it was the will of God that ſundry *Sacrifices* ſhould be offered unto him, partly for his Honour and Glory in the world, and to teſtifie the ſubjection of his people unto him, partly to teach and inſtruct them in the Nature and Benefits of the Prieſthood which he had deſigned for them, and to *exemplifie* it in ſuch Repreſentations as they were capable of, he did at ſeveral ſeaſons inſtitute various ſorts of temporary fading *typical Prieſts*; this he did both before and after the Law. Not that ever there was amongſt them a *Prieſt properly and abſolutely ſo called*, by whom the things of men might be completely and ultimately tranſacted with God. Only thoſe who were appointed to adminiſter before the Lord in the behalf of others, were *called Prieſts*, as Rulers are called gods; becauſe they *repreſented the true Prieſt*, and outwardly expreſſed his actings unto the people. The true, proper, and abſolute High Prieſt, is Jeſus Chriſt alone, the Son of God; for he alone had *all the ſolemnities* that were neceſſary for the conſtitution and confirmation of ſuch a Prieſt. As in particular, the *Oath* of God was neceſſary hereunto, that his Prieſthood might be ſtable and unchangeable. Now none was ever appointed a Prieſt by the *Oath of God*, but Chriſt alone, as the Apoſtle declares, *chap.* 7. 20, 21. And how this differences his Office from that of others, ſhall on that place be made manifeſt. 2. He alone had *ſomewhat of his own* to offer unto God; other Prieſts had *ſomewhat to offer*, but nothing of their own; only they offered up the *beaſts* that were brought unto them by the people. But the Lord Chriſt had a Body and Soul of his own *prepared for him to offer*, which was properly his own and at his own diſpoſal, *chap.* 10. 5. 3. He alone was ſet *over the whole ſpiritual Houſe of God*, the whole Family of God in heaven and earth. This belongs unto the Office of a High Prieſt, to preſide in and over the Houſe of God, to look to the rule and diſpoſal of all things therein. Now the Prieſts of old were, as unto this part of their Office, confined unto the *material Houſe* or Temple of God; but *Jeſus Chriſt* was ſet over the whole *ſpiritual Houſe of God* to rule and diſpoſe of it, *chap.* 3. 6. 4. He alone *abides for ever*. The true and real High Prieſt was not to miniſter for *one Age* or Generation only, but for the whole people of God unto the end of the world. And this Prerogative of the Prieſthood of Chriſt the Apoſtle inſiſts upon, *chap.* 7. 23, 24. 5. He alone did, and could do the *true and proper work of a Prieſt*, namely, *make reconciliation for the ſins of the people*. The Sacrifices of other Prieſts could only *repreſent* what was to be done, the thing it ſelf they could not effect; for *it was not poſſible that the blood of bulls and goats ſhould take away ſin*, as the Apoſtle ſhews, *chap.* 10. 4. but this was done effectually *by that one offering* which this High Prieſt offered, *verſe* 11, 12, 13, 14. All which things muſt be afterwards inſiſted on in their proper places, if God permit. This then is his Prerogative, this is our priviledge and advantage.

II. *The aſſumption of our nature, and his conformity unto us therein, was principally neceſſary unto the Lord Jeſus, on the account of his being an High Prieſt for us.* It *behoved* him to be made like unto us, that he might be an High Prieſt; it is true, that as the great *Prophet* of his Church he did in part teach and inſtruct it, whilſt he was in the fleſh in his own Perſon: but this was in a manner a meer *conſequence* of his *aſſuming our nature* to be our High Prieſt. For he inſtructed his Church before and after principally by his Spirit. And this he might have done to the full, though he had never been *incarnate*. So alſo might he have ruled it with ſupreme Power as its King and Head. But our *High Prieſt* without the aſſumption of our nature he could not be, becauſe without this he had *nothing to offer*; and of neceſſity, ſaith the Apoſtle, he muſt have ſomewhat to offer unto God. A Prieſt without a Sacrifice is as a King without a Subject. Had not God *prepared him a body*, he could have had nothing to offer. He was to have *a ſelf* to offer to God, or his Prieſthood had been in vain. For God had ſhewed that no other Sacrifice would be accepted, or was effectual for that end which was deſigned unto this Office. On this therefore is laid the indiſpenſible neceſſity of the *Incarnation* of Chriſt.

III. *Such was the unſpeakable love of Chriſt unto the Brethren, that he would refuſe*

nothing, no condition, that was needful to fit him for the discharge of the work which he had undertaken for them. Their High Priest he must be, this he could not, unless he were made *like unto them in all things.* He knew what this would cost him, what trouble, sorrow, suffering in that conformity unto them he must undergo; what miseries he must conflict withall all his life; what a close was to be put unto his pilgrimage on the earth; what woful temptations he was to pass through: all lay open and naked before him. But such was his *Love*, shadowed out unto us by that of *Jacob to Rachel*, that he was content to submit unto any terms, to undergo any condition, so that he might save and enjoy his *beloved Church.* See *Ephes.* 5. 25, 26. And surely he who was so *intense* in his love, is no less *constant* therein. Nor hath he left any thing undone that was needful to bring us unto God. But we are yet farther to proceed with our explication of the words.

V. The Apostle having asserted the Priesthood of Christ, describes in the *fifth place* the nature of the Office it self, as it was vested in him: and this he doth two ways. 1. By a general description of the *Object* of it, or that which it is exercised about; τὰ πρὸς τὸν Θεὸν, *the things appertaining unto God.* 2. In a particular instance taken from the *end* of his Priesthood, and the great work that he performed thereby, to make reconciliation for the sins of the people.

Τὰ πρὸς τὸν Θεὸν.

First, He was to be an *High Priest in the things pertaining unto God*; that is, either in things that were to be done for God with men, as the Apostle speaks, *We are Ambassadors for Christ, as though God did beseech you by us*, 2 *Cor.* 5. 20. Or in things that were to be done with God for men. For there were two general parts of the Office of the High Priest: the one to *preside* in the House and over the Worship of God, to do the things of God with men. This the Prophet assigns unto *Joshua* the High Priest, an especial Type of Christ, *Zech.* 3. 7. *Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and thou shalt also keep my courts.* And of Christ himself, even *he shall build the Temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne, chap.* 6. 13. that is, *the High Priest of our profession, chap.* 3. 1. He was set authoritatively over the House of God, to take care that the whole Worship of it were performed according unto his appointment, and to declare his Statutes and Ordinances unto the people. And in this sense the Lord Christ is also the High Priest of his Church, τὰ πρὸς τὸν Θεὸν, feeding and ruling them in the Name and Authority of God, *Mich.* 5. 4. Yet this is not that part of his Office which is here intended by the Apostle. The other part of the High Priests Office was to perform the things *toward God*, which on the part of the people were to be performed. So *Jethro* adviseth *Moses*, *Exod.* 18. 19. הִיֵה אַתָּה לָעָם מוּל הָאֱלֹהִים, *Be thou unto the people before God*; which words the *LXX* render, γίνου σὺ τῷ λαῷ τὰ πρὸς τὸν Θεὸν, in the phrase here used by the Apostle, *Be thou unto the people in things appertaining unto God.* And this was the principal part of the Office and Duty of the High Priest, the other being only a consequent thereof. And that it was so, as to the Office of Christ, the Apostle manifests in the especial limitation which he adjoyns unto this general assertion; he was an High Priest in things appertaining unto God, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, *to reconcile*; that is, make reconciliation for *the sins of the people.*

Two things are to be considered in these words: 1. The *Object* of the Priestly action here assigned to the Lord Christ. 2. The Action it self, which with respect thereunto he is said to perform.

The first is, ὁ λαὸς, *the people*; that is, say some, the *seed of Abraham*, whose interest in the Mediation of Christ, and their priviledge therein, the Apostle here minds them of, to provoke the *Hebrews* to constancy in their faith and profession. And so also they limit the term *Brethren* before used, not, as they say, that the *Elect* among the *Gentiles* are excluded, but that he expressly mentions only the first fruits in the *Jews*. But this sense is not necessarily included in the words; the intention of the Apostle in the expression is only to give some light into the effect of the Priesthood of Christ, from the Office of the High Priest under the Old Testament, and the discharge thereof. For as he had a *peculiar people* for whom he made attonement, so also hath Christ, that is, *all his Elect.*

2. The *Action* ascribed unto him is expressed in those words, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας; which want not their difficulty, the construction of the *Verb* being inconsistent with its native and proper signification; ἱλάσκομαι is properly and usually in all Writers, Sacred and others, to *appease*, to *attone*, to *please*, to *propitiate*, to *reconcile.*

Ἱλάσκεσθαι τὰς ἁμαρτίας.

But

But the following word ſeems not to admit of that ſenſe in this place, τὰς ἁμαρτίας. For how can any one be ſaid to *pleaſe*, or *attone*, or *reconcile ſin*? Wherefore ſome laying the *emphaſis* of the expreſſion on the conſtruction, do regulate the ſenſe of the *Verb* by the *Noun*, of the Act by the Object; and ſo will have it ſignifie to *expiate*, *cleanſe*, and *do away ſin*; to cleanſe the ſins of the people, to do away the ſins of the people. The *Vulgar Latine* renders the word *repropitio*, *ut repropitiares*; which, as *Anſelm* tells us, and he hath thoſe that follow him, is compoſed of *re*, *prope*, and *cieo*; a barbarous *Etymologie* of a barbarous word. *Propitio* is a *Latine* word, and uſed not only by *Plautus*, but by *Suetonius* and *Pliny*; and that to *appeaſe*, *attone*, *pleaſe*, or turn away anger. Moſt Tranſlations render it by *expio*, *ad expiandum peccata*; but the ſignification of that word is alſo doubtful. It is indeed ſometimes uſed for to *cleanſe*, *make pure*, and *to take away ſin*; but never in any good Author but with reference unto attonement; to take them away by ſacrifice, by publick puniſhments, by mens devoting themſelves to deſtruction. So *Livy*, ſpeaking of *Horatius* who killed his ſiſter, *Ita ut cædes manifeſta aliquo tamen piaculo lueretur, imperatum patri, ut filium expiaret pecunia publica. Expiare* is the ſame with *luere piaculo*, which is to take away the guilt of a crime by a commutation of puniſhments. There may then be a double ſenſe of theſe words. 1. To make attonement and reconciliation for ſin, appeaſing the anger and wrath of God againſt it. 2. To remove and take away ſin, either by the cleanſing and ſanctifying of the ſinner, or by any means prevailing with him not to continue in ſin. Againſt the firſt ſenſe, the conſtruction of the word with τὰς ἁμαρτίας *ſins*, is objected; Againſt the latter, the conſtant ſenſe of the word it ſelf, which is not to be deſerted. It is the former ſenſe therefore which we do embrace, and ſhall confirm.

1. The conſtant uſe of the word in all good Authors of the *Greek* Tongue, will admit no other; ἱλάσκομαι is of an *active* importance, and denotes *propitium facio*, *placo*, as we obſerved before, to appeaſe and attone. And this is that whereby the *Heathen* generally expreſſed their endeavours to turn away the wrath of their gods, to appeaſe them; and then they uſe it tranſitively, with an *Accuſative caſe of the Object*; as *Homer*, *Iliad* 3.

——πρῶτα ἐγὼ κέλομαι θεὸν ἱλάσκεσθαι.

To propitiate or appeaſe God. And *Iliad* 1.

φοίβῳ θ' ἑκατόμβην
Ῥέξαι ἰφθίμῃ Δαναῶν ὀφρ' ἱλάσκαμαι ἄνακτα
Ὅς τοι ἀρησίσιοι πολύσονα κήδε' ἐφῆκεν.

To offer an Hecatomb unto Apollo for the Greeks, and appeaſe him who hath ſent on them ſo many ſorrows, or attone him. And when it hath the *Accuſative caſe of the perſon* joyned with it, it can bear no other ſenſe. So *Plutarch*, ἱλάσω θυσίαις ἥρωας; and *Lucian*, ἱλάσαλο τὸν θεὸν, to appeaſe God. Sometimes it is uſed with a *Dative caſe*, as *Plutarch* in *Public.* ἱλασόμενος τῷ ἄδῃ; and then it hath reſpect unto the *Sacrifice* whereby attonement is made, and anger turned away; and is rendred *piaculare ſacrum facere*, to offer a piacular ſacrifice. So that the word conſtantly hath regard unto the anger and wrath of ſome perſon, which is deprecated, turned away, appeaſed, by reconciliation made.

2. The uſe of the word by the *LXX* confirms it unto this ſenſe. Commonly they render the *Hebrew* כפר by it; which when regarding God, always ſignifies *attonement*, and to attone. So the Noun, *Pſal.* 48. 17. No man can redeem his brother, לֹא־יִתֵּן לֵאלֹהִים כָּפְרוֹ *nor can he give to God his ranſom*, or the price of his redemption, ἐξίλασμα. And unto the *Verb* where it reſpecteth the offence to be attoned for, they uſually annex περὶ to it. *Exod.* 32. 30. *You have ſinned a great ſin, and now I will go up unto the Lord*, אוּלַי אֲכַפְּרָה בְּעַד חַטַּאתְכֶם, ἵνα ἐξιλάσωμαι περὶ τῶν ἁμαρτίας ὑμῶν, *that I may attone for your ſins.* And it is God who is the Object of the Act of appeaſing, or attoning; to make attonement with God for your ſin. So *Numb.* 28. 22, 30. *Nehem.* 10. 33. Once in the Old Teſtament it is uſed *tranſitively*, and *ſin* placed as the Object of it, *Dan.* 9. 24. וּלְכַפֵּר עָוֹן, ᾧ τῷ ἐξιλάσασθαι τὴν ἀδικίαν, *to attone ſin, or unrighteouſneſs*; that is, ἐξιλάσασθαι τὸν θεὸν περὶ τῆς ἀδικίας, *to make attonement with God for ſin.* And ſo alſo they expreſs the perſon with περὶ for whom the attonement is made. Ἐξιλάσασθαι περὶ αὐτῶν, ἀντῶν, ψυχῆς αὐτῶν, *Exod.* 30. 15, 16.

Levit. 1. 4. *chap.* 4. 20, 26, *&* 6. 30. *Numb.* 15. 23, 26. And ſtill God is reſpected as he who is offended, and is to be reconciled; as it is expreſſed, *Levit.* 10. 17. ἵνα ἐξιλάσηται περὶ αὐτῶν ἔναντι κυρίου, *ſhall make attonement for them before the Lord.* And ſometimes they adde that wherewith the attonement is made, namely Offerings or Sacrifices of one ſort or another, *Levit.* 8. 17. And they will give us the ſenſe of the word in another place, *Prov.* 16. 15. *The wrath of a King is as meſſengers of death,* ἀνὴρ δὲ σοφὸς ἐξιλάσεται αὐτὸν, *a wiſe man ſhall appeaſe him*; referring that to the *King*, which the Original doth to his *wrath*, כִּכַּרְנֵהּ, *ſhall turn away*, that is, by appeaſing him. In the uſe of this word then there is always underſtood, 1. An *offence*, crime, guilt or debt, to be taken away. 2. A *perſon offended*, to be pacified, attoned, reconciled. 3. A *perſon offending* to be pardoned, accepted. 4. A *Sacrifice* or other means of making the attonement, ſometimes one is expreſſed, ſometimes another, but the uſe of the word hath reſpect unto them all. And in vain doth *Crellius* pretend, *ad Grot. ad cap.* 7. *p.* 360. that ἱλάσκεσθαι τινα and ἱλάσκεσθαι περὶ τινος are the ſame, and denote the ſame thing, the former always denoting the *perſon offended*, the latter the *perſon offending*, or the offence it ſelf; the one is to attone or appeaſe another, the other to make attonement for another; which ſurely are ſufficiently different.

3. The *Jews* to whom *Paul* wrote, knew that the principal work of the High Prieſt was to *make attonement with God for ſin*; whereof their Expiations and freedom from it was a conſequent; and therefore they underſtood this act and duty accordingly, it being the uſual expreſſion of it that the Apoſtle applies unto it. They knew that the great work of their High Prieſt was to make attonement for *them*, for their *ſins* and tranſgreſſions, that they might not die, that the puniſhment threatned in the Law might not come upon them, as *Levit.* 16. 10, and 21. is fully declared. And the Apoſtle now inſtructs them in the *ſubſtance*, of what they had before attended unto in *types* and ſhadows. Nor is there any mention in the Scripture of the *expiation* of ſins but by *attonement*; nor doth this word ever in any place ſignifie the *real cleanſing of ſin inherent* from the ſinner; ſo that the latter ſenſe propoſed hath no conſiſtency with it.

The difficulty pretended from the *conſtruction*, is not of any moment. The ſenſe and conſtant uſe of the word being what we have evinced, there muſt be an *Ellipſis* ſuppoſed, and ἱλάσκεσθαι τὰς ἁμαρτίας, is the ſame in ſenſe with ἱλάσκεσθαι τὸν θεὸν περὶ τῶν ἁμαρτιῶν, *to make reconciliation with God for ſins*; as the ſame *phraſe* is in other places explained.

Sixthly, There is a farther double enforcement of the neceſſity of what was before affirmed, concerning his being *made like unto his brethren in all things*, with reference unto his Prieſthood; and the *firſt* is taken from what he did or ſuffered in that condition; the *other* from the benefits and advantages which enſued thereon. The firſt in thoſe words, *For that he himſelf hath ſuffered being tempted.*

Ἐν ᾧ. Ἐν ᾧ γάρ, *for in that*; that is, ſay ſome, *in the ſame nature*, he ſuffered in the *fleſh* that he took, being tempted. But the words ſeem rather only an *illation* of what the Apoſtle concludes or infers from that which he had before laid down; כִּי, *whereas*, in as much, ſeeing that; ſo both ἐφ' ᾧ and ἐπ' ᾧ are often uſed, *Rom.* 6. 12.

Πέπονθε περιασθείς. Now it is here affirmed of Chriſt that πέπονθε πειρασθείς, *he ſuffered being tempted*; not, it *hapned* unto him to be tempted, which we before rejected. The *Vulgar Latin*, and Expoſitors following that Tranſlation; *He ſuffered and was tempted.* But the [*and*] inſerted we have ſhewed to be *ſuperfluous*, and it is acknowledged to be ſo by *Eraſmus*, *Eſtius*, *A Lapide*; though *Tena* with ſome others contend for the retaining of it. It is not the ſuffering of Chriſt *in general* that is here intended; nor is the end mentioned of it that of his ſuffering in general, which was to make reconciliation; but the *ſuccouring* and relieving of them that are tempted, which regards the ſufferings that befell him in his *temptations*. It is not his ſufferings abſolutely conſidered, nor his being *tempted* that is peculiarly deſigned, but his ſuffering in his temptation, as was before obſerved. To know then what were theſe ſufferings, we muſt enquire what were his temptations, and how he was affected with them.

To *tempt*, and *temptations* are things in themſelves of an indifferent nature, and have no *moral evil* in them abſolutely conſidered. What ever attends them of that kind, proceeds either from the *intention* of the tempter, or the *condition* of them that are tempted. Hence God is ſaid to *tempt men*, but not to induce them unto ſin, *Gen.* 22. 1. *James* 1. 13. What of evil enſues on temptation, is from the tempted themſelves. Moreover, though *temptation* ſeems to be of an *active* importance, yet in it ſelf it is meerly

meerly for the moſt part *neutral*. Hence it compriſeth any thing, ſtate or condition, whereby a man may be tried, exerciſed or tempted. And this will give us light into the various *temptations* under which the Lord Chriſt ſuffered. For although they were all external, and by impreſſions from without, yet they were not confined unto the *aſſaults of Sathan*, which are principally regarded under that name. Some of the heads of them we may briefly recount.

1. His ſtate and condition in the world; He was poor, deſpiſed, perſecuted, reproached, eſpecially from the beginning unto the end of his publick miniſtery. Herein lay one continued *temptation*, that is, a trial of his obedience by all manner of hardſhips. Hence he calls this whole time, the time of his temptations; *You have abode with me in my temptations*; or in the work that he carried on in a conſtant courſe of temptation, ariſing from his outward ſtate and condition. See *James* 1. 2. 1 *Pet.* 5. 9. In this temptation he ſuffered Hunger, Poverty, Wearineſs, Sorrow, Reproach, Shame, Contempt, wherewith his holy Soul was deeply affected. And he underwent it cheerfully, becauſe it was to be the condition of them, whoſe preſervation and ſalvation as their High Prieſt he had undertaken, as we ſhall ſee. And his experience hereof is the ſpring of their comfort and ſafety.

2. Whilſt he was in this ſtate and condition, innumerable particular temptations befell him, under all which he ſuffered. 1. Temptations from his *Relations* in the fleſh, being diſregarded and disbelieved by them, which deeply affected his compaſſionate heart with ſorrow. 2. From his Followers, being forſaken by them upon his preaching the *Myſteries of the Goſpel*. 3. From his choſen Diſciples, *all* of whom *left* him, *one* denyed him, and *one* betrayed him. 4. From the anguiſh of his Mother, when a ſword pierced through her ſoul in his ſufferings. 5. From his enemies of all ſorts. All which are at large related in the Goſpel; from all which his ſufferings were inexpreſſible.

3. *Satan* had a principal hand in the temptations wherein he ſuffered. He ſet upon him in the entrance of his Miniſtery immediately in his own Perſon, and followed him in the whole courſe of it by the inſtruments that he ſet on work. He had alſo a ſeaſon, an *hour of darkneſs* allowed unto him, when he was to try his utmoſt ſtrength and policy againſt him; under which aſſault from him he *ſuffered*, as was fore-told, from the foundation of the world, the *bruiſing of his heel*, or the temporal ruine of all his concernments.

4. Gods *deſertion* of him was another temptation under which he ſuffered. As this was moſt myſterious, ſo his ſufferings under it were his greateſt perplexity, *Pſal.* 22. 1, 2. *Heb.* 5. 7.

Theſe are ſome of the heads and ſprings of thoſe various and innumerable temptations that the Lord Chriſt ſuffered in and under.

Laſtly, The bleſſed effect and conſequent hereof is expreſſed in thoſe words, *He is able to ſuccour them that are tempted*; wherein we have, 1. The deſcription of them for whoſe ſake the Lord Chriſt underwent this condition. 2. The Ability that accrued unto him thereby for their relief. And, 3. The Advantage that they are thereby made partakers of.

Firſt, They for whoſe ſakes he underwent this condition, are thoſe whom he *reconciled* unto God by his Sacrifice as an High Prieſt, but are here deſcribed by an eſpecial concernment of their obedience, which producing all their ſorrow and trouble, makes them ſtand in continual need of aid and aſſiſtance. They are οἱ πειραζόμενοι, *tempted ones*. Notwithſtanding their reconciliation unto God by the death of Chriſt, they have a courſe of obedience preſcribed unto them. In this courſe they meet with many difficulties, dangers, and ſorrows, all proceeding from the *temptations* that they are exerciſed withall. Hence is this deſcription of them, they are *thoſe who are tempted*, and ſuffer greatly on that account. Others are little concerned in temptations; outward it may be as unto *danger* they have not many; and if they have, it is the trouble and not the temptations which they regard; inward and unto *ſin*, they yield obedience unto; and the trouble from temptation is in the oppoſition made unto it. It is reconciled perſons who *emphatically* are the tempted ones, eſpecially as temptations are looked on as the cauſe of ſufferings. They are the mark of Sathan and the world, againſt which all their arrows and darts are directed, the ſubject whereon God himſelf exerciſeth his trials. And beſides all this, they maintain a continual warfare within them againſt temptations in the remainder of their own *corruptions*: ſo that within and about them are they converſant in the whole courſe of their lives. Moreover unto this conſtant and perpetual conflict, there do befall them in the Holy Wiſe Providence

Οἱ πειραζόμενοι.

Providence of God certain *seasons* wherein Temptations grow high, strong, impetuous, and are even ready to ruine them. As Christ had an *Hour of Darkness* to conflict withal; so have they also. Such was the condition of the believing *Hebrews*, when *Paul* wrote this *Epistle* unto them. What through Persecution, wherein they *endured a great fight of Afflictions*, and what through the Seductions of false brethren, alluring them unto an *Apostacy* unto *Judaism*, and an acquiescency in *Mosaical Ceremonies*, they were even ready to be utterly ruined. Unto them therefore, and by them unto all others in the like condition the *Apostle* hath respect in his description of those whom the Lord Christ is ready to *succour*; they are *tempted ones*. This is the proper name of Believers. As Satan from what he doth, is called the *Tempter*; so they from what they endure, may be called the *Tempted ones*. Their calling is to oppose Temptations; and their lives a conflict with them. The High Priest having suffered the like things with them, they have an assured ground of consolation in all their temptations and sufferings. Which he confirms by what is added in the second place, namely, his ability to help them.

Δύναται. 2. Δύναται, *he is able*. Now this Ability is such, as ariseth from that *peculiar mercifulness*, which he is disposed unto from that experience which he had of suffering under Temptation. A Moral Power, not a Natural. It is not δύναμις ἐνεργητική, an executive Power, a Power of working or operation, not a power of the hand, but δύναμις συμπαθητική, a Power of heart and will, an Ability in readiness of mind, that is here assigned unto Christ. It is this *latter*, and not the former that was a Consequent of his temptations and sufferings. A gracious, ready enlargedness of heart, and constant inclination unto the succour of them that are tempted, is the Ability here designed. For as this Power was *originally* and *radically* implanted in the Humane Nature of Christ, by the communication of all habitual grace unto him, so its next inclination to exert it self in suitable Effects, with a constant actual excitation thereunto, he had upon the account of his suffering in temptations. For,

1. He had particular *Experience* thereby of the Weakness, Sorrows and Miseries of Humane Nature under the assaults of Temptations; he tryed it, felt it, and will never forget it.

2. His Heart is hereby enclined to Compassion, and acquainted with what it is that will afford Relief. In his Throne of Eternal Peace and Glory, he sees his poor Brethren labouring in that storm, which with so much travail of soul himself passed through, and is intimately affected with their condition. Thus *Moses* stirs up the *Israelites* unto Compassion unto *Strangers*, from the Experience they had themselves of the sorrows of their hearts; *thou knowest the heart of a stranger*. And the *Jews* tell us, that the שטרים, or *Officers* that he set over the people in the Wilderness were of those *Elders* who were so evilly entreated by the Taskmasters in *Ægypt*; that from their own sufferings, they might know how to exercise tenderness over their brethren now put under their rule.

3. This Compassion moves and excites him unto their Relief and Succour. This is the proper effect of mercy and compassion. It sets Power on work for the relief of them whose condition it is affected withal. So said she.

Haud ignara mali miseris succurrere disco.

Being exercised with evils and troubles her self, she had thence learned to relieve the miserable so far as she was able. This is the Ability ascribed unto our High Priest. Compassion and Mercy arising from an Experience of the sufferings and dangers of Humane Nature under Temptations, exciting his Power for the relief of them that are tempted.

3. Lastly, The *Advantage* of the Brethren from hence lyes in the *succour* that he is thus able to afford unto them. This in general, as we have shewed, consists in a *speedy coming in with relief* unto them who being in distress do cry out, or call for it. There are three things that tempted Believers do stand in need of; and which they cry out for, (1.) *Strength* to withstand their temptations, that they prevail not against them; (2.) *Consolation* to support their Spirits under them. (3.) Seasonable *Deliverance* from them. Unto these is the succour afforded by our High Priest suited; and it is variously administred unto them. As (1.) By his *Word* or Promises: (2.) By his *Spirit*: and that, (1.) By communicating unto them supplies of Grace or spiritual strength. (2.) Strong consolation. (3.) By rebuking their Tempters and temptations.

ons. (3.) By his *Providence* disposing of all things to their good and Advantage in the issue; and what is more in the words, will be manifest in the ensuing Observations taken from them.

1. *The principal work of the Lord Christ as our High Priest, and from which all other actings of his in that Office do flow, was to make Reconciliation or Attonement for sin.* This *John* declares, 1 *Ep.* 2. 2. *We have an Advocate with the Father, and he is a propitiation for our sins.* What he doth for us in Heaven as our *Advocate*, depends on what he did on earth, when he was a *Propitiation* for our sins. This work was that which was principally regarded in the first Promise, *Gen.* 3. 15. namely, That which he was to do by his sufferings. To shadow out and represent this unto the Church of old, were all the Sacrifices of the Law, and the Typical Priesthood it self instituted. They all directed Believers to look for, and to believe the Attonement that was to be made by him. And that this should be the foundation of all his other actings as an High Priest, was necessary;

First, On the part of his *Elect*, for whom he undertook that Office. They were by nature Enemies of God, and children of Wrath; unless Peace and Reconciliation be made for them in the first place, they could neither have encouragement to go to him with their *Obedience*, nor to expect any mercy from him, or Acceptation with him. For as Enemies, they could neither have any *mind* to serve him, nor *hope* to please him. Here lye the first thoughts of all who have any design seriously to appear before God, or to have to do with him; wherewith shall we come before him, how shall we obtain Reconciliation with him? Until this Enquiry be answered and satisfied, they find it in vain to address themselves unto any thing else, nor can obtain any ground of hope to receive any good thing from the hand of God. This order of things the *Apostle* layes down, *Rom.* 5. 8, 9, 10. The first thing to be done for us, was to *reconcile us to God* whilest we were sinners and enemies; this was done by the death, by the blood of Christ, when as our High Priest he offered himself a *Sacrifice* for us. This being performed, as we have abundant Cause of, and Encouragement unto Obedience, so also just ground to expect what ever else belongs unto our salvation; as he also argues, *Chap.* 8.

Secondly, It was so on his *own part* also. Had not this been first accomplished, he could not have undertaken any other Act of his Priestly Office for us. What the Lord Christ doth in Heaven on our behalf, was prefigured by the entrance of the High Priest into the Holy Place. Now this he could not do, unless he had before *offered his Sacrifice of Attonement*, the blood whereof he carried along with him into the presence of God. All his *Intercession* for us, his watching for our Good, as the merciful High Priest over the House of God, is grounded upon the Reconciliation and Attonement which he made: his Intercession indeed being nothing but the blessed Representation of the Blood of the Attonement. Besides, this was required of him in the first place, namely, *that he should make his soul an Offering for sin*, and do that, in the Body prepared for him, which all the Sacrifices and Burnt-Offerings of old could not effect nor accomplish. And therefore hereon depended all the Promises that were made unto him about the success of his *Mediation*, so that without the performance of it he could not claim the accomplishment of them.

Thirdly, It was so on the part of God also; For herein principally had he designed to manifest his Righteousness, Grace, Love and Wisdom, wherein he will be glorified, *Rom.* 3. 25. *He set him forth to be a propitiation to declare his Righteousness*; the Righteousness of God was most eminently glorified in the Reconciliation wrought by Christ, when he was a Propitiation for us, or made attonement for us in his blood. And herein also God commendeth his Love unto us, *Rom.* 5. 8, *John* 3. 16. 1 *John* 4. 9. And what greater demonstration of it could possibly be made, than to *send his Son to dye for us* when we were enemies, that we might be reconciled unto him. All after actings of God towards us indeed are full of Love, but they are all streams from this fountain, or Rivers from this *Ocean*. And the Apostle summs up all the Grace of the Gospel in this; that *God was in Christ reconciling us to himself*, and that by this way of Attonement, making *him to be sin for us, who knew no sin*, that we might become the Righteousness of God in him, 2 *Cor.* 5. 19, 21. And so also he declares, that this was the mysterie of his Will wherein he abounded towards us in all *Wisdom and Prudence*, *Ephes.* 1. 8, 9, 10. So that in all things the great glory which God designed in the Mediation of Christ, is founded alone in that Act of his Priesthood, whereby he made Reconciliation for the sins of his people. And therefore. 1. They

1. They who weaken, oppose, or take away this Reconciliation, are Enemies to the salvation of men, the Honour of Christ, and the Glory of God, From men they take their Hopes and Happiness, from Christ his Office and Honour, from God his Grace and Glory. I know they will allow of a Reconciliation in *Words*, but it is of *Men to God*, not of *God unto men*. They would have us *reconcile our selves unto God* by Faith and Obedience, but for the Reconciliation of God unto us, by Sacrifice, Satisfaction and Attonement, that they deny. What would they have poor sinners do in this case? they are Enemies unto God; go say they, and be reconciled unto him; lay aside your Enmity, and be no more his adversaries: but alas, he is our *Enemy also*; we are children of wrath, obnoxious to the curse as transgressors of his Law, and how shall we be delivered from the wrath to come? Take no care of that, there is no such *Justice* in God, no such Indignation against sin and sinners as you imagine; but our *Consciences* tell us otherwise; the *Law* of God tells us otherwise; the whole Scripture testifies to the contrary; all the Creation is filled with tokens and evidences of this Justice and Indignation of God against sin, which you deny: And would you have us to give credit unto you, contrary to the constant dictates of our own *Consciences*, the Sentence of the *Law*, the Testimony of the *Word*, the Voyce of the whole Creation, and that in a matter of such importance and everlasting concernment unto us? What if all these should prove *true*, and you should prove *lyars*, should we not perish for ever, by relying on your testimony? Is it reasonable we should attend unto you in this matter? Go with your *Sophisms* unto men who were never burdened with a sense of the *Guilt of sin*, whose Spirits never took in a sense of Gods displeasure against it, who never were brought under *bondage* by the sentence of the Law, who never were forced to cry out in the bitterness and anguish of their souls, what shall we do to be saved? Wherewith shall we come before the Lord, or appear before the High God? and it may be they will be entangled and seduced by you; but for those who have thus in any measure *known the terror of the Lord*, they will be secured from you by his Grace. Besides, what ground do such men leave unto the Lord Christ to stand upon as it were in his *Intercession* for us in Heaven? Do they not take that blood out of his hand, which he is carrying into the Holy Place? And how do they despoil him of his Honor, in taking of from his work? a miserable employment; when men shall study and take pains to perswade themselves and others, that Christ hath not done that for them, which he hath done for all that are his; and which if he hath not done for them, they must perish for evermore; Is it worth the while for them to weaken Faith, Love and Thankfulness unto Christ? From whom can such men look for their Reward? Can Right Reason, or a *Light* within, be no otherwise adored, but by sacrificing the blood of Christ unto them? no otherwise be enthroned, but by deposing him from his *Office*, and taking his work out of his hand; and by an horrible ingratitude, because they know no other could do that work, to conclude that it is needless? Are men so resolved not to be beholding unto Jesus Christ, that rather than grant that he hath made Reconciliation for us by his blood, they will deny that there was any need that any such Reconciliation should be made? O the depths of Satan; Oh the stupidity and blindness of men that are *taken alive* by him, and lead captive at his pleasure.

2. They who would come unto God by Christ, may see what in the first place, they are to look after. Indeed if they are once brought into that Condition wherein they will seriously look after him, they will not be able to look *from* it, though for a while it may be they will be unwilling to look *unto* it. Reconciliation they must have, or they can have no peace. This lyes straight before them; they are willing it may be to look upon the right hand, and the left, to see if there be any thing nigh them that will yield them relief; but all is in vain: If any thing else gives them *ease*, it gives them *poyson*: if it gives them *peace*, it gives them *ruine*. Reconciliation by the blood of Christ is the only relief for their souls. And nothing more discovers the vanity of much of that *Religion* which is in the world, than the regardlesness of men in looking after this, which is the Foundation-stone of any durable building in the things of God. This they will do, and that they will do, but how they shall have an interest in the *Reconciliation* made for sin, they trouble not themselves withall.

II. *The Lord Christ suffered under all his temptations, sinned in none.* He suffered being tempted, sinned not being tempted. He had the Heart of a man, the Affections of a man, and that in the highest degree of sense and tenderness. What ever sufferings

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the *ſoul* of a man may be brought under, by Grief, Sorrow, Shame, Fear, Pain, Danger, loſs, by any afflictive paſſions within, or impreſſions of force from without, he underwent, he felt it all. Becauſe he was alwayes in the Favour of God, and in the aſſurance of the indiſſolubility of the *Union of his Perſon*, we are apt to think, that what came upon him, was ſo overballanced by the Bleſſedneſs of his Relation unto God, as not to cauſe *any great Trouble* unto him. But we miſtake when we ſo conceive. No ſorrows were like to his, no ſufferings like unto his. He fortified not himſelf againſt them, but as they were meerly *pœnal*, he made bare his breaſt unto their ſtrokes, and laid open his ſoul that they might ſoak into the inmoſt parts of it, *Iſa.* 50. 6. All thoſe Reliefs and diverſions of this life which we may make uſe of, to alleviate our ſorrows and ſufferings, he utterly abandoned. He left nothing in the whole Nature of ſorrow or ſuffering, that he taſted not, and made experience of. Indeed in all his ſufferings and temptations, he was ſupported with the *thoughts of the glory that was ſet before him*; but our thoughts of his *preſent glory* ſhould not divert us from the contemplation of his *paſt real ſufferings*. All the advantage that he had above us by the Excellency of his Perſon, was only that the ſorrows of his heart were enlarged thereby, and he was made capable of greater enduring without ſin. And it was to be thus with him.

1. Becauſe, although the Participation of Humane Nature was only neceſſary, that he might be an High Prieſt, yet his ſufferings under Temptations were ſo, that he might be a *merciful High Prieſt* for tempted ſufferers. Such have need not only to be *ſaved* by his Attonement, but to be *relieved*, favoured, comforted by his Grace. They did not only want one to undertake for them, but to undertake for them with *Care*, Pity and tenderneſs. Their ſtate required delivery with compaſſion. God by that way of Salvation that he provides for them, intends not only their final Safety in Heaven, but alſo that in the ſenſe of the firſt fruits of it in this world, they may glorifie him by Faith and Thankful Obedience. To this end it was neceſſary that they ſhould have relief provided for them in the Tenderneſs and Compaſſion of their High Prieſt, which they could have no greater pledge of, than by ſeeing him for their ſakes, expoſing himſelf unto the miſeries which they had to conflict withal: and ſo alwayes to bear that ſenſe of them, which that impreſſion would ſurely leave upon his ſoul. And,

2. Becauſe, although the Lord Jeſus by vertue of the *Union of his Perſon* and plenary unction with the Spirit, had an *habitual fulneſs of mercy and compaſſion*, yet he was to be particularly excited unto the exerciſe of them towards the *Brethren*, by the experience he had of their condition. His internal habitual fulneſs of Grace and mercy was capable of *excitation* unto ſuitable actings by external Objects, and ſenſible Experience. It added not to his mercifulneſs, but occaſioned his readineſs to diſpoſe it unto others; and ſhut the door againſt pleas of delaying ſuccour. He bears ſtill in his *holy mind* the ſenſe he had of the ſorrows wherewith he was preſſed in the time of his Temptations; and thereon ſeeing his Brethren conflicting with the like difficulties, is *ready to help them*; and becauſe his Power is proportioned unto his Will, it is ſaid he is able. And what ever may be the real effects on the mind of Chriſt from his temptations and ſufferings now he is in Heaven; I am ſure they ought to be great on our Faith and Conſolation, when we conſider him undergoing them for this very end and purpoſe, that ſeeing he was conſtituted our High Prieſt to tranſact all our Affairs with God, he would be ſenſible of that condition in his own perſon, which he was afterwards to preſent unto God, for relief to be afforded unto it.

III. *Temptations caſt ſouls into Danger.* They have need under them of relief and ſuccour. Their ſpring, riſe, nature, tendency, effects, all make *this* manifeſt. Many periſh by them, many are wounded, none eſcape free that fall into them. Their *kinds* are various; ſo are their *degrees*, and ſeaſons, but all dangerous. But this I have elſewhere particularly inſiſted on.

IV. *The great duty of tempted ſouls, is to cry out unto the Lord Chriſt for help and relief.* To *ſuccour* any one, is to come unto his help upon his cry and call. This being promiſed by Chriſt, unto thoſe that are tempted, ſuppoſeth their *earneſt cry* unto him. If we be ſlothful, if we be negligent under our Temptations, if we look other wayes for Aſſiſtance, if we truſt unto, or reſt in our own endeavours for the conqueſt of them, no wonder if we are *wounded* by them, or fall under them. This is the great *arca-*

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num for the cure of this diſeaſe, the only means for ſupportment, deliverance and conqueſt, namely, that we earneſtly and conſtantly apply our ſelves unto the Lord Chriſt for *ſuccour*, and that as our *merciful High Prieſt*, who had experience of them. This is our *duty* upon our firſt ſurprizal with them, which would put a ſtop to their progreſs, this our *Wiſdom* in their ſucceſs and prevalency. What ever we do againſt them without this, we ſtrive not *lawfully*, and ſhall not receive the crown. Were this more our practice than it is, we ſhould have more *freedom* from them, more *ſucceſs* againſt them than uſually we have. Never any ſoul miſcarried under temptation, that cryed unto the Lord Chriſt for ſuccour in a due manner, that cryed unto him under a real apprehenſion of his danger, with Faith and Expectation of relief. And hereunto have we encouragement given us, by the great qualifications of his Perſon in this Office; he is *faithful*, he is *merciful*, and that which is the Effect of them both, he *is able*; he is every way ſufficient to relieve and ſuccour poor tempted ſouls. He hath a ſufficiency of *Care*, Wiſdom and Faithfulneſs, to obſerve and know the ſeaſons wherein ſuccour is neceſſary unto us: a ſufficiency of *Tenderneſs*, Mercy and Compaſſion to excite him thereunto; a ſufficiency of *Power* to afford ſuccour that ſhall be effectual; a ſufficiency of *Acceptation* at the Throne of Grace, to prevail with God for ſuitable ſupplies and ſuccour. He is every way able to ſuccour them that are tempted; to Him be Praiſe and Glory for evermore.

March 18. 1761

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